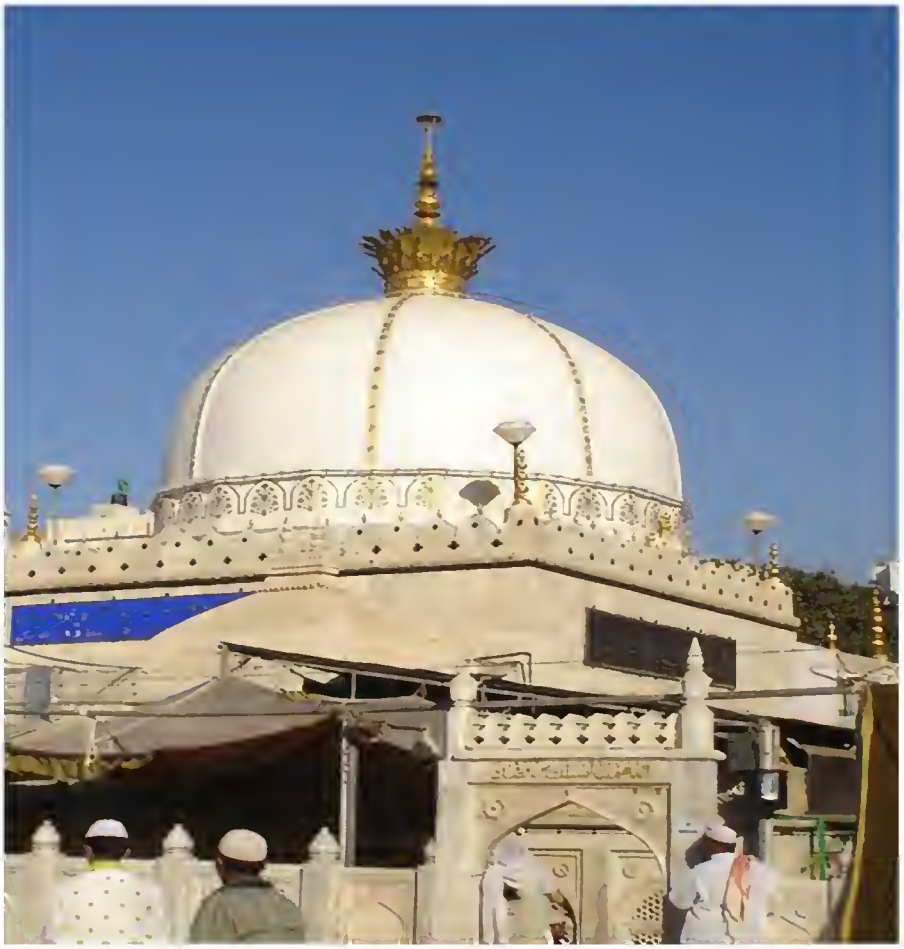
Hasth Bahist



The mausoleum of Hadat Khaja Moinuddin Chisti

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Introduction

The collection of eight books (Hasht Bahist) of speeches (Malfuzat) of six great Sufi masters of the Chisti order who were like the forefathers of this noble path and these Sufi masters are well known for all over the world.

The books of Hasht Bahist (The eight heavens) were written in the Persian language and were later translated into Urdu language. These Shaykhs include Khwaja Usman Harooni, Khwaja Ajmeri, Khwaja Bakhtiar Kaki, Khwaja Farid, Khwaja Nizamuddin, and Khwaja Naseeruddin Chiragh Dehlavi.

The names of eight (Hasht Bahist) books available in the Urdu language are as follows. The following eight books have been translated first time by me into English and these eight books are added in this book and theirs titles are as follows.

1. Anis al-Arwah
2. Dalil Arifin
3. Fawid al-Salikin
4. Rahat al-Qulub
5. Israr al-Auliya
6. Fawid al-Fawad
7. Afzal al-Fawaid
8. Maftal-Ashiqin

The above eight books have been translated first time by me into English and these 8 books are available for sale on amazon.com.

May I request to you to please look into the matter and if interested contact the above publisher as the books which have become up to date for publishing as per global standard of English language.

As you know well that this is 800 years old books of heritage for which you will get immense rewards of advices and discourses of Sufi masters in India who were wholly responsible for the preaching and propagation of Islamic mission in the sub-continent of India.

Anis al-Arwah



By

Hadrat Khwaja Moinuddin Chisti

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Published by
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First Published 1437/2016

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Preface

This is a very old book written by great Sufi saint Hazrat Moinuddin Hasan Chisti of Ajmare about the advices and discourses of his spiritual master Khaja Usman Haruni and which was translated from Persian into Urdu language and the first time I have translated this book in English. This translation of the most ancient and celebrated Persian book about Sufi'ism will, I hope, be found useful not only by the number of students familiar with the subject at first hand, but also by many readers.

This is a small book in which there are advises and instructions, especially available for Taleb (student) and it refers to a person who is committed to a Murshid (spiritual master) in a Tariqa (spiritual path) of Sufism and it is also known as a Salik (Arabic: سَالِك), a mureed is an initiate into the mystic philosophy of Sufism and all these details of advices by the spiritual master Khaja Usman Haruni and are added in this book by great Sufi saint Khaja Moinuddin Hasan Chisti of Ajmare and there are some great achievements which are not yet known to the general person are published in a very interesting style so for this reason the readers will find great interest and attention in this matter.

From the above facts and details, if the readers will starts reading this book's first page and will not stop its reading till they will reach its last page as in this book some interesting events and as well as other great miracles and endeavours of holy saint are added and this holy saint to have passed away from the world some 800 years ago.

Even though this is small book, but due to its importance it is so great due to coverage of many interesting events and positive information in it so it is like an ocean of knowledge and information of holy saint and who have passed away from the world upon doing their great endeavours and many hard tasks for the preaching and propagation work of Islam in the foreign lands so this book is small one but it will present the ocean of knowledge and information for the guidance of people towards the right path of Islam.

This book is edited and formatted as per the great book '*Muslim saints and Mystics'* (Tadhkirtal Aliyah by Farid al din Attar) which is very famous in the Western world among the English knowing persons. So for this reason there will be

some small differences in it while comparing with the Urdu books and its literature. The aim of this magazine is to present in the Western world where there is great search and demand of the books of Sufism and biographies of holy saints who lived and spent their entire lives for the preaching and propagation of Islamic religion in all corners of the world as per tradition and practice of Allah's last prophet.

To write about this great author is not only it is difficult and but it is very hard task as he was not only a great pious personality of his time in India, but he was also a great author of so many books, Khaja Moinuddin Chishtī authored several books including Anīs al-Arwāḥ and Dalīl al-'Ārifīn, both of which deal with the Islamic code of living.

So in brief he was Hind al-Wali (the Saint of India) of his time in the Indian sub-continent and who did many great endeavours for the preaching and propagation of Islam in Ajmare city with hopes of its expansion to other adjoining and distant territories and there was no such personality during his time.

It is my great honour and pleasure to translate this book from Urdu to English, so I request the readers to read this book because in it there are many revelations of the secrets which are added in this book for which I shall be highly obliged to all of its readers in this matter.

In the preface of the book '*Tadhikra Awliya' (Muslim Saints & Mystics)*, Attar mentions three books which he recommends for those ambitious to attain a full understanding of the pronouncements of the Sufis but in this book also there are many revelations of the secrets which are available for the students of the Tariqa (spiritual path) of Sufism.

Kitab Anis al-Arwah

Introduction

"(الحمد الله رب العلمين والعاقبة للمتقين والصلوٰة السلام على
رسوله محمد وآله واصحابه اجمعين)"

Thanks to Allah who is the creator of the universe. All praise is due to Allah, the Lord of all creations. And hereafter is there for the pious persons and Salutation (blessing) in his last prophet Mohammed (peace be upon him). Bestow blessings and peace upon our master Muhammad (peace be upon him) and upon members of his household and his companions and those who support him (Amin).

I pray Allah that you will become pious one so you should know in this matter that the great Sheikh of his time Khaja Usman Haruni who knows well the following information.

1. The knowledge of the prophets and signs
2. The secrets and lights (Anwar) of the pious persons

Khaja Haruni was a leader of the worshippers and he was the moon of Arif (learned) persons and also he was most respected person of his time and who is famous and well known person of good deeds and favour and the sayings of Sheikh Khaja Haruni (may Allah forgive him and his father) have been recorded in this book and its title is well known in the world as *'Anis al Arwah'* (The friend of the souls).

By the grace of Allah who is Lord of all creations and this Fakir (Darwesh) of lowly and very humble position and well wisher Moinuddin Hasan Sanjari was able to get the wealth of the kissing of the great Sheikh Khaja Usman Haruni in the mosque of Hadrat Junaid of Baghdad and at that time respectable Mashaiq (learned) persons were present there in the service of the Sheikh. When I put my head on the

earth then Sheikh told me to pray two rakats (one rakat = one set of standing, genuflexion and prostration in prayer) of thanks so I was performing the prayer. Then Sheikh asked me to sit in the direction of Qibla (the direction in which Muslim turns in prayer). So I sat as per the instruction of the Sheikh. Then Sheikh asked me to recite verse al-Baqra so I recited it. The Sheikh asked me to recite twenty one times "Subhan Allah, " so I recited it. Upon this Sheikh stood and looked at the sky and said by holding my hand which is as follows." I have taken him towards Allah ". And after this he was taken scissor in the hand and cut some hairs from my head and put on my head the four ends Turkey cap and awarded me the special robe of rag dress to this sincere devotee of the Sheikh and Sheikh asked me to sit there so I sat there and he said " In our system of lineage there is practice of eight parts of endeavour is there so you should busy tonight and today in the endeavour." So as per Sheikh's instruction I spent one night and one day in this endeavour and the next day I was visited Khaja Saheb and he asked for me to sit there so I sat there. The Sheikh asked for me to recite 1000 times Sura (verse) Iqlas so I recited it. The Sheikh was asked to see in the sky so I looked at the sky. So Sheikh was asked what I was observed there. So I replied him that " Up to the great Arsh (empyrean) everything is seen by me." Then Sheikh was, told me to look at the earth so I looked at the earth, then he was asked me "What I was seen there." So I replied " I could see up to the veil of the greatness." The Sheikh was asked to close my eyes so I closed the eyes, then he was asked me to open the eyes. When I opened my eyes then Sheikh has shown me two fingers and asked what is seen by me there, then I replied him that" I could see 18,000 kinds of creations (Maqluq) there." When I replied this then Sheikh told me " Go your work is adorned". There was one brick, which was lying there so he asked to me to overturn it so I did the same and find there were one fist of gold Dinars were available there so he asked me to take the same and distributed among the poor persons as charity. When I distributed the Dinars among the poor persons and Sheikh asked me to stay there for some days. So I told the Sheikh that I am a sincere slave and ready to obey his order.

Then Sheikh started his journey towards Makkah. This was the first journey of well wisher. In this way we have arrived in one city and was seen a group of intimate persons of Allah were there and they were in the condition of un-consciousness. We were there in the company of the above pious persons for some days and till our presence they could not come back in the normal condition. Then we visited Makkah city and visited Holy Ka'ba. In that place Khaja Saheb took my hand there and handed over me to Allah. Under the drain-pipe of the Holy Ka'ba Khaja Saheb in his hymn prayed for this Derwesh person. So we heard there one divine call in which it was heard " We have accepted Moinuddin." Upon this we have started our journey towards Madina and there we have visited the mausoleum of the Allah's last holy prophet. The Sheikh was asked to present my Salam so I presented my Salam (Salutation) there and was received a reply " Wa lakum Salam the Qutub of Mashiq (learned persons) of the sea and jungles." When Khaja Saheb heard this divine call then he told me " Today my work is completed."

After this we have reached to Badakshan city and where we have met there one

pious person and who belongs to the followers of Khaja Junaid of Baghdad and his age was 100 years old and he was busy in the worship of Allah very much and he was having only one leg with him. So when he was asked about his leg, he told us " One day he wants to leave the hut to fulfil his soul's desire and at that time he was heard a divine call in which it was said that "Oh: claimant of the convent which you have made with us was broken by him." So for this reason I cut my one leg with the knife which was lying there and thrown it out of the hut. The event was happening 40 years ago and since that time he has been in the condition of surprise and he does not know how he will show his face tomorrow to the Darwesh persons." From there we left and reached to Bukhara city and we have found the pious persons of that place in one different condition which we could not able to describe their condition in the writing.

In this way I was on the journey for the period of ten years with Khaja Saheb. After that Khaja Saheb came back to Baghdad from his long journey and he settled down there in loneliness. After this I started my journey of ten years while taking spouted jug and sleeping, cloth on my head and upon the completion of the above period of journey I have come back to Baghdad and settled down there in loneliness and met Khaja Saheb there.

At that time Sheikh informed me that he would live in loneliness and he would not come out of his residence for some period of time, so he should visit him at the time of chaste (mid morning) so that he would give him instructions about Faqar (indigence) so that with the help of his instructions he can adopt Faqar. Also, these instructions and advises will help his disciples and followers after him and with these sayings he will be remembered always. The well wishers followed the Sheikh's instructions in this matter and he was used to visit Sheikh on the daily basis and he would use to hear whatever Sheikh used to say to him and in this way all his sayings and advises were recorded by me and I have arranged all his sayings in this book in 28 chapters.

1.
The reality of Iman (faith)

Khaja Saheb told with his holy tongue that Abdullah bin Abbas was narrated the saying of the prophet of Allah that Iman is naked and its dress is piousness and its head is Faqer (indigence) and its medicine is the knowledge and this matter's witness is "(لَآ إِلٰهَ إِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ)" depend upon the Iman (faith). He said "Oh : Mulsim, Iman can not become more or less and if anybody will refuse it than he is doing cruelty on himself." Then he said that there came the command from Allah to fight with infidel persons till they say "(لَآ إِلٰهَ إِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ)". The prophet who was fighting the wars with the infidel persons and witnessed that there is only one God. Afterwards there came the command of Allah for prayer (Namaz) and which was accepted by the prophet of Allah. Afterwards there came commandments of Allah for fasting of Ramadan, Hajj and Zakat (religious tax) and these commandments have been

accepted by the prophet, and he also accepted his faith about Allah who is the great Lord of the worlds. With these matters, there will be an increase of the faith (Iman) but there will no increase or decrease of it with fasting and prayers. Because one who will perform his obligatory prayers and if he did not do any breakdown on it, then Allah will enable his accountability easy and there will be no problem for him in this matter. If there will break down in the obligatory prayers, then Allah will be commanding the angels to check on this matter and if he will not do failure intentionally and if he would do another extra worship then this worship should be added as his obligatory prayer for it.

If he would not have performed his obligatory prayers completely and he hasn't performed extra worship, then he will be eligible for the hell and if there will be no mercy of Allah for him or no intercession of the prophet is not available for him. The scholars of Islamic law say that one who will refuse for the obligatory prayers, then he will become an infidel person. But there will be no more or less in the originality of the faith (Iman). Then Sheikh told " As per saying of Allah's last prophet, those who leave the prayer متعمد أفقد كفر مستوجب القتل عند الشافعي من ترك الصلوٰة (It means one who will leave the prayer intentionally then he will become eligible for killing as per the instruction of Imam Shafei) so then he will become an infidel. The Sheikh continued his discussion further and said he was seen in the book of *'Umda'* which was written by Junaid of Baghdad as per reference by Khawjah Yousuf Chisti that when there was a divine call الست بربكم (Am I not your Lord?) was heard and at that time the souls of Muslim and infidel persons were together in one place and upon hearing this call these groups were divided into four groups.

The first group of the souls went into prostration upon the hearing the divine call and they said by their hearts and tongues قالوا بلى yes. Then the second group of the souls also went into prostration and they said by their tongues قالوا بلى yes, but they have not said by their heart. The third group of the souls was also said yes by their tongues, but the fourth group of the souls was not said by their tongues and hearts. Then Sheikh continued his discussion further and informed more details in this matter that those who have prostrated and said by their tongue and heart are belong to category of Muslims and pious persons.

The group, which said by their tongues and have not accepted by their hearts belonging to Muslim group who will first accept the faith but at the time of death they leave the world without the faith of religion. The third group which has accepted by the heart and not accepted by tongue and they will belong to a group of infidel persons who will not accept the faith but later they will become Muslims. But the fourth group which have not accepted by their tongues and heart so they belongs to a group of infidel person as they were infidel persons since before and so for this reason they will die as infidel persons.

When Khaja Saheb ended all these benefits and he was becoming busy in the worship so for this reason the well wisher left from the meeting place.

2.
The hymns of the prophet Adam (A.S.)

In the book of *Fiqa* (Islamic law) of Abul Lais Samar Qandi in which the reference from Hadrat Ali Ibn Abi Taleb (R.A.) is mentioned that (فتلقى ادم من ربه بكلمات) when prophet Adam (A.S.) was learnt some matters from the Lord of words Allah and this was a time when he was fled from the paradise and at that time Allah told him " Oh: Adam: why do you flee from him" and he said " Not my Lord, but he was ashamed of him due to the reason of his disgrace".

After this then the discussion about solar and lunar eclipses was started. Khaja Saheb told by holy tongue that there is a tradition as per narrated from Ibn Abbas that once during the time of the Allah's last prophet there was a lunar eclipse was occurring so when the reason for this was inquiring with the prophet of Allah then he said that " When there will be too much sins of the mankind in the world and there will be too much rudeness will prevail then there will be commanded by Allah for the solar or lunar eclipses."

The faces of the sun and the moon are made black so that the mankind should take a lesson from it." Due to the solar and lunar eclipses, there will be calamities and problems which will occur in the world and the details of these happenings are shown in the months which are as follows.

1. Muherram
There will be too many killings and riots will be there.
2. Rabil al-Awwal
There will be starvation and too much death and casualties and there will be heavy rains and winds.
3. Rabil Thani
There will be deaths of the pious persons and there will be disorder in the country.
4. Jamdil al-Awwal
There will be too much thunder and heavy rainfall will be there and there will be many sudden deaths.
5. Jamadil Thani
There will be good harvest and there will be available low prices and for this reason the people will spend their lives in the condition of luxury and comfort.
6. Rajab
If this month will start with Friday then there will be too much starvation and many calamities will be sent down by Allah and there will be sent black colour of the sky.

7. Shaban
There will be compromise and peace in the mankind.
8. Ramadan
If the month will start with Friday then there will be starvation and many calamities will be sent down by Allah. There will be a loud noise will be heard from the sky and due to this reason the mankind will be waking up from the sleep and the standing person will fall on the earth.
9. Shawwal
There will be too many diseases will be happened to the men due to this reason.
10. Zil Hajj
There will be easy circumstances will be available. But for the Hajj pilgrimage there will be obstacles on the way.
11.Muheram
There will occur riots during the entire year. The people will be engaged in the explaining the defects of the each other. They will leave this world and they will destroy their other world. In giving their words, they will not remain as Muslim persons. The infidel (Munfiq) persons will begin thinking the rich persons as pious persons and they will think low to the Darwesh persons. At that time Allah sent down the calamities upon them so that their luxury and comforts of lives will be disturbed and destroyed. Then Sheikh said if there will prevail, such conditions, then wait for the coming of calamities from Allah.

Upon finishing the details of the above benefits, then Khaja Saheb engaged himself in the remembrance of Allah so for this reason the well wisher left the meeting place.

3.
The destruction of the cities

In this connection the discussion was started about the destruction of the cities in the last days of the world due to the result of too much sins of the mankind. So he was heard in this connection by Khaja Yousuf Chisti and who was heard this by Khaja Yahiah Samar Qandi that when once he was travelling to Samarqand there then he was coming to know this tradition and which is reported by Hadrat Ali Ibn Taleb (R.A.) that the following verse was sent down by Allah.

"(وَإِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَامَةِ أَوْ مُعَذِّبُوهَا عَذَابًا
شَدِيدًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا)"

In the above verse, it is mentioned that there will be no city in the world which will be left over before the day of judgement on which We will not send down the calamities, punishment and deaths.

And due to the these things the cities will be destroyed. In the last days of the world, there will be too much sins will be happening. The city of Makkah will be destroyed by the African people. The city of Madina will be destroyed by starvation

and the mankind will be dying there due to hunger. The city of Basra, Araj, Mashad will be plundered due to the bad deeds of the wine drinking persons there. The country of Damascus will be destroyed and plundered by the atrocities of the king. The spiders will be coming down from the sky. The city of Rome will be destroyed due to too much practice of sodomites. There will be wind, which will come down from the sky and due to this reason the mankind will sleep suddenly and will die at once. The city of Khorsan and Balkh will be deserted due to the dis-honesty of the merchants there and due to this problem the Muslims will be dying for this reason.

Upon this Sheikh continued his discussion further and he said "He was heard by Khaja Maudoud Chisti who told him in Khawarazam and in the cities around it which will be destroyed and plundered due to dance and song and atheist activities there. The people of these cities will kill each other and at last they will be killed. But Suaistan will be shuttered due to severe calamities, darkness and earthquakes and the land in which they will live be plundered. The fault of Egypt and some other cities will be that they will kill the women and called the women as Fatima so there will be dust in their mouths due to their misdeeds in this matter. So for this reason Allah will kill them by putting them in the earth. The land of Sind and India will also be destroyed and plundered." Again Sheikh told that "Due to adultery and drinking of wines, all the cities will be destroyed and become plundered and deserted. The Khaja Saheb again said that the cities which are in the eastern and the western side will be destroyed by the riots and its results and its reflection will reach in the cities of India."

The Sheikh continued his discussion further and he said that " Upon the destruction of the above cities, then Imam Mahdi will be appearing there and his justice and endeavour will become famous in the eastern side to western ends of the world. At that time Prophet Jesus (A.S.) came down there from the sky and both of them will be much interested in the mission work of the preaching and propagation of Islam in the world. At that time the days became shorter. So for this reason there will be one prayer which will be performed in one day only."

Then Sheikh told that "He was hearing from Khaja Haji that at that time the year will become month and the month will become week and the week will become as days and the days will become shorter." Then Khaja Saheb was began weeping and said " So Darwesh persons, then the man should think in such period the years as months and the months as weeks and such weeks as the days. The days will be passed in the short time only." The prophet of Allah said, " After him there will birth of the sons of bitches and not of the men." So the people should think themselves in this matter because a long period of time was already passed away.

Upon the above discussion and explaining of the above benefits Khaja Saheb engaged himself in the remembrance of Allah. So for this reason the well wisher left the meeting place.

4.
The obedience of the women

The discussion about obedience of the women was started and in this matter Sheikh said "Hadrat Ali Ibn Abi Taleb (R.A.) was told that he was heard by the holy tongue of the Allah's last prophet that the women who will be obedient to her husband then she will enter into the paradise along with Fatima (R.A.)." After this he told when the husband will call her to his bed and if she will refuse in this matter, then all her good deeds will be kept away from her. So she will become as such clean as the snake will become clean upon the removal of his slough. From the side of her husband there will be too many bad deeds for which she will become held responsible so all such bad deeds will be recorded in her account which will be equal to the number of sands in the jungle area. In that condition if that woman will be dying and if her husband is not in an agreeable condition with her then for this reason the seven doors of hell will be opened for her. And if her husband is in an agreeable condition with the women and if in that condition she will be dying, then for this reason the seventy grades of the heaven will be granted to her.

Khaja Saheb continued his discussion further that he was seen in the book *'Tanbi'* in which it was written that the woman who will behave with harshness with her husband and who does not look at him, then in that case in her account of the deeds the sins equal number of stars of the sky will be recorded. Then Khaja Saheb continued his discussion further and he said " If there will be blood discharge from his husband's one nostril and from the other nostril if there will be a discharge of pus, then in that condition if she should clean the above filths by her tongue then also she will not be able to fulfil her duties towards her husband. So oh: Darwesh if there will prostration permitted other than Allah then in this matter the prophet of Allah will give the order of prostration by the women to their husbands."

The reward of the freeing of the slave

After above advises Sheikh started his discussion about the slaves. During this discussion one Darwesh came there and paid respect to Khaja Saheb and with that Darwesh there was one slave was with him and he was freed that slave person in the presence of Khaja Saheb and for this matter Khaja Saheb prayed for him and he said " The prophet of Allah said, " One who will free his slave person then for this reason for each of the vein of the body of the slave he will get the reward of prophethood. Before leaving out of the world, Allah will forgive his small and big sins. As per quantity of the number of hairs on the body of the slave and for each and every hair one city will be established by Allah in the paradise for him. For each and every vein of the slave there will be awarded one light for him. Allah will allow him easy approach on the pathway of the paradise and his name will be recorded among the pious persons of Allah on the sky."

Khaja Saheb continued his discussion further and he said " Once the prophet was sitting there and among his presence there were many companions were also available there.

At that time Abu Baker Siddiq (R.A.) stood and he told " Oh: prophet of Allah,

he has 40 slaves with him and out of them twenty slaves were freed by him. " So the prophet prayed for his well being. At that time angel Gabriel was arrived there and he told " Oh: prophet of Allah, there is a command of Allah in this matter that Allah was freed the persons from the hell with equal number of hairs of the body of Abu Baker Siddiq (R.A.) and also Allah have given such extent of the reward to him in this matter."

Upon this Umar Farouq (R.A.) stood and paid respect to the prophet of Allah and he told him that he got 30 slaves with him and out of these he was freed 15 slaves for the willingness of Allah. So the prophet prayed for his welfare. At that time angel Gabriel was arrived there and he told " Oh: prophet of Allah, there is a command of Allah in this matter that Allah have freed 50% persons from the hell among his Ummat (nation) of the equal number of veins on the bodies of the slaves and also Allah have given such extent of the reward in this matter to Umar Farouq (R.A.)."

Upon this Usman Bin Affan (R.A.) was standing and paid respect to the prophet of Allah and he said he got so many slaves with him and among them he wanted to free 100 slaves for willingness of Allah. At that time angel Gabriel was arrived there and he told " Oh : prophet of Allah, there is a command of Allah in this matter that Allah was freed 100% Muslim from your Ummat (nation) from the hell that of the equal number of veins on the bodies of the slaves, and such extent of the reward have given by Allah to Usman Bin Affan (R.A.) in this matter."

Upon this Ali Ibn Abi Taleb (R.A.) stood and was paid respect to the prophet of Allah and he told that he got nothing of the world with him except his life which he was sacrificed for the willingness of Allah. The discussion was in progress, then the angel Gabriel came over there and he said to the prophet of Allah that there is a command of Allah that Ali Ibn Taleb (R.A.) belongs to Allah as he got nothing of the world with him and We have created 18,000 worlds and from among them 10,000 persons from each world have been freed from the hell by Us for for you and Ali Ibn Abi Taleb's willingness."

The Khaja Saheb continued his discussion further that at the time when Ibrahim bin Adham was repented and he got possession of large number of the slaves with him so he was freed all of them in his presence and he went away from his kingdom to Makkah for the purpose of the Hajj pilgrimage on foot and he was used to pray two Nafil (supererogatory) prayer on each and every step and in this way he was reached to Makkah City after spending fourteen years of a long journey and hard worships and endeavours. Upon reaching Makkah, he was astonished to see that there was not available the Holy Ka'ba in the Holy Harem (grand mosque) of Makkah. And at that time he was heard a divine call in which it was heard " Oh: Ibrahim be patient the Ka'ba went to visit one lady and it will come soon there." When Ibrahim Bin Adham heard this divine call he was astonished more than before and he told who was that old lady. So for this reason he started his search to find out the old lady as he was wanted to see her and to know who is she.? When he arrived in the jungle, he was seen Rabia of Basra was sitting there and Ka'ba was doing circumambulation around her. There was envy in the mind of Ibrahim Bin Adham and he told her in a loud voice, "What she is kept noisy in this matter". She

was replied him that "She did not keep the noise with her, but he had kept the noise with him and as he reached Makkah in a period of 14 years, but he did not find the Ka'ba there because his desire was to look the Ka'ba only but she had desired to look the owner of holy Ka'ba."

The Sheikh continued his discussion further and he said " Oh: Darwesh that person is dead one who will look other than Allah and who should not involve in this world and the world hereafter. Because whatever the things which belong to his friends will become his property and holy Ka'ba will circumambulate around him and so he will not leave his edge. So, Darwesh should think in this matter that when the prophet of Allah become the friend of Allah, then Allah was also becoming his friend and so for this reason there was no veil in between them and there was a voice came to say (لَآ إِلٰهَ إِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ) suddenly and this deal is available from the sky to the earth and in the world and hereafter. "

For this reason the angels, men and jinns were thinking themselves as freeloaders and caught the edge of the prophet of Allah in this matter, and they have requested "Oh: prophet of Allah does not leave them on the day judgement and do not keep them away from his intercession."

Khaja Saheb continued his discussion further and he said " Oh: Darwesh you should remember this that when person will become the property of the friend then in that case all things of his friend becomes his belonging. But the person should overlook all the things and he should engaged towards his friend so that the things which belongs to his friend should follow him."

Khaja Saheb continued his sayings further and he said that "Oh; Darwesh once he was travelling towards Suwistan and there he finds one Darwesh in one cave and who was well known there as Sheikh of Suwistan and he was a very old person, but in piousness and in his despicable position it was very remarkable and horrible that I could not see such person before and he was in the condition of surprise. When I reached near him and put down my head there. So he asked me to lift my head so I lifted my head from there and he said "Oh: Darwesh since a period of 70 years he was not engaged by anybody except Allah but this engagement with you is as per the order of Allah. So hear if you are claimant of the love, then you should not engage, other than his friend and do not establish relationships with others so that you should not get burnt by the fire because there will be the fire of sense of honour around the lover. When the lover thought about another thing, leaving the beloved and at that time he will be killed by the fire of sense of honour. So you should remember in this matter that on the way of love there is a tree is there and which has its two branches in it and its names are as follows.

1. Nergis Visel
2. Nergis Faraq

So the person who leaves all things and engage himself with the friend then he will able to get the wealth of the union of the friend. One who will be interested other than this then he will face separation in this matter.

Upon finishing this conversation the pious person said " Oh: Darwesh we are

discussing now about freeing of the slave person. The prophet of Allah said, " Those who will free the slave person and for this reason he will see his place in the heaven before his leaving of the world. At his time of agony the angels will give him the good news of the heaven. Upon this he said "He was heard by Khaja Mohammed Chisti that those who will free the slave, then before leaving the world they will drink wine of the heaven, and their difficulties of agony will be made easy for them and they will be available under the Arsh (Empyrean) of Allah on the day of judgement and they will be allowed to enter into the paradise without accountability."

Upon finishing the details of the above benefits, then Khaja Saheb engaged himself in the remembrance of Allah, so for this reason the well wisher left the meeting place.

5.
The excellence of charity and its benefits

The discussion about charity was started by Khaja Saheb and he said with his holy tongue that in the book of *'Fatwa'* by Khaja Yousuf Chisti he was seen that the saying of the prophet of Allah narrated by Abu Hurara that he was asked the prophet of Allah which action is best in all acts. Then he was asked which is best pious deed after charity so the prophet was saying "The act of recitation of holy Quran." The Sheikh continued his discussion further and he said Abdulla Mubarak said "He was endeavouring with soul for a period of 70 years. Then he was able to know that he was suffering many hardships and difficulties in this matter. But there was no opening the door of the court of Allah. Then he thought about himself and given away all the wealth and belonging to the path of Allah which was in his possession and for this reason he got the friend and who was becoming his friend it means Allah become my friend and I was become in this way the owner of the kingdom of the friend."

Khaja Saheb said further that Ibrahim Bin Adam was seen in the book *'Asar Auliya'* that it is better to give away one Dinar than the worship of one year in which in the day time the fasting is observed and in the night time the worship of Allah is done by standing position. Khaja Saheb continued his discussion further and he told that when Abu Baker Siddiq (R.A.) give away 80,000 Dinars in charity on the way of Allah and he was going to see the prophet while wearing the rag dress. At that time the prophet of Allah was asked him Abu baker have you left something from the treasure of the world.? Then Abu baker Siddiq (R.A.) was replying to him and said "To him the prophet and Allah is enough for him." Upon saying this the angel Gabriel came there along with 70,000 trusted angels with the rag dress and he was paid in respect to the prophet and said there is a command of Allah that " Today Abu Baker was spending all of his wealth on our way so conveys our Salam to him and he was doing such work in which there was Our willingness. We do such work in which his willingness is there and there is our command that prophet Mohammed

and all angles should wear the rag dress in accordance of Abu Baker Siddiq in this matter because on the day of judgment, we will forgive the persons who will wear the rag dress for the sake of Abu Baker."

Khaja Saheb said " Once Hadrat Ali Ibn Taleb (R.A.) asked the prophet of Allah, "Oh: prophet of Allah, which thing is better either reading of the Quran or to give away the charity, then the prophet of Allah replied him in this matter that " It is better to give away charity because it will protect you from the fire of the hell."

The Sheikh continued his discussion and said " One day one Jew was standing and he was feeding a bread to the dog on the way. At that time by chance Khaja Hasan of Basra was passing from there and he asked with the Jew is that dog belongs to him or not.?" The Jew said "The dog belongs to the unrelated person." Then Khaja Saheb told him, "When there is such condition then what he is doing there which is not acceptable." The Jew told him, "If it is not acceptable, then Allah is watching what he is doing there."

So in this way long period of time was passed away and Khaja Hasan of Basra reached to Makkah and he heard a voice رَبِّی (Oh: My Lord) under the drain pipe of Ka'ba and there was a divine call in which it was heard لَبَّیْکَ عَبْدِیْ (Oh: My slave being at your service). For this reason Khaja Saheb was surprising in this matter and so he decided to see the person who is having such a great pious position. When he reached there he was seen one person was in prostration and he was calling رَبِّی (Oh: My Lord). He stood there for some time and during this period that man raised his head and asked Khaja Saheb " Whether he recognized him or not?." And Khaja Saheb was replied him " He could not recognize him." That man told him "He was that person to whom he told that his good deed in not acceptable, but Allah was accepted, his good deed and He called him there."

Khaja Saheb said further that " He was seen in the book *'Asar Auliya'* that charity is Nori (composed of light) and its cause of the decoration and beautification of the houries and the charity is 1000 times better than the prayer (Namaz). He continued discussion further and he said "On the day of judgment one group of charity givers will be under the empyrean (Arsh) of Allah. Those who will arrange for the charity before their deaths and it will become the tombs for them after death." Khaja Saheb said " The charity is the straightest way of the paradise. Those who pay charity will not be away from the grace of Allah."

Khaja Saheb further said " He was seen in the shrine building of Khaja Haji Sharif that many people used to come to visit there in the morning and evening time, but he did not see any person who left the shrine building without eating something there. If there is nothing available there, then Khaja Haji Saheb used to instruct the servants to offer water to the visitors so that the day will not be passed without giving anything to them."

Khaja Saheb said " Oh: Darwesh the earth is proud of the generous persons. When he walks on the earth day and night, then for this the good deeds are added in his account." He said again that " Generous persons will feel the smell of the paradise

1000 years before and they will be eligible to get daily the reward (thawab) of the prophets.

Upon the above discussion and explaining of the above benefits Khaja Saheb was engaged himself in the remembrance of Allah. So for this reason the well wisher and all other persons left from the meeting place.

6.
The wine drinking

In this meeting the discussion about the wine drinking was started. Khaja Saheb told by his holy tongue that he was seen in the book '*Masharaq Anwar'* in which it was written one saying of the prophet of Allah and which is narrated by Hadrat Umar Farouq (R.A.) " Oh: Umar it is not Halal (legitimate) and it is related to Haram (illegitimate) and bad and the wine does not belong to Momin (faithful) persons." Khaja Saheb said once the prophet of Allah said, "When it will be available if it is not hard, time then it is permissible to drink it. If longer time is passed upon getting it and due to this reason the wine will become harder than in that condition it is not Halal (legitimate)."

Khaja Saheb said the prophet of Allah said, "It is a disgrace to that person one who will drink wine or sell wine or he will get some amount of this dealing." Then there were tears in the eyes of Khaja Saheb and he said " It is Shariat (Islamic law) that which declare it as an illegal but as per the system of Tariqat (the mystic way) it is not permissible even to drink of the river water which causes the carelessness in the worship of Allah so it is like the drinking of wine."

Then Khaja Saheb told that one day Bayazid Bustami asked by the persons about his endeavours. He said to them, "If he will explain his endeavours then they will not have power with them so they are unable to hear the details. But the treatment which he was done with his soul so he can explain the same to them if they want to hear the same. That one night he was asked the soul to help him in the prayer, but the soul was not in agreeable condition and so the prayer (Namaz) was lapsed because in that night he was eating more quantity than the usual practice. When he was waking up late in the morning and he was, decided to not give water to the soul for a period of one year due to this mistake."

Khaja Saheb said " Once there was a desire for Abu Torab Bakshi for eating of the white bread and eggs so that if these things available to him then he can break his fast. By chance at the time of Asr (late afternoon) prayer when Khaja Saheb went outside for the fresh ablution and at that time one boy came there he caught the edge of the shirt of Khaja Saheb and he said " He is that thief who took away his goods on that day and he came here again so that he could take away the goods of other persons from here."

Upon hearing this loud cries so many persons were gathered there and the boy

and his father began punching on the Khaja Saheb. Khaja Saheb was started counting their punches and he was counted that he was received, their six punches on his body. At that time one person came there and he told " Oh: people he is not a thief but he is Khaja Abu Torab Bakshi." So the people began their request to forgive them for their mistake of not recognizing him. That person took away Khaja Saheb to his house. Upon Maghrib (evening) prayer when both were sitting there and then that person presented before him the eggs from the hen and white bread before him, and he requested him to eat these food items. So Khaja Saheb upon seeing these food items he was smiling and asked the host to take away eggs and white bread from there and he said to him that he will not eat these food items. So that person asked him the reason in this matter. Khaja Saheb told him that "To day his only desire for the eggs from the hen and bread and for this reason he was received six punches on his body. So if he will eat these food items, then what difficulty and problem he will face, he did know so for this reason he will not eat these food items" and by saying this he left the house of that person.

7.
The giving trouble to believer (Mumin)

Khaja Saheb told by with a holy tongue that the saying of the prophet of Allah was narrated by Abu Harare "One who will give trouble to Momin (faithful) person is same like that person who will displease him." Those who displeased him, then he will displease to Allah. In the chest of the Momin there are many veils are in it and on each and every veil there is available each angel. So one who will tease a Momin person then he will give trouble to the angels."

Then the discussion about prayer (Namaz) was started and Khaja Saheb said this prayer (Namaz) is performed after obligatory prayer and our Mashaiq (learned persons) people were performed this prayer. So one should perform four Rakats before the prayer of Zuhar (afternoon) and whatever he knows the Quran, he should recite in this prayer then Allah will give him the good news of paradise. At that time 70,000 angels came down there with the gifts from Allah and will pour down on the person who will perform this prayer. When will wake up from the grave, then he will be given 70 robes of honour and he will be sent to the paradise. Those who will perform this pray after prayer of Zuhar (afternoon) in which there is no limit of recitation of Quran and which is not fixed, then Allah will fulfil his 1000 desires and 1000 good deeds are recorded in his account of deeds.

In book '*Kitabe Mujeeb'* it was written that the wise person will not perform this prayer unless he will not find the complete Huzeri (presence) in it. In this matter he was seen in the magazine written by Khaja Haji in which he was written that when Khaja Yousuf Chisti was wanted to commence the prayer, but after saying 1000 times Takbir (repetition the words Allah-o Akbar) he used to sit down there. But when he will get the completion of Huzeri (presence) in the Namaz (prayer) then he used to start the prayer. When he will reach on (ایاک نعبد وایاک نستعین) (You alone do we

worship and You alone we seek for help.) than he used to stay there for some time. So in this matter when he was asked the reason for it so he told when he will get the complete presence, then he will continue his prayer because in the prayer if there will no observation then what will be grace in it?.

Khaja Saheb told " Once Khaja Junaid of Baghdad and Khaja Shibli went outside of Baghdad city and at that time the prayer time was coming near. So both of them began busy in performing the fresh ablution for the prayer. Upon performing the ablution, they started praying. At that time one person was going from there by carrying the load of firewood on his head. When he was seen them, then he was put down his load of the firewood on the earth and he began busy in performing the ablution. The pious persons come to know by their wisdom that the person who brought the wood from the jungle was belongs to Syed (holy prophet's descendents through his daughter Hazrat Fatima) so they asked him to lead the prayer. He stayed for a long time in the Ruku (genuflexion) and prostration. So for this reason he was asked in this matter. He told that "Delays were due to the reason that unless upon his one Tasbih (glorification) he will not hear of (لبیک عبدی) (Oh: My slave person I am present here) then he will not commence to recite another Tasbih.

Khaja Saheb continued his discussion further and he said " He was there in Makkah among the servants of Ka'ba and he was spending for some period of time there. Among those pious persons one person was there with the name of Khaja Umar Nasfi. One day he was leading prayer there and his condition was changed and he put his head in meditation. After some time he lifted his head and he began watching the sky and he asked the people of the meeting to lift their heads and watch the sky there.

When he said this then I saw and then he told me that "What he was saying and what he was seeing in the sky?". I told him that "He was seeing the angels of the first sky are standing with the trays of mercy in their hands there and they are saying something in their lips." Then he told him "Do you know what they are saying in this matter." Then I told him that "They are saying the worship of Sheikh is better than their worships."

When I heard this he lifted his head and he was started hymns and he said "Oh: Lord of the worlds whatever his slave will hear that should also be heard by the people of the meeting. At that time suddenly there was a divine call of the angels in which it was heard " Dear ones the angels who are moving their lips and they are saying "Oh: Lord, for the sake of the endeavours and respect of the knowledge of Khaja Nafsi forgive them.".

After this Khaja Saheb said so this grace should be continued in every position so the brave person should require endeavours in this matter so that he should reach on such great position.

Khaja Saheb continued his discussion further and he said "Oh: Derwesh, there was one pious person who was living in Baghdad and he was a famous person of miracles and revelations. The persons were asked him why he did not use to perform his prayers. Then he told that they should not interfere in this matter. Because unless

he did not use to see the face of his friend, he did not use to perform his prayer. Khaja Saheb said " For this reason so Mashaiq (learned persons) says that the knowledge is knowledge and which is known by the learned persons. Zuhad (ascetic) is Zuhad and which is known by the Zuhad (ascetic) persons. This is secret matter which is only known by the person's spirituality.

Khaja Saheb said " One who will perform four Rakats before Asar (late afternoon) prayer, then he will be rewarded one palace in the paradise for each Rakat. And so he will become as such person who was spending his whole life in the worship of Allah. Those who will perform four Rakats in between the Maghrib (sunset) prayer and Eisa (night) prayer, then he will become eligible for the paradise and for him there will be success in the difficulties and for each and every Rakat he will be rewarded the reward (Thawab) of the prophet-hood.

Those who will perform four Rakats after Eisa prayer, then he will become eligible for the paradise without accountability. This prayer will be performed by the friends of Allah only and not performed by other persons.

Those who will perform more prayers than he will become more in the accountability. And one who will not be doing bad deeds, but he will do good deeds more.

Khaja Saheb said "Except the hypocrite (Munfaiq) and the disgrace person nobody will not cause Harm to Mumin (faithful)". Upon the above discussion and explaining of the above benefits Khaja Saheb was engaged himself in the remembrance. So for this reason the well wisher and all other persons left from the meeting place.

8.
The abuse of Momin is to help the Pharaoh

The discussion about the abuse of Muslim was started, then Khaja Saheb told "One who will abuse to another person then he will become such a person as he will commit adultery with his mother and daughter and he will become in similarity such as in the fight of the prophet Moses and in this way he will help the Pharaoh."

He told " One who will abuse to Momin so for this reason some days his supplications are not accepted by Allah. And if he will die without repentance, then he will become a sinner in this matter."

Then the discussion about eating of food was started. When the food was brought there he said " To bring the food items with the cloth so that we can spread it and place the food items on it. But the prophet did not eat the food without placing of the cloth, but he did not object in this matter that to eat the food items without placing on the cloth. So it is a legal matter. So come all, so that we can follow this practice of the prophet and we can eat on it like my brother prophet Eisa (A.S.) did in this matter.

Khaja Saheb said in this matter that "The colour of the cloth used for placing the food items for the eating of the prophet Eisa (A.S.) was red. Which was used to come down from the sky with seven breads and seven kilograms of salt. So one who will

eat the food items like bread with salt while placing these food items on the cloth then he will become eligible for 100 good deeds in his account for every morsel and there will be upgraded his position 100 times in the paradise. He will be available in the paradise with prophet Moses (peace be upon him). One who will eat bread with the salt while placing on the red cloth, then he will become eligible for grant of one city in the paradise. Then Allah will forgive his sins before his finishing of the breads."

Then Khaja Saheb told he was heard by Maudud Chisti that " One who will eat the bread while placing it on the red cloth and for this reason Allah will look at him with mercy."

Khaja Saheb then continued his discussion and he said " Shams al-Arifian (the sun of the learned persons)." This name was given to him at the time of his visit of the mausoleum of the prophet in Madina. This happened like that when he was present to convey his Salam at the mausoleum of the prophet and he was heard to reply from there in which it was told " Labaik Ya Shams al-Arifian it means Salam to oh: Sham al-Arifian."

The same thing happened with Imam Abu Hanifa. When he was visited the mausoleum of the prophet in his beginning days and he was told " Oh: leader of the prophets there is Salam upon him." And he was heard replying "Oh: the leader of the Muslims there is Salam upon him."

Khaja Saheb then told that Hazrat Bayazid of Bustam got his title of Sultan Arifian and when he wake up one night and he went to the roof of his house and he watched that all the mankind was in the sleep. And nobody was not waking up there. So there was an idea came into the mind of Khaja Saheb that it is regret in this matter that in such great status of the court of Allah, why the mankind is not waking up and not busy in the engagement of the worship of Allah. So for this reason he wanted to pray to Allah with a request to wake up of the mankind and to be engaged them in the prayer in this matter. Again, another idea came into his mind that it is the work of the intercession of the Allah's last prophet. So he should not dare his request to pray about this matter.

When this idea came into his mind then he was heard a divine call in which it was told "Oh; BA Yazid, you have observed very much respect and care in this matter. So we have declared your name as Sultan al-Arifian (King of the learned persons) in the mankind."

Khaja Saheb told " The same thing happened to Ahmed Mashooq that once in the winter season at night of Chilla (retire 40 days in mystic seclusion) he went outside at the time of midnight and he went into the water and he was determined in his mind that unless he will not be known about himself that who is he?, till then he will not come out of the water. Then there he heard a divine call in which it was told that he is such a person on whose intercession a large number persons will be freed from the hell on the day of judgement. Then Sheikh told that he likes this thing and want to know who is he? Then he heard a divine call in which it was told that all Darwesh and Arif (mystic one having an intimate knowledge of God) persons are His lovers, but he is His beloved," and from there Khaja Saheb went outside and who ever will

meet him and he said "Salam oh: Ahmed Mashooq ".

Khaja Saheb continued his discussion and he said Shamsul Arifain did not used to perform the prayer so the persons asked him the reason in this matter so he told them that he used to perform the prayer without the Sura Alhamad from the Quran. So the persons told him how is this prayer.? Upon this request, he clarified in this matter that in the Sura Fateha he did not use to recite the following verse from this Sura.

(ایاک نعبدو وایاک نستعین)(Thee do we worship, and Thine aid we seek.)

So the persons told him to recite it in the prayer. Upon this there was discussion for a long time. When he stood for the prayer and he was started recitation of Sura Fateha in the prayer and when was reached at (ایاک نعبدو وایاک نستعین) (Thee do we worship, and Thine aid we seek.) then from all small hairs of the body the blood discharge was started. So he told the persons who were present there that the prayer is not good for him. But the people think that he used to perform the prayer. Upon the above discussion and explaining of the above benefits Khaja Saheb was engaged himself in the remembrance of Allah. So for this reason the well wisher and all other persons left from the meeting place.

9.
The excellence of occupations for the earning of livelihood

Khaja Saheb told by his holy tongue that once the prophet of Allah was sitting and at that time one person was standing and asked him " Oh: prophet of Allah, what is your opinion about my occupation.?. The prophet of Allah was asked him what is his occupation.? He told him that "His work is tailoring job". The prophet of Allah told him, "If he does this work in the righteous way, then it is a good job. On the day of judgement you will be sent to the paradise with prophet Idris (A.S.)." Then another person stood and he was asked by the prophet of Allah, "What is your opinion about my occupation." The prophet was asked him what is his occupation.?. He told him that " He is doing the agricultural work." The prophet told him "It was a good job. Because this job belongs to prophet Abraham (A.S.). These works are good and beneficial work. Allah will bless you due to the prayer of prophet Ibrahim (A.S.). On the day of judgement he will be near the prophet Abraham (A.S.) in the paradise." Then again, one more person was standing and asked the prophet "What is your opinion about my occupation?."

The prophet was asked him "What is his occupation.? That person told him that " His work is teaching." The prophet told him " His work is liked very much by Allah. If he advises the mankind in that case he will be eligible for the reward of prophet Khizer (A.S.). If he will do justice, then the angels of the sky will request with Allah for his forgiveness." After this, another person was standing and he was asked the prophet "What is his opinion about my occupation?." The prophet told him "What work he does?". That person told him that " His work is business." The prophet of

Allah told him, "If he does this work in the righteous way, then it is a good job. On the day of judgment he will be with last prophet of Allah."

Khaja Saheb told "The person who earns his livelihood is a friend of Allah. But he should perform the prayers always and he should not exceed the limit of Shariah (Islamic) law. Because it is mentioned in the saying of the Allah's last prophet that "One who will earn his livelihood, then he will become the dearest person of Allah and he will become a friend of Allah."

Upon the above discussion and explaining of the above benefits Khaja Saheb was engaged himself in the remembrance of Allah. So for this reason the well wisher and all other persons left from the meeting place.

10.
The lamentation on the problems

The discussion about the difficulties was started. Khaja Saheb said " Abdullah Ansari was narrated the saying of the Allah's prophet that" One who will cry on the difficulties and for this reason Allah will send disgrace on him."

Khaja Saheb told further that some categories of Mashaiq (learned persons) said " To cry on the difficulties is an act of infidel persons.Those who do this act and for this reason the angels write their names among Munfaiq (hypocrite) Muslim and there will be disgrace from Allah to those persons for their loud and cry in this matter."

Again Khaja Saheb told that some categories of Mashaiq person said that "Those will make loud and cry and lamentation at the time of problems and for this reason the sins for a period of 40 days are recorded in their accounts of deeds. And their worship of 100 years will be confiscated. If he will die in this condition without repentance, then he will be in the hell along with the Satan."

Khaja Saheb said " Once Ibrahim Ben Adham was passed from one way and he was heard loud and cry, then he was melted the tin and put it into his ears and he was becoming dumb person."

After this Khaja Saheb said "Those who cut his edge of the shirt due to grief and problem, then Allah will not look at them with mercy. On the day of judgment he will be given severe punishment for this reason." As per one tradition in which it is mentioned that "One who will tear his shirt so for this reason, in between of his two eyebrows it will be written that he is disappointed from the mercy of Allah." But if there will be repentance from him, then it will not be happening. Those who will colour his clothes as black, and for this reason, in the hell 70 houses will be constructed for him there and any of his obedience will not be accepted. His position will be become as such that he was killed 70 Muslim persons and 1000 bad deeds will be recorded in his account of deeds. The angles and earth and sky will send disgrace on him till he wears the black robe.

Then the discussion about giving drinking water was started. Khaja Saheb told by

his holy tongue that "When somebody who will provide water to any thirsty person then at that time all his sins will be forgiven by Allah and he will become as such that just he was born from the womb of his mother. He will be sent to the heaven without accountability. If he will die, then on the same day, he will be declared as a martyred person."

Khaja Saheb told " One who will provide food to the hungry person then Allah will fulfil his 1000 desires and he will be freed from the fire of the hell and one palace will be constructed for him in the paradise."

He continued further and said " Girls are gifted by Allah. Those people who will keep them happy then Allah and his prophet will be happy with him. To whom Allah will grants girls and for this reason Allah will be happy with him. Those who will be happy for the birth of a female child, then this happiness is more than the reward of the 70 times of the visit of Holy Ka'ba. Those who will be kind towards their female child, then Allah will be kind towards them.'

Khaja Saheb told " He was seen one saying of the prophet of Allah in the book '*Asar Auliya'* in which it's written that the prophet of Allah said, "If one girl child will be born to a person then for this reason on the day of judgment there will be a distance of a journey of 500 years in between that person and the hell."

He continued further and said " The pious persons and the prophet of Allah used to love more the female children compared to the male children." He said " Khaja Sirri Saqti had a girl with him whom he liked her very much. Once Khaja Saheb desired new water pot and cold water. When Khaja Saheb told by his holy tongue that if there will be available new water pot and cold water to enable him to break his fast and the pious person's daughter heard this and brought soon the water pot before the house owner. It was the time of Asar (late afternoon) prayer, but Khaja Saheb was sleeping over the prayer mat. He was seen in the dream that Allah was coming down to the house which was like the paradise and asked the girl, what is her father's name.? The girl replied that she is the daughter of that person who drink cold water from the new water pot. When he was given a beating on his hand, so the water pot was broken down there. He made a slogan and said "Oh: Sirri ,he should not drink water from the new water pot. Those who have such interest of the world, then they will never able to get higher status and position of respect."

Upon the above discussion and explaining of the above benefits Khaja Saheb engaged himself in the remembrance of Allah. So for this reason the well wisher and all other persons left from the meeting place.

11.
The cruelty to the animals

Khaja Saheb told by his holy tongue that Abdullah bin Masood narrated the saying of the prophet of Allah that "One who will slaughter 40 cows then in his account of deeds one great sin is recorded. The animal which is slaughtered for

fulfillment of the desire of the soul, then his position will become such as that he was helped in the destruction of Holy Ka'ba. But there is permitted of the sacrifice of the animals there."

Khaja Saheb said " Oh: Darwesh he was heard by Khaja Haji Saheb who used to say the tradition of Abdullah Mubarak that his age is 70 years old but he did not slaughtered any animal during this life period."

Khaja Saheb continued his discussion and he said as per saying of the prophet of Allah that "One who will put the animal in the fire or kill the animal un-kindly and for its repentance is to free the slave or to feed 60 poor persons or he should keep fasting for a period of two months continuously." The prophet used to say " Not to put any animals in the fire and in it there will be severe punishment for him in this world and also in another world. One who will put the animal in the fire, then his position will become as such that who will commit adultery with his mother."

Upon the above discussion and explaining of the above benefits Khaja Saheb engaged himself in the remembrance of Allah. So for this reason the well wisher and all other persons left from the meeting place.

12.
The discussion about saying Salam

Khaja Saheb told by his holy tongue that as per saying of the prophet of Allah has said " At the time of leaving one should say Salam which is an expiation for the sins. The angels will request Allah for his forgiveness. At the time of leaving the person one who will say Salam then for him there will be sent down mercy from Allah on him and his life period and good deeds are increased for this reason."

Khaja Saheb said "He was heard this from Khaja Yousuf Hasan Chisti that when one person say Salam and leave the meeting place then he will get 1000 good deeds and his 1000 desires are fulfilled by Allah. He will be freed from the sins as such that he was born from the womb of his mother. One year's sins are forgiven and one year's worship is recorded in his account of deeds. The reward 100 Hajj and Umra are granted to him and the 100 trays of the mercy of Allah are poured down on his head."

Khaja Saheb said "Hazrat Ali Ibn Taleb (R.A.) said " He desired any occasion to say Salam to the prophet of Allah at the time of coming or leaving the meeting place. But he could not get the occasion. Whenever he was used to say his Salam to prophet then the prophet, first to convey Salam to him." It is said that it is the tradition of the prophets of saying of Salam. All prophets of Allah who were passed from the world used to say Salam first.

Upon the above discussion and explaining of the above benefits Khaja Saheb engaged himself in the remembrance of Allah. So for this reason the well wisher and all other persons left from the meeting place.

The expiation (Kufara) of the prayers

Khaja Saheb said there is saying of the prophet narrated by Hazrat Ali Ibn Ali Taleb (R.A.) that "The person whose prayers have been lapsed then he should pray 50 Rakat in the Monday night and in every Rakat he should recite Sura Iqlas one time after Sura Alhamd.In that case Allah will accept expiation of his lapsed prayers for his past period and even that period may be exceeded to one hundred years."

Upon the above the discussion, the discussion about the standing in the prayer was started. He said the prophet of Allah said, " Those who will stand in the prayer in the night time when the mankind will be under sleep. Then Allah will command the angels watch them till the next night and to pray for their forgiveness in the night till morning time."

In another tradition it is mentioned one saying of the prophet of Allah in which it was said that " One who prays 20 Rakats on the Friday and in every Rakat, he should recite one time Sura Iqlas after Sura Alhamd then he will be woken up among the martyrs and Siddiq (truthful) persons on the day of judgment and for every Rakat he will get the reward of the worship of the day and night. And for every word he will be given light and he will be passed away smoothly from the pathway of the paradise.

Khaja Saheb said " One who will stand in the prayer and due to his endeavours in this matter, one who will shake his neck to equal number of shaking of the neck of the camel but it is better for him to perform 60 Hajj and Umra." Then for him the doors of mercy will be opened by Allah.

Khaja Saheb told once he was staying in Samarqand as a traveler there. Where there was one pious person who was known as Sheikh Abdul Wahed Samarqandi. From him he was heard that there will be no pleasure in Iman (faith) unless there will no standing in the prayer of day and night time. So one who will engage himself in the above two works, then he will get pleasure in the Iman (faith).

Then Khaja Saheb told that " Imam Abu Hanifa could not sleep during the night time for a period of 30 years and his body could not touch the earth." Khaja Saheb told " When Imam Abu Hanifa was performing his last Hajj and he came over at the door of the Ka'ba in Makkah and he then told to open the door of Ka'ba to enable him to perform the prayer of Allah there. So the door of the Ka'ba was opened."

Sheikh Saheb said " In the book '*Fatwa Zaheeri'* the writer was mentioned in its last chapter about this event that " When Imam Abu Hanifa performed his last Hajj then he thought that he will not visit this place again. So he was requested the servants of the holy Ka'ba in Makkah to open the doors so that he should go inside of the Holy Ka'ba and perform the worship of Allah for one night there."

The servants replied him "This will be the new thing there and as nobody, hasn't done this act before him." But due to his higher knowledge and his excellence as all the world will follow him so for this purpose his desire will be fulfilled. " So for this reason Imam Abu Hanifa was allowed to enter into Holy Ka'ba. Imam Abu Hanifa and his friends stood inside and did intention of two Rakats (one Rakat = one

set of standing, genuflexion and prostration in prayer) of prayer and put the left leg on the right leg and was completed the recitation of half portion of the Quran and then Imam Saheb put the right leg on the left leg and he was completing the recitation of another half portion of the Quran there. After the prayer, he started his supplication which is as follows.

" Oh: Lord of the worlds, the rights of His worship he could not fulfil. Also, he could not recognize Him well as per its requirements. So overlook this humble person's defect in the service." There was a divine call in which it was said " Oh: Abu Hanifa he was recognized as well and he was made too much Our service. We forgive him and all the persons who will follow him till the day of judgment." Upon saying all these details Sheikh of Islam said due to the grace of Allah, he is also follower Imam Abu Hanifa.

Khaja Saheb told Khaja Yousouf Chisti did not sleep for a period of 40 years and his holy body could not touch the earth for this reason. Khaja Saheb continued his discussion and he said Khaja Ahmed Chisti stayed in his prayer for a period of 30 years in the night time. Every night he used to recite two Quran in two Rakats of the prayer. Khaja Saheb continued his discussion further and he said it is known that he was seen Allah in his dream and upon this he did not sleep in the rest of his life. After this event he was living for a period of 70 years. When his last time was nearer than one pious person saw him in his dream and he was asked him how his condition.? And how he is leaving?. Then he told him "He was leaving the world like a brave person. Oh: dear ones, the event of his dream was happening 70 years ago, but he did not tell this matter to anybody. At this time also while falling in the pleasure of the dream and he is leaving the world."

Khaja Saheb told " Oh: Darwesh there is light also in this world and also light on the pathway of paradise and in the paradise. Khaja Saheb told " One who will stand for the prayer in the night and who make supplication, then his prayers are accepted by Allah. And one who will desire for Allah and then Allah will also be happy with him."

Khaja Saheb told " Once he was travelling towards Bukhara there and he was seen one pious person who was very pious and a man of position and in his company he was living there for a period of some time. He was watching that he was standing in the prayer in every night. It was also heard that he was standing in the prayer since 40 years and during this period of time his body did not touch the earth."

Upon the above discussion and explaining of the above benefits Khaja Saheb was engaged himself in the remembrance of Allah. So for this reason the well wisher and all other persons left from the meeting place.

14.
The excellence of Sura Fateha and Sura Iqlas

Khaja Saheb told by his holy tongue that Khaja Yousuf Hasan Chisti wrote in his magazine one saying of the prophet of Allah that "One who will recite Sura Fateha and Sura Iqlas at the time of sleeping, then he will be waking up among the

persons of the custodian on the day of judgement and he will reach first into the heaven after the prophets of Allah. At the time of entering into the paradise he will be finding his place at the nearest of the prophet Jesus (A.S.).

Khaja Saheb continued his discussion and he said as per tradition which is reported by Mohammed Arishi that one who will recite one time Sura Alhamd and three times Sura Iqlas then he will become free from the sins so he will be as clear as he was just born from the womb of his mother.

Then he said " In the book '*Hadiqa*' it is written, and which was seen by him a tradition narrated by Abu Hurara and Ibne Umar that "One who will recite Sura Awuhal Kafirun at the time of sleeping then 1000 persons will witness in his favour in the paradise."

Then, once he told he was present in the service of his master Haji Saheb and at that time he was seen one pious person in the mosque of Badakshan and that person was known there as Khaja Mohammed Badakshani. He was used to be too much busier in the remembrance of Allah. From him he was heard that "One who pray two or four Rakats at the time of sunrise, then he will be rewarded the Hajj and Umra reward (Thawab) in his account of deeds." It is mentioned in the saying of the prophet of Allah that "One who will pray four Rakat at the time of sunrise, which is very best than giving away of his all wealth on the way of Allah as charity."

Upon the above discussion and explaining of the above benefits Khaja Saheb engaged himself in the remembrance of Allah. So for this reason the well wisher and all other persons left from the meeting place.

15
The unique graces for the persons of the paradise

Khaja Saheb told by his holy tongue that he was seen in the book of exegesis of Imam Shafi in the chapter about the paradise in which it is mentioned that the person asked the prophet about food provision in the paradise. The prophet told him by swearing in the name of Allah who made him his prophet that "In paradise the person will eat his food provision along with him 100 hundred persons there and he will live along with his family members there." Then the person asked the prophet upon eating of the food provisions is there will be answering the call of nature. The prophet told them that " Yes, but there will be discharge of perspiration which will be more scented than musk and nothing will be remain in the stomach." In the paradise the life will become such that there will no death at all there. There will be youth period always and which will never turn into the old age period. The dwellers of the paradise will be under the fresh grace of Allah. There will be an increase of graces of Allah always on them.

Upon this Khaja Saheb told "One who wants to get all these graces, then he should recite Sura Iqlas 100 times after the morning prayer and continue it always then there will be more graces on him." When asked by the prophet of Allah is there possible

for the parents and their children to meet each other in the heaven there?. The prophet told " .

"(جنات عدن يدخلونها ومن صلح من آبائهم وازواجهم وذريتهم والملائكة يدخلون عليهم من كل باب)"

Yes, when the parents and the children want to meet each other then they visit their palaces on the heavenly horses."

Upon the above discussion and explaining of the above benefits Khaja Saheb engaged himself in the remembrance of Allah. So for this reason the well wisher and all other persons left from the meeting place.

16
The rules of entering the mosque

Khaja Saheb told by his holy tongue that in the saying of the prophet it is mentioned that one who enter into the mosque, then he should put his right leg and he would say "

"(توكلت على الله لاحول ولا قوة الا بالله من الشيطن الرجيم)"

" I have placed my trust in Allah. There is no power and no might except by Allah. O: Allah, protects me from Satan the outcast." Then he should pray for which Allah will reward him of 100 Rakats for each Rakat. Allah will forgive his sins. For his each step he will be rewarded position in the paradise and in his name one palace will be constructed there."

Khaja Saheb continued his discussion and he said " One who will go to the mosque. And if he will say "(من الشيطن الرجيم)" then the Satan will be saying that while saying this phrase he was breaking his waist. So for this reason, in his record of deeds the reward of one year of worship will be recorded by the angles. Upon leaving the mosque when he will recite this phrase, then he will get a reward of 100 good deeds for each and every hair on his body and in the paradise his position will be upgraded by 100 times.

Khaja Saheb then continued his discussion and he said " Imam Zaid Wabsi Zinda Rasti was written in his book that one who will enter into the mosque and will put his right leg in the mosque then his all sins from the beginning to the end will be forgiven by Allah.When he will go outside of the mosque and will put his left leg then the angels will say "Oh : Allah looks at him and fulfil his desires and wishes and make his perpetual place in the paradise."

Khaja Saheb then said "He was seen in the magazine of Khaja Marshi in which it was written that Sufiyan Suri was entered in the Holy Ka'ba in Makkah without respect of the holy house and he was putting his left leg instead of the right leg and for this reason of disrespect his name was becoming famous as Suri (ox).

Upon the above discussion and explaining of the above benefits the Khaja Saheb

engaged himself in the remembrance of Allah. So for this reason the well wisher and all other persons left from the meeting place.

17.
The giving away of the wealth and charity

The discussion about the world and accumulation of wealth was started. Khaja Saheb told by his holy tongue that the man should not look at the world and never go near the world and whatever he will get then he should spend on the way of Allah and he should not keep with him.

Khaja Saheb told he was heard from the tongue of Khaja Yousuf Chisti that the thanks of wealth is payment of the charity and the thanks of the religion of Islam is to say (الحمد لله رب العلمين). and one who will say (الحمد لله رب العلمين). then he will give thanks to the religion of Islam. One who will pay Zakat (Islamic religious tax) and charity, then he will fulfil the rights of the wealthy. Then the discussion about bad habits of the boys was started.

Khaja Saheb said the prophet said that when the children weep, then the Satan will strut their ears so they then began weeping. So those parents who beat their children and then the sin will be written for them. Khaja Saheb said it was mentioned in the saying of the prophet that small children will not weep unless the Satan will not trouble them. But when the child weep, then we should say (لاحول ولاقوة الا بالله العلى العظيم). So in this matter, there is good news for you that the child will be silent due to recitation of this supplication.

Then Khaja Saheb said " It is not good the greediness of the learned persons especially for the Muslim person. So the learned persons said that "The greediness should be taken out from the hearts." When there will be removed of the greediness of the heart, then we will be eligible for the paradise."

Again Khaja Saheb said the greediness of learned persons is too much. But their greediness is not concerned about the world. But their greediness is concerned with the thing and if there will be looked upon it, then there is no damage from it.

Upon the above discussion and explaining of the above benefits Khaja Saheb engaged himself in the remembrance of Allah. So for this reason the well wisher and all other persons left from the meeting place.

18.
Sneeze and rewards of Allah

Khaja Saheb said with his holy tongue that in the saying of prophet of Allah it is available that if the Muslim person sneezes and he will say (الحمدلله رب العلمين). then Allah

the most Beneficent and Merciful will forgive all his sins. In the paradise his position will be given. In his record of deeds the reward of freeing one slave will be added. When he will sneeze second time, then Allah will free his parents from the hell. When he will sneeze third time, then it should be thinking in this matter that he is suffering from the cold. Oh: Muslim you should give the reply of the sneeze by saying (یرحمک اللہ تعالیٰ) and it will expatiate of the sins and it will also increase the position. The sneeze will work as the veil in between the fire of the hell and 1000 good deeds are recorded in the account of the deeds and on the day of judgement these things are placed in the pair of scales and which will become heavier with the weight than Arsh (empyrean) and Kursi (chair) of Allah.

One who will reply for the sneeze and say one time (الحمد للہ رب العلمین) then, Allah will grant him neighbourhood of the prophet and also he will get one city in the paradise. Khaja Saheb then told first time who sneezed was prophet Adam (peace be upon him). At time angel Gabriel was near him and who said (یرحمک اللہ).

Upon the above discussion and explaining of the above benefits Khaja Saheb engaged himself in the remembrance of Allah. So for this reason the well wisher and all other persons left from the meeting place.

19.

The excellence of Azan (prayer call) and Moazan (one who shouts the call to prayer)

When the discussion about Azan (prayer call) was started, then Khaja Saheb told by his holy tongue that Ali Ibn Abi Taleb (R.A.) was asked by the prophet of Allah so he told him " Oh: Ali one who make prayer call and his reward is known to Allah the Beneficent and Merciful." But the prayer is Hujat (argument) for my Ummat (nation) and its exegesis is that when Momin (faithul) say (اللہ اکبر) (اللہ اکبر) then he says like this that he made Allah his witness, Oh: Ummat of the prophet Mohammed (peace be upon him) should present in the prayer and leave the dealings of the world.

When he will say (اشھد ان لا الہ الا اللہ) then he will say he made this phrase and the angels as witness that he was informed them about the prayer time and there is no big information than this.

When he will say (اشھد ان محمد رسول اللہ) then he will say that he is witnessing that Mohammed (peace be upon) who is the prophet of Allah. When he will say (حی علی الصلوٰۃ), then he will say, Oh: Ummat (nation) of prophet Mohammed (peace be upon), he was declared upon them the religion so they should obey the commands of Allah and his prophet. Allah will forgive all their sins. Because the prayer is a pillar of the religion. When he will say (حی علی الصلوٰۃ), he says Oh: Ummat (nation) of prophet Mohammed (peace be upon him) that the doors of mercy were opened for them. Stand and take share from them. Because for them there is paradise in the both

worlds. When he will say (اللہ اکبر اللہ اکبر)، then he says he made his witness Allah and his mercy. Oh: Ummat of prophet Mohammed (peace be upon him) present in the prayer and leave the dealings of the world. I have declared this that you should obey Allah and his prophet's commands and perform the prayer. So that Allah will forgive your sins. You should remember in this matter that no deed is equal with the prayer.

Those who will not perform prayer, then they will be ashamed in this matter. When one who will say (لا الٰہ الا اللہ) then he will say that the custody of the world and sky is resting on his necks. One who will accept this responsibility and try in this matter, then he will become successful in this respect."

Khaja Saheb continued his discussion further and he said he was asked by one pious person in Baghdad and who told him to giving reply of the prayer call is expiation of the sins. One who will obey Allah and his prophet in the mosque then he will be proceeding to the heaven with truthful and martyred persons and he will become the friends of the prophet Dawood (A.S.).

Khaja Junaid of Baghdad wrote in his book *'Umda'* that for the answering of prayer call will enable for the intercession of the mankind on the day of judgement. So the person one who will hear the prayer call and perform the congregational prayer behind the Imam (leader) then he will get a reward of 300 Rakat for each and every Rakat and for each and every Rakat one city will be established for him in the paradise. Khaja Saheb said the prophet of Allah will not be in the agreed condition with following five kinds of the persons.

1. The person who lapses the Friday prayers.
2. The person who sells the freed slaves.
3. The person who does trouble with their neighbours.
4. The person who snatches away something illegally from other persons.
5. The person who does cruelty to their family members.

Khaja Saheb said those who answer the prayer call of Moazan then angles will request for his forgiveness and convey Salam to him so he will get salvation without accountability, and he will be sent to the paradise.

Khaja Saheb said to say Takbir (praise of God, repetition the words Allahu Akbar) as per his style. Allah is there in between of your two eyebrows and the place is before your chest so you should remember that Allah is watching him and his two legs are on the pathway of the paradise. Think the paradise is on the right side and the hell is on the left side. It is required to say Allahu Akber (praise of God) with thinking to recite the Quran and perform Ruku (bowing in the prayer) with the humility and go into prostration with modesty and then sit and to recite supplication of Attahiat in the prayer. So the angles will pray for his forgiveness till he says Salam at the end of his prayer.

The benefits of legitimate subsistence

Khaja Saheb said to eat legitimate subsistence and wear legitimate dress and do

repentance and do not wear illegal dress. When one who does like this then one door out of its seven doors of the heaven will be opened for him and his prayers will be accepted by Allah.

The benefits of reading of the Quran

Khaja Saheb told to read the Quran repeatedly. It is also expiation of the sins. It is veiled for the fire of the hell. And one who will busy in the reading of the Quran then for him Allah will open the doors of the paradise for him. For every fear one who will read the Quran then Allah will create one angel who will read glorification (Tasbih) till the day of judgement. Nobody is not close to Allah as such person, one who will learn the knowledge and who will read the Quran frequently.

Khaja Saheb said " It is compulsory for you that you should read the Quran and learn it. The prophet of Allah said, " One who reads one verse out of the Quran and which is better than a good deed. And when he will be dying, then for the friendship of the reading of the Quran will be left in his heart and so he will enter into the ear of the angel in the shape of the good deed. The angel will bring for him one tangerine from the paradise and ask him to read and that person will say that he did not read in the world. But the angel will say read, this orange is sent to you as a gift from Allah. Then when one who will recite the Quran from the beginning to the end, then the angel will say there will be no punishment of the grave and on the day of judgment for you and you will be in the neighbourhood of the prophets of Allah.

Upon the above discussion and explaining of the above benefits Khaja Saheb engaged himself in the remembrance of Allah. So for this reason the well wisher and all other persons left from the meeting place.

20.
Who is Momin (believer).?

When the discussion about Momin was started Khaja Saheb told by his tongue that Momin is that person one who is friend of the following three things.

1. Death
2. Darweshi
3. Fateha

So one who will become a friend of the above three things, then the angels will become his friend and he will be given the reward in the paradise. Khaja Saheb said "Allah keeps Darwesh as his friends. The Momin persons belong to the friends of Allah.

Khaja Saheb continued his discussion further and he said "Anas bin Malik says one who possess 8,000 Dirhams with him, then he will become wealthier person and others who possess an amount less than the above amount then he will be called Darwesh person. Those who possess no amount with them, then they should give thanks to Allah day and night. And then they will get the status of prophet Ayub (A.S.).

The person who deserved the mercy of Allah

Khaja Saheb said he heard by the tongue of the Maudaud Chisti that Allah will look three groups with the look of his mercy and they will be under the shadow of His Arsh (empyrean).

1. The people who always have courage with them.
2. Those who keep happy the neighbours and women.
3. Those who fed the Darwesh and indigent persons.

Khaja Saheb told the prophet of Allah said, " The prayer is best and on the second position is charity. And on the third position is reading of the Quran.So one who will follow and try for the above things, then he will belong to my Ummah (nation) and he will be rewarded the paradise."

Khaja Saheb said Hazrat Ali Ibn Abi Taleb (R.A.) told that prophet of Allah was discussed too much about the neighbouring persons so there was doubt which came into his mind so he was asked the prophet of Allah whether on the death of the neighbour his neighbour can become his heir in his properties or not?. The prophet said "Yes, if there will be no heirs will be there. "

Khaja Saheb said the prophet of Allah said that "One who behave well with great kindness with the neighbour, then if Allah wills he will be with me and he will get the reward of the paradise."

Upon the above discussion and explaining of the above benefits Khaja Saheb engaged himself in the remembrance of Allah. So for this reason the well wisher and all other persons left from the meeting place.

21.

The fulfillment of the desires of Momin (believer) persons

Khaja Saheb told by holy tongue that Allah will be happy with that Momin person, one who will fulfil the needs of the Momin person. He gets his reward of the paradise. On who will respect the Momin person then he will be getting a position in the paradise. Allah will forgive all his sins. If somebody will set the footwear of the other person or he will take out thorn from the leg of the other Momin person then Allah will include him among the truthful and martyr persons.

Khaja Saheb continued his discussion further and he said some categories of the Mashaiq (learned) persons said " If suppose any person is busy in the recitals or in the worship and at that time if any needy person will come there and wants to meet him so it is compulsory for him to leave all his engagements and he should attend his work. In this matter try his level best to help him. There is one saying of the prophet of Allah is that " One who will fulfil his Momin brother's need, then Allah will fulfil his needs of this world and the other world. On the day of judgement he will be sent to the paradise and he will become the neighbour of the prophet Adam (peace be upon him). "

Upon the above discussion and explaining of the above benefits Khaja Saheb engaged himself in the invocation. So for this reason the well wisher and all other persons left from the meeting place.

22.
The signs of the last days of the world

Khaja Saheb told by his holy tongue that the prophet of Allah said, "When the last days of the world will come then the learned persons will be beaten like thieves and the learned persons will be called Munafiq (hypocratic) persons and the Munafiq persons will be called as the learned persons."

Again Khaja Saheb told " One who will learn knowledge, then Allah will command to include his name on the topmost list of the pious persons of Allah."

There are two kinds of infidelity

Khaja Saheb told " As per the tradition of the prophet narrated by Ibn Abbas that infidelity, faith (Iman), Nifaq (difference) and knowledge all these have two kinds. There are two kinds of infidelity which are as follows.

1. The infidelity which is done against the graces of Allah. For example, not to pray with a congregation in the mosques, not to benefit the person suffering from diseases and the Muslim. But for these things nobody will not go away from the Iman (faith).
2. To go away from the faith and leave the things of obligation and for these matters he will be gone away from the faith.

There are two kinds of Iman (faith)

1. The Iman of infidel persons. Those who will accept faith on the tongues, but they will have doubt in their hearts. This is a work of infidel persons.
2. The special faith (Iman) which the Momin persons certify by their tongues and hearts. Such type of Iman (faith) will be available to the pious persons by their luck and it is not available to other persons.

There are two kinds of religion of Islam.

1. When one should busy in the worship of Allah then he should not have doubts in this matter. When one who would prostrate to Allah, then he should think Him one from his tongue and heart. So this is called pure Islamic religion.

2. In which one who will say by his tongue that he is Muslim person, but he will keep infidelity in his heart. There will be no fear for him about what will be happening to the religion and what shame he will face in this matter.

He should say whatever is there on his tongue and to live among the person with the witnessing of (لا الٰہ الا اللہ) and such person will be kept away from the hell.

There are two kinds of Nifaq (hypocrisy)

1.One who will accept Haram (illegitimate), halal (legitimate), Amar (command) and Nahi (prohibition) and he will engage in the sins and do bad deeds, but he used to keep hope and fear and repentance from Allah and also he used to hope that Allah knows him as a sinner.
2. One who will accept Haram (illegitimate), halal (legitimate), Amar (command) and Nahi (prohibition) by his heart and think in his heart that prayer, fasting, Zakat (Islamic religious tax) are acts and if he will do these acts then he will get reward of these things. These acts belongs to Nifaq (hypocrisy) and its reward is the punishment of the hell.

There are two kinds of knowledge

1. The special knowledge which should be getting for the sake of Allah.
2. The general knowledge. If one person who will hear one phrase of knowledge which is better than the worship of one year. If one who sits in a place where there will be discussion about knowledge then he will be getting a reward of freeing one slave in this matter. The knowledge is a guide for the blind people towards the paradise. Allah, the Most Beneficent and Merciful will not destroy the knowledge in both of the worlds.

There are two kinds of deeds.

1. The deeds which are done for Allah, and these are called the special deeds.

2. The deeds which are done for show of the other persons and there is no reward for these acts and doing such things is not good.

Upon the above discussion and explaining of the above benefits Khaja Saheb engaged himself in the remembrance of Allah. So for this reason the well wisher and all other persons left from the meeting place.

23.

The death and remembrance of the prophets of Allah.

Khaja Saheb said with his holy tongue that the prophet of Allah said, " The remembrance of the death is better than standing in the worship of the day and night and the other extra worships." Khaja Saheb again said " Among ascetic (Zahid) persons best asectic person is one who will keep remember about his death. He should always busy for the preparation of the works of the grave, then he will look at the green lawn of the heaven in the grave."

Khaja Saheb again said " One who will remember prophet Adam (A.S.) among the prophets, and then he should recite three times "Salwat Allah Alayhe" then Allah will forgive all his sins if they are more than the river and he will be in the

neighbourhood of prophet Ayub (A.S.). One who will remember prophet Dawood (A.S.) and then he should recite three times "Salwat Allah Alayhe" on him, then he can enter into the heaven from any door, whichever he likes." Khaja Saheb again said " For the sake of remembrance of the prophets, Allah will prohibit the fire of the hell on his Hift Andam it means the seven outer portions of his body like head, chest, belly and four limbs."

Upon the above discussion and explaining of the above benefits Khaja Saheb engaged himself in the remembrance of Allah. So for this reason the well wisher and all other persons left from the meeting place.

24.

The sending of the lamp to the mosque

The discussion about sending the lamp to the mosque was started. Khaja Saheb said with his holy tongue that Hazrat Ali Ibn Taleb (R.A.) said "One who will send the lamp to the mosque for one night, then his one year's sins are forgiven by Allah and one year's good deeds are recorded in his record of the deeds and in the paradise one city will be constructed for him there."

One who will send the lamp to the mosque for a period of one month continuously, then from the command of Allah all doors of the paradise will be opened for him and he can enter into it from any of the doors which ever he likes. Before his death he can see his place in the heaven. He will become a friend of the last prophet of Allah.

Khaja Saheb said again " He was heard by the holy tongue of Khaja Yousuf Chisti that "One who will send the lamp to the mosque and when there will be its light there, then all angles will pray for his forgiveness and it is called Hamlatal Arsh (assault of the empyrean)."

25.

The feeding of the Darwesh persons

The discussion about Darwesh persons was started. He was told by his holy tongue that the prophet of Allah said "Those people who will feed the Darwesh persons, then they will become free from all his sins."

Who has been deprived from the heaven.?

He said " There are three kinds of persons who will not come towards the paradise."

1. When the Darwesh persons will speak the lies.
2. When the wealthy persons will become miserly.
3. When the merchants will involve in the embezzlement.

For the above reasons they will be given severe punishment in this matter. When the Darwesh persons will become liars and the wealthy persons will become miserly and the businessman will involve in the embezzlement, then Allah will take away blessing from the world.

Khaja Saheb said " One who will recite the following after every prayer, day and night one time of Sura Yasin and Ayatul Kursi one time and Sura Qul Walhu Ahad three times then Allah will increase his age and his wealth. On the day of judgement he will find easiness on the pathway of the paradise and at the place of accountability.

Upon the above discussion and explaining of the above benefits Khaja Saheb engaged himself in the remembrance of Allah. So for this reason the well wisher and all other persons left from the meeting place.

26.
The lengthening of the edges of the Salwars

Khaja Saheb told by his holy tongue a tradition of the holy prophet of Allah narrated by Hazrat Ali Ibn Taleb (R.A.) that '"One who will increase in length of the legs of a pair of the Salwar (a pair of light, loose trousers with a tight fit around the ankles; worn by men and women from the Indian subcontinent) is the sign of the Manfiaq (hypocrite) persons."

One who will increase in length of the legs of a pair of the Salwar and he will increase it up to the legs, then such person is a disobedient of Allah and his prophet.

Khaja Saheb again said " One who will increase in length too much the legs of a pair of the Salwar and it will hang under the leg, then the angels of the sky and earth send disgrace on him. In lieu of the each hair on the body of that person one house will be constructed for him in the hell. And Abu Hurara said "One who tie long Tahband (sheet used as a garment for lower part of the body) he is Munafiq (hypocrite) person. Khaja Saheb again said, " There will be disgraced on the two groups of persons which are as follows.

1. One who wears long sleeves.
2. One who wears long legs of a pair of the Salwar.

Khaja Saheb continued his discussion further and he said " There should be no extravagance to wear clothes on the body. Because the prophet even prohibited for the extra coffin cloth for the dead person. There will be punishment for the following two things.

1. For the excess of the coffin cloth.
2. For lengthen the legs of a pair of the Salwar

27.
The helplessness of the learned persons in the last days of the world

Upon the discussion about the learned persons Khaja Saheb said with his holy tongue that " In the last days of the world the wealthy persons will become stronger and the learned person will work hard and face much difficulty to earn a livelihood. There will be riots in the world. On the earth and on the mountains there will be difficulties and problems for happy social life for them."

Khaja Saheb told again that "The wealthy persons will become very strong and

the learned person will become helpless. Then at that time Allah will take out blessing from the mankind. The cities will be deserted at that time. Also, there will be rioting in the religion. So you should remember that these people will be belong to the hell.

Khaja Saheb continued his discussion further about charity and he said to pay charity to such person one who will keep host the darwesh persons. Then he will get the reward of ten times. For giving charity to nearest relatives, then there will be getting a reward of 1000 times. So it is compulsory for the man to offer his charity in that way which will bring the pleasure of Allah.

Upon the above discussion and explaining of the above benefits Khaja Saheb engaged himself in the remembrance of Allah. So for this reason the well wisher and all other persons left from the meeting place.

28
It is obligated for the repentant

Khaja Saheb continued his discussion and he said there is a command in the holy book of Quran "(يايها الذين أمنوا توبوا الى الله توبة نصوحاً)" " Oh: the people of faith do repent and come back towards Allah as He will accept your repentance."

Khaja Saheb again said that he was seen in the book *'Hadiqa'* that it is an obligation for the Muslim persons for the repentant.

Khaja Saheb again said "When prophet Adam (A.S.) was arrived in the world and he was requested in the court of Allah and he said " Oh: Lord of the worlds you have posted the Satan upon him. And he does not have the power to prohibit him. There is a command from Your side that due to Your divine help which will protect him and his children then he will never have gotten control upon them."

The End.

Dalail Arifin by Hazrat Khaja Qutubuddin Bakhtiar Kaki



The mausoleum of Hazrat Khaja Qutubuddin Bakhtiar Kaki

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Preface

This is a very old book written by the great Sufi Saint Hazrat Khaja Qutubuddin Bakhtiar Kaki Oushi about the speeches (Malfuzat) of advices and discourses of his spiritual master Hazrat Khaja Moinuddin Chisti and which was translated from Persian into Urdu language and the first time I was translating this book into English.

This translation of the most ancient and celebrated Persian magazine on Sufi'ism will, I hope, be found useful not only by the number of students familiar with the subject at first hand, but also by many readers.

This is a small book in which there are advises and instructions, especially available for Taleb (student) and it refers to a person who is committed to a Murshid (spiritual master) in a Tariqa (spiritual path) of Sufism and it is also known as a Salik (Arabic: سَالِك), a mureed is an initiate into the mystic philosophy of Sufism and all these details of advices by the spiritual master Khaja Moinuddin Chisti and are added in this book by great Sufi Saint Khaja Qutubuddin Baktiar Kaki Oushi And also in this book there are some great achievements which are not yet known to the general person are published in a very interesting style so for this reason the readers will find great interest and attention in this matter.

From the above facts and details, if the readers will starts reading this magazine's first page and will not stop its reading till they will reach its last page as in this magazine some interesting events and as well as other great miracles and endeavours of holy saint are added and this holy saint to have passed away from the world some 800 years ago.

Even though this is small book, but due to its importance it is so great due to coverage of many interesting events and positive information in it so it is like an ocean of knowledge and information of holy saint and who have passed away from the world upon doing their great endeavours and many hard tasks for the preaching and propagation work of Islam in the foreign lands so this book is small one but it will present the ocean of knowledge and information for the guidance of people towards the right path of Islam.

This book is edited and formatted as per the great book '*Muslim saints and Mystics'* (Tadhkirtal Aliyah by Farid al din Attar) which is very famous in the Western world among the English knowing persons. So for this reason there will be some small differences in it while comparing with the Urdu books and its literature. The aim of this magazine is to present in the Western world where there is great search and demand of the books of Sufism and biographies of holy saints who lived

and spent their entire lives for the preaching and propagation of Islamic religion in all corners of the world as per tradition and practice of Allah's last prophet.

To write about this great author is not only it is difficult and but it is very hard task as he was not only a great pious personality of his time in India, but he was also a great author of several books including Dalil al-Arifin, in he which deal with the Islamic code of living.

So in brief he was a great Saint of his time in the Indian sub-continent and who did many great endeavours for the preaching and propagation of Islam in Delhi city upon becoming the caliph of Hazrat Khaja Moinuddin Chisti Ajmeri and he did the endeavours for the Islamic mission with the hopes of its expansion to other adjoining and distant territories and there was no such personality during his time.

It is my great honour and pleasure to translate this book from Urdu to English, so I request the readers to read this book because in it there are many revelations of the secrets which are added in this book for which I shall be highly obliged to all of its readers in this matter.

In the preface of the book 'Tadhikra Awliya' (*Muslim Saints & Mystics),* Attar mentions three books which he recommends for those ambitious to attain a full understanding of the pronouncements of the Sufis but in this book also there are many revelations of the secrets which are available for the students of the Tariqa (spiritual path) of Sufism.

The Dalail Arifian by Khaja Qutubuddin Bakhtiar Kaki

This is magazine of affliction and in its manuscript available the speeches of the king of Mashaiq (learned persons), the ruler of the Salikin (mystic persons), the leader of the pious persons, and the Qutub (highest cadre in spiritual pivot at axis) of the pious persons, the sun of Fakirs (Darwesh persons), a seal of the Mujtahadin (One who has thorough knowledge and experience of law), the helper of the Ummat (nation) and the religion, Sheikh Khaja Moinuddin Chisti and whose advises and discourses collected and presented in this magazine, which is named as 'Dalil Arifin' and it is divided into four parts.

1. Fakhr (indigence) and its reward
2. Letters and Tasbih (glorification)
3. The recitals
4. Sulook (mystic initiation) and its benefits

1.
The indigence and its rewards

On the 5th Rajab in the year 514 Hegira, this Darwesh and weak person Qutubuddin who belonged to the slave to the King of Mashaiq (learned) persons and the Sultan of Salikin (mystic persons) Khaja Moinuddin Hasan Chisti.

When this slave was getting the chance of kissing the feet of the sky and ability Sheikh Khaja Haruni in the mosque of Abu Lais Samar Qandi in Baghdad. The Sheikh was kind enough with me and honoured to accept my pledge (Bait) there and he was also kind enough with me and put on my head the four ends Turkey cap and on that day Sheikh Shabuddin Mohammed Saherwardi, Sheikh Dawood Kirmani, Sheikh Burhanuddin, Mohammed Chisti, Sheikh Tajuddin Mohammed Safhani were present there in the meeting. The discussion about prayer was in progress. The Sheikh told by his tongue that in the prayer only one can become closer to Allah.

So prayer is called the Meraj (accession) by the Muslims. Which is available in the saying of the prophet of Allah. " Alsalt meraj al-Muslimin." And its status is more than all other things. The meeting of Allah starts with the prayer. Then Shiekh told prayer is secret matter which the person disclose with Allah. The disclose of the secret in which it is required the closeness of the somebody. That person who will get closeness and who is eligible for the secret. This secret could not obtain without the prayer.

There is saying of the prophet of Allah " Almusalli Neji rabbahu " it means one who pray, then he will disclose his secret with Allah. Upon this Sheikh addressed to

me and he said " When he was become the disciple of Sheikh Khaja Haruni and he was in his service for a period of 8 years without taking any rest in this matter and he never used to see day and night. When he used to travel with his Sheikh then he used to carry the sleeping clothes and the tiffin basket and accompanied with him. When he realized my service, then he was awarded me such grace and there is no limit on it. "

To follow the instructions of the (Pir) spiritual master

Then Sheikh told whatever he got by his service of the spiritual master only. So it is compulsory for the disciple that he should follow the instructions of the Pir and he should not exceed in this matter. Whatever instructions were given in this matter about prayer, glorification and daily recitals, then he should hear the instructions carefully and should act upon these instructions so that he could get position in this matter. Because the work of the spiritual master (Murshid) is used to adorn the disciple. Whatever the master will say will help the disciple to enable him to get perfection in this matter.

Who has been deprived of the intercession

Khaja Saheb afterward said that in the book of exegesis of Abu Lais Samarqandi it is mentioned that daily two angels are sent down from the sky. One who stands on the top of the Ka'aba and who will call "Oh: the persons and fairies listen and understand well that one who will not fulfil the duties of Allah then he will not be free from the rights of Allah." The second angel will stand in the pulpit of the last prophet of Allah and he will call " Oh: the men and fairies, to know well that one who will not follow the practice of the prophet and exceed in this matter, then he will not be eligible for the intercession."

The washing of the fingers at the time of ablution is as per Sunnah

Afterwards he said that he was present in the mosque of Kikri in Baghdad among the pious persons. There was discussion of washing of the fingers at the time of ablution was in progress and he said it is as per practice of the prophet of Allah. Because it was available in the saying of the prophet that he was asked for the washing of fingers at the time of ablution. But one who did washing of the fingers at the time of Abdust (water for washing anus and hands after evacuation) then Allah will be kept free his fingers due to the intercession.

Again Sheikh said once he was with Ajal Sherazi in some place. The time of prayer of Maghrib (sunset) was started. Khaja Saheb was started doing fresh ablution. By chance he was forgetting the washing of the fingers. So by invisible source an angel gave a divine call in which it was said " Oh :Ajal, you are claimant of the friend of our Mohammed (peace be upon him) and belongs his Ummat

(nation) but you are leaving his Sunnah (practice)." Upon this Khaja Saheb was sworn and he was told " From that time till his death he will not leave any Sunnah (practice) of the prophet."

Upon this Sheikh said once he was finding Khaja Ajal Shirazi in the condition of hesitation and asked him in this matter so he said "One day when he was ignored the washing of his fingers and due to this mistake from that time, then he is in the condition of worry and upset that how he will face the prophet of Allah on the day of judgement."

Afterwards he said in the book '*Salwat Masoodi'* a tradition mentioned as per narrated by Abu Hurara in Fiqa (Islamic law) of Sunnah it is available that the washing of every part three times is according to the practice (Sunnah) of the prophet of Allah. As per saying of the prophet of Allah "The washing of every part three times is my Sunnah and this is also Sunnah of the previous prophets of Allah. To add more on this is injustice."

Upon this he said " Khaja Fazil Ayaz while at the time of ablution washed his hands two times only and then he was praying. On that night he was seen the last prophet of Allah in his dream and who said " He was surprised to see that there was a defect which is left in his ablution." So he was waking up due to too much fear in this matter. So he was made fresh ablution and prayed again. Due to expiation of this mistake he was prayed daily 500 Rakats (one Rakat is equal to one set of standing, genuflexion and prostration) for a period of one year as a recital.

The benefits of sleeping with ablution

Then he said Arif (mystic) persons are belong to the persons of grace. They used to drown in the love of the friend. He writes in his Sharah (exegesis) that one who sleeps in the night with ablution then there will be command of Allah to the angels to be with him. Till morning they will pray " Oh: Allah forgives that person as he was sleeping with cleanliness."

He said again in this matter that in the Sharah (exegesis) of Arif persons it is mentioned that when a person sleep with cleanliness then the angles take his soul under the empyrean of Allah. And there will command " To wear it the robe of light." When it will prostrate there, then there will be commanded to take back the soul from there. Because he is a pious person as he was sleeping with ablution."

One who sleeps without cleanliness then his soul will be returned back from the first sky and it is said there " This person is not eligible so the angels will not take his soul to the upper side as this type of person is not eligible to prostrate before Allah."

Then he told by his holy tongue that Faqhia wrote that the prophet of Allah said, " Al-Yamim Lil kul akal Wal wajha yasar magad" and its translation is "The right hand is for the eating food and washing of the face of the body and the left hand is for Istanja."(Cleaning after a natural evacuation)

Then the discussion started about how one person should enter into the mosque, and then, according to the Sunnah of the prophet, the person should put his right leg

first in the mosque there and when he will go out of the mosque then he should put his left leg out of the mosque."

Upon this he said once Sufiyan Suri was entered in the mosque and by mistake he put his left leg in the mosque first. So there was a divine call in which it heard " Oh: ox this is not the proper way to enter the house of Allah "and from that day he was become famous with name of Khaja Sufiyan Suri.

The reality of Arif (mystic)

Afterwards the discussion about the Arif person was started. He said Arif is such person who knows all about the worlds and with his wisdom he can create more than 100,000 meanings and he can explain in this matter. He can reply about all things relating to the significance of the love. He will swim in the sea of innermost and wisdom so that he can take out from there the pearls of secret of Allah and the light of Allah and to present there to hard working jewelers. So that when they see these things and like them. So this is an Arif person without any doubt.

After this, on this situation he said Arif person will be always busy in the zeal of love and he will live in condition of surprise by the divine power of creation. And if he will stay, then also he will be in the condition of thinking about the friend and if he will sit then he will remember his friend. If he will sleep then also he will be in the condition of surprise due to thinking of his friend. If he will wake then he will Tawaf (circummubaltion) around the veil of the greatness of the friend.

The blessing of the prayers of Israqh (mid-morning)

Then he said the persons of love when they performed the morning prayer, then they used to sit on the prayer mats waiting for the sunrise so that they wanted to be accepted by their friend and so that there should be graced with celestial illumination (Tajalli-e-Ilahi) on them.

Again Sheikh said "When one person who will perform the morning prayer and waits there on the prayer mat, then there will command to the angel to come near him and to pray for him till he will not leave from there."

In this situation he said in the book "*Umda*" Khaja Junaid of Baghdad wrote which is sign of secret of Allah that when the prophet of Allah saw the Satan in grief condition and he was asked him the reason in this matter." He told him there will be four groups among his Ummat (nation).

1.Moazan, who shouts the prayer call (Azan).

For this reason one who shouts it and one who hear it and who will busy in replying the phrases of the Azan. So all who shout and hear it, will be forgiven by Allah.

2. The one who left the house for Jehad (religious war) and when they will say Allah Akber (Allah is great) and with the sound of their hoofs of their horses and when they will fight then there will be a command for forgiveness for such persons along with their family members.

3. The group who earns their livelihood with the legal source. The Darwesh person

who spends their lives by earning of livelihood by legal means and also maintaining others by such income then Allah will forgive them.

4. This group who will sit on the prayer mat after performing the morning till the time of sunrise. Then they will perform the Israqh (mid-morning) prayer.

Then Satan said " Oh: the prophet of Allah, that day when he was in the angelic world and he was seen there and it was written on the tablet that one who will busy in the worship of Allah after the morning prayer and after this then he will perform the Israqh prayer then Allah will forgive him along with 70,000 his relatives and he will be freed from the hell."

Afterwards this he said " He was seen in the book *'Fiqa Akbar'* a tradition narrated by Imam Abu Hanifa Kofi that one coffin thief who was engaged in this work for a period of 40 years and he was dying at last and he was seen in the dream that he was walking in the paradise. When he asked the reason in this matter and he told that "He was having one habit with him that he used to perform the morning prayer and he used to sit there in the remembrance of Allah till the sunrise time and then he used to perform the Israqh prayer. As Allah is used to accept small things and He used to giver of many things and for this blessing Allah forgave him. He was ignored my deeds, but he was giving me such a great status."

On this situation he was told " When Arif person will be in that condition then he will be busy with that thing, then at that time if there will be present many 1000 angels, Jinns and strange things before him but he will not look at them. He will look at such things which were sent down to him. One sign of Arif person is that he will remain in the condition of smile always. When he will smile, then he can see the trusted angles in the angelic world there. So whatever discloses from them will be the reason of his smile in this matter.

After this he said " In Irfan (intimate knowledge of Allah) there is a condition and when such condition will prevail upon him, then in one step he will cover the distance between the empyrean and the veil of greatness and from there he will reach to the veil of magnificence and upon this in the next step he will come back to his previous place."

Then Khaja Sahib was weeping and has tears in the eyes and he said this is the lowest rank of Arif persons.

But those who are perfect persons, then their position is only known by Allah and up to where they can go and where they will reach and when they did come back from there is not known.

2.
Janabat (pollution resulting from the coition) and cleanliness

On the Thursday the wealth of the kissing of the feet of the Sheikh was available to me. At that time the discussion about Janabat (pollution from coition) was in progress in the meeting. Moulana Mohammed Bahauddin Bukhari and Moulana Shabuddin of Baghdad were present in the service of the Sheikh. Khaja Saheb said

with his holy tongue that there is Janabat inside of the every hair of the person. So it is compulsory that the water should be provided inside of the hair where there is coition, so that the hairs should get wet in this matter. If any hair is left without water, then it will fight with him on the day of judgement.

Khaja Saheb said he was seeing in the book *'Fatwa Zahiria'* that the mouth of man is used to live clean during the condition of Janabat and when he will drink the water or other things then those things will not become impure for this reason. In the following conditions the mouth of a person will remain pure.

1. Junbi (the person in the condition of the pollution from coition)
2. Haze (mensuration course)
3. Momin (faithful) person
4. Infidel person

In this connection he said " Once the prophet of Allah was sitting then at that time one companion stood and asked him " Oh: prophet of Allah, if one person who will be in the condition of Junbi (coition) and if there will be winds of heat and due to this reason by sweat the dress will become wet and in this case the dress will become un-clean or not.? He said "No" it will not become un-clean. Upon this condition his mouth will also remain pure for both the Muslim or infidel person, and if saliva will touch with the cloth, then the cloth will not become un-clean.

After this, on this topic he said " He was heard by Sheikh Khaja Haruni that when prophet Adam (A.S.) came into the world from the heaven and upon getting the chance of intercourse with Eve, then the angel Gabriel came over there and told him " To stand and have a bath." So he was happy in this matter and told brother Gabriel is there reward for it.? He gets a reply that " For every hair of the body you will get a reward of worship of one year and for each and every drop of the water, which will touch your body and from each drop Allah will create one angel who will engage in the worship of Allah till the day of judgement and such reward will be transferred into your account of deeds."

The prophet Adam (A.S.) asked "Brother Gabriel whether there is a reward available to him and also available to his children,?" He gets a reply that "Those who will be Momin (faithful) persons and will perform the legal bath so, according to the hairs of his body the worship of the number of such years will be recorded in his account of the deeds. Those drops of water, which will fall from his body and for such each and every drop of the water one angel will be created by Allah who will be engaged in the Tasbhi (glorification) and Tahlil
(Declaration of God's unity by pronouncing) of Allah till the day of judgment and all such rewards will be recorded in the account of the deed of Mumin (faithful) persons."

When Khaja Saheb ended this discussion than he was weeping and has tears in his eyes and he said all these benefits and rewards are available to those who will perform legal bath only. One who will perform illegal, but then for his every hair one year of bad deeds are recorded in his account of deeds. And for every drop of water of his bath one Satan will be created and all bad deeds done by all Satans will be recorded in the deeds of account of that person.

The Islamic law (Sharia), Tariqat (mystic way) and Haqiqat (truth)

Khaja Saheb said " The state of the person who follow Sharia (Islamic law) of Islam is that he should follow it firmly and also follow all orders in this matter. In following this he should not exceed single thing in this matter so, then most of them will reach other position which is called Tariqat (mystic way) and after this they will used to follow it with all these conditions firmly. They used to follow all instruction of Sharia (Islamic law) without leaving anything in this matter and follow the Islamic law (sharia) completely. So for this reason they will reach to the position of Marafat (knowledge of Allah). When they will reach the position of Marafat then the place of identification and friendship will come there. When they will be firm on this position, then they will be reached to the position of Haqiqat (truth) and when they will reach on this position then they can get whatever as per their demand.

Then Khaja Saheb said " He was heard the definition of Arif is that person one who will disconnect with the both worlds and then he should reach towards the position of incomparable. Because this way is adopted by such a person who is un-related from all things.

On this occasion he said the prayer (Namaz) is Amanat (custody) which is handed over by Allah to his slaves. So there should be no deflection in this matter.

The acceptance and non-acceptance of the prayer

Khaja Saheb said "In the prayer man should perform Ruku (genuflexion) and prostration properly and follow and take care of all fundamentals of the faith of the prayer completely. He said " He was seen in the book *'Salat Masoodi'* that when the people perform the prayer in the proper manner and fulfil its rights and also follow the below things.

- Ruku (genuflexion)
- Prostration
- Qirat (recitation of the Quran)
- Glorification of Allah

Then the angels will take the prayers to the sky and from that prayer there will be lights and the doors of the sky will be opened there. When that prayer will be brought down from empyrean then there will be commanded " To forgive to the person of prostration and prayer. Because he was fulfilling the rights properly." Then he wept and has tears in the eyes of the Khaja Saheb and he said " This is about the persons who was fulfilled the rights of the prayer. But those people who do not care about the fundamentals of the prayer, then the angels will take their prayer in the sky, then the doors of the sky will not be opened there and there will be commanded to take back the prayer and put back on the face of the person who was performing such prayer." The prayer (Namaz) will say by her tongue to that person " As you have spoiled me then Allah will spoil you."

On this occasion he said once he was in between of the persons of the turbans in Bukhara and from them, he was heard one tradition there that once the prophet of Allah saw a person who was not performing the rights of genuflexion and prostration in the prayer. When he was finished the prayer, he asked him for how many years he was performing the prayer.? He said "He was performing the prayer like this since 40 years of time." He said to him, " Since 40 years you have not performed any prayer and if you die then not according to my Sunnah."

He said " He was heard by the tongue of Khaja Usman Haruni that on the day of judgement first there will checking of account of prayers with the prophets, pious persons, and the Muslims. One who will not be successful in this account then he will be sent to the hell from there for the punishment."

He said " This is event was happening at that time once he was in the city which is near of Damascus and its name was removed from his memory. There was one cave which was situated out of that city and in which one pious person Ohud Mohamed Abdul Wahed Ghaznavi was used to reside there and on his body there was skin was left there. He was sitting there on the prayer mat and two tigers were also sitting with him there. Due to fear of the tigers I could not go near him there. When his look was falling on me then he asked me to proceed into the cave there. When I entered there and I was paid respect to him and sat there.

The first thing that a pious person told me that "If you do not have any intention for something, then it will also not do any intention about him." "What is the personality of the tiger that, do you afraid of him." Then he said "When there will be fear of Allah in your heart, then all will be afraid of you. What is the reality of the tiger. Then he will not afraid of the persons."

He explained many such matters and he was asking me from where he was coming there. I told him that he was coming from Baghdad. He welcomed me there on my arrival, but he said "It is compulsory for me to do the service of the Darwesh persons so that I should become the pious one." But you heard that he lived in that cave for many years and he is living there in loneliness and away from the mankind. But since 30 years, he is weeping for one reason. For this reason he is weeping day and night. So he asked "What is that.?" He said "When he will perform the prayer, then he will weep while looking himself that if there will be a small error in the prayer then all will be spoiled. So at that time of the prayer for not fulfilling its condition then the prayer will be returned back and thrown on his face. So oh: Darwesh if you will be successful in the performance of the prayer, then actually you will be doing a great work. Otherwise, you will spoil your whole life." Then he was stating the saying of the prophet. The prophet of Allah said, " In the nearness of Allah, no sin and no enemy is not greater on the day of judgement than not performing the prayer as per its requirements and conditions."

Upon this Khaja was weeping and was tears in his eyes and he said " Oh: Darwesh, Namaz (prayer) is a pillar of the religion of Islam. This fundamental is like a pillar so when there will available pillar, then they're available wall in the house. When there will no pillar, then the roof of the house will fall down. As for the religion and Islam it is like a pillar and when there will be obstructions in the

following fundamentals of the prayer

- Farad (obligation)
- Sunnah (practice of the prophet)
- Ruku (bowing the prayer)
- Prostration

then the reality of Islam and religion will be spoiled for these reasons in this matter.

A tradition of Imam Jafer Sadiq

On this occasion he said "There is a tradition narrated by Imam Jafer Sadiq that he said in the Quran there are many advices from Allah. Such advices are available in the following types.

1.Madh (eulogy)
2.Targib (temptation)
3.Tarhib (fear)

The above are available in 700 places in the holy book of Quran about the performing of prayer because it is a pillar of the religion. In the exegesis of the Quran it is mentioned that on the day of judgement in 50 places there will be asked different questions by every man. In the first place there will be questions about the prayer which is as follows.

1. Iman (faith) and its conditions
2. Sifat (attributes) and Identification of Allah

If the person will not give the small information on this matter, then from there he will be sent directly to the hell. In the second place there will be questions about the prayer and its obligations and if the man will answer correctly then there will no problem for him, but if he could not reply then he will be sent from there directly to hell.

In the third place there will be questions about the prophet, if he will reply correctly, then he will be released from there otherwise he will be sent through the counsel (Wakil) to the last holy prophet of Allah and he will inform him that he is among your Ummat (nation) but he was negligent in following your Sunnah (practice).

Upon explaining the above benefits he began weeping and he said the following phrases from his holy tongue. "There is regret for such person who will be ashamed with the prophet of Allah, then where he will go?."

Upon finishing the details of the above benefits, then Khaja Saheb engaged himself in the remembrance of Allah so for this reason the well wisher left the meeting place.

3.
The delay in performing the prayer

On the Wednesday I was honoured of kissing the feet of the Sheikh and at that time six Darwesh persons from Samarqand were present in the service of the Sheikh there. Maulana Bukhari was also present there who was used to be present in the service of the Sheikh. Then Sheikh Ahud Kirmani also came there and he sat there. There was discussion in progress about the very much delay in performing the obligatory prayer that the time should be lapsed and Qaza (lapsed) prayer should be performed. So for this reason there will be very much regret of 20,000 percent of such persons of the faith. He was told by his holy tongue that "How such Muslim persons are they?, and who used to delay in performing the prayer so for this reason the time is going to be lapsed for the prayer."

The prayer of the persons of fondness

After this Sheikh said he was passed from a city where there was a tradition that the people of that place used to be ready for the prayer before its scheduled time. So there he was asked "What is reason of wisdom in this matter that you all people used to be ready for the prayer before its schedule time of the prayer.?" They said "The reason for it is that when the time come they will perform it. If there will no preparation in this matter, then the time of the schedule of the prayer will be lapsed. Then in that condition how they face the prophet of Allah.? Because in the saying of the Allah's prophet it is available that "Ajlu taoub qabal maut wa alju salat qabal faut." And its meaning and interpretation is that make the haste for the repentance before the death and haste for the prayer before the death comes."

The performance of two prayers together

After this Sheikh said he was seen in the mausoleum of Imam Yahiah Zandaousi in Wasa in which it was written and he was heard from Maulana Husamuddin Bukhari who was my teacher and the saying of the Allah's prophet " Min Akbar caviar Jama biennial sale". Its meaning and its interpretation is, that "It is a great sin to delay in performing the obligatory prayer and due to this reason the time of the prayer will be lapsed. Then two prayers will be performed together for this reason."

The prayer of the hypocrite person

Upon this Sheikh said he was in the presence of Khaja Haruni and from him, he was hearing the saying of the prophet which is narrated by Abu Harara. The prophet of Allah said, " Will I you show the prayer of the infidel persons?". The persons asked him to explain then he said " One who will delay very much in performing Asr (late afternoon) prayer when there will come difference in the light of the sun and its colour will become like yellow." Then they requested to fix the time. He said " It's right time is that the sun should not change its original colour its means, its colour should not become yellow and in the winter and summer seasons this order

will be workable."

The correct timings of the prayers

Afterwards Sheikh said "He was seen in the book *'Fiqa Hadaya'* the hand written book by Khaja Usman Haruni the saying of Allah's last prophet which is as follows.

" Asfar bil fajar la azam bil ajar." It means to perform the morning prayer in the whiteness of the day and for this there will be more reward for it. As per the tradition of the prophet "For the performing the Zuhar (afternoon) prayer there should be such delay in this matter that the air should become cold. In the winter season it should be performed when the shadow will be declined. So there is saying of the prophet of Allah is available in this matter which is mentioned as follows.

"Ab daru bil zahar fan shida al har min fe jahanum." It means in the summer season the Zuhar (afternoon) prayer should be performed at the time when there will be cold."

Afterward Sheikh said " Once the morning prayer was lapsed by Ba-Yazid of Bustam. So for this reason he wept very much and makes loud and cry which is not able to describe in this matter. And he was heard a divine call in which it was asked " Oh: BA-Yazid why do you make so much louder and cry if one of the morning prayer is lapsed by you so We have added the reward of 100 prayers in your account of the deed."

Upon this he said " He was seen the in the book of exegesis of Mahboob Qureshi that "One who will perform five prayers at its required time, then on the day of judgement the prayer will guide him."

If there will be no prayer of the person, then there will be no Iman (faith) for that person.

Afterwards he told the prophet of Allah said, " If there will be no prayer of the person, then there will be no Iman (faith) for him."

Then Sheikh said " The prophet of Allah said, " La main lemon la salute Lu." It means if there will no prayer of the person then there will no Iman for that person."

In this situation he said he was heard by Khaja Usman Haruni that he was seen in the book of exegesis of Imam Zahed " Fawail lilmuslin hum an salati him sahun." It means that there is a name of well *'Waeil'* in the hell and others say it is a valley in the hell wherein there will be severe punishment will be given to the persons who are negligent in performing the prayers. Then he was given the exegesis of *'Waeil'* is that *'Waeil'* was asked Allah 70,000 times to whom such severe punishment will be given there,? There was command that it was given to the persons who will not perform the prayer at the time and they used to lapse the prayers."

Upon this Sheikh said " Once Hazrat Umar Bin Qattab (R.A.) was performed the evening prayer and when he looked at the sky then he was seen the stars in the sky. So he becomes sad and he was entered into the house and for its expiation and he

was freed on the slave. As there is a command to perform the prayer at the time of sunset immediately, which is required as per the Sunnah (tradition) of the prophet.

After this the discussion about charity was started and Sheikh said "One who will feed the hungry person then on the day of judgement Allah will create seven veils in between him and the hell. The distance of the each veil will be equal to the distance of the journey of 500 ways. After this the discussion about the false talking was started. On who will swear falsely then he will become a person who will ruin his family and from his house the blessing will be taken out from the person who will not perform prayer and the person who swear falsely

Khaja Saheb said " Once one Zakir (one who remembers Allah) Moulana Emaduddin Bukhari used to live in the grand mosque in Baghdad and who was a very pious person. This event was heard from him that once Allah was discussing about the hell with prophet Moses (A.S.) and Allah told "Oh: Moses I have created one valley '*Badia'* in the hell, which is in seventh hell and which is most dangerous and darkest and its fire is in black colour and it is very fast. There are many snakes and scorpions are in it. Daily it is warmed by the stones of sulphur and if the one drop of that sulphur will fall on in this world, then all water of the world will be dry up and all the mountains will be melted due to its heat and the earth will be shattered. Oh: Mosa (A.S.) this punishment is made for the following two persons."

1. One who will not pray
2. One who will swear falsely in Allah's name.

The expiation of the true swearing

Khaja Saheb said one pious person Khaja Mohammed Aslam Tosi who was sworn truly for any work. He was in the condition of Sukkar (intoxication) at that time and when he was coming back in (Sahu) conscience then he was asked did he was sworn.? And he was told "Yes". "He said today my soul dared to true swear and tomorrow it will dared for the wrong swear. So it's better for him that he should not talk till he would live in the world." After this event he was living for a period of 40 years, but he did not talk to anybody. Upon this well wisher was asked Khaja Saheb " If there will be any necessity, then what he will use do in that matter,? He said "He used to talk by the signs."

Upon finishing the details of the above benefits, then Khaja Saheb engaged himself in the remembrance of Allah so for this reason the well wisher left the meeting place.

4.
Who is true in the love?

On the Monday I was honoured to kiss the feet of the Sheikh. On that occasion

the following persons were coming there to visit the Sheikh.
1. Sheikh Shabuddin Saherwardi
2. Khaja Ajal Shirazi
3. Sheikh Saifuddin Bakherzi

The discussion about who is true, in the love was started. The Sheikh said with by his holy tongue that "In the love the true person is one who accept any difficulty which was given by his friend." Upon this Sheikh Shahabuddin Saherdi said " In the love such person is true, to whom there will be very much fondness then in such condition if there will be strike of 100,000 swords on his head, but he will not be un-aware of it."

After this Khaja Ajal Shirazi said "That person is true in the love of Allah and if he will be cut into many pieces and if he will be burnt down in the fire but he will not hesitate or object in this matter." At last Sheikh Saifuddin Bakherzi said "In the friendship of Allah that person is truly one who will be hurt always. In the observation, he should forget his hurt and there should be no effect in this matter."

Then Sheikh of religion Khaja Moinuddin said " This thing is found in Sheikh Shabuddin Saherwardi. In this connection he was seen in the book '*Israr Auliya'* in which it was written that once Rabia of Basra, Hasan of Basra, Malik Bin Dinar and Khaja Shafiq who were sitting in Basra and they were discussing about the truth of the love. Khaja Hasan of Basra said " That person is truly in the friendship of Allah when there will be grief and trouble then he will be patient with this condition." Then Rabia said " Oh: Khaja there is a smell of pride in this matter." Then Malik Bin Dinar said " In the love of Allah that person is truly one who will be patient of any calamity and seek willingness of Allah and he should be content on this condition."

Rabia said " His condition should be better than this." Upon this Khaja Shafiq said " In the love of Allah, such person is true if he will be cut into many pieces, then he should not object in this matter." Then Rabia said " When he will face grief and sorrow, then he should forget it in the observation of the friend."

Then Khaja Saheb said " We also agreed upon this." Upon this Sheikh Saifuddin Bakherzi said " It is the name of true love of Allah."

The laughing in the graveyard

When the discussion about laughing in the graveyard was started and he was told by his holy tongue that " Laughing is a big sin. But the laughing belongs to the people of mystics. He said " Laughing is legal, but it is not legal in the graveyard which is the place of lessons and not a place of playful activities." In the saying of the prophet of Allah it is available " One who will pass from the graveyard, then the dead person will tell him, Oh: careless person if you know that all this will happen to you then the flesh and the skin of the body will fall."

Upon this Sheikh by his holy tongue said " He and Sheikh Ahud Kirmani were travelling in Kirman and there we have seen one person who was very old and who

was a person of grace and who was engaged in the worship of Allah. As that pious was engaged in the worship of Allah and he was not seen such engagement of worship before. So when I saw him then I paid respect to him and I found there was no flesh available on his body and there is only soul is left with him. That pious person used to talk very less. Then there came an idea into my mind to ask that pious person how he was becoming in such weak and pathetic condition.? He was a man of pure heart (Roshan Zamir) so he told the details before my asking in this matter. He said " Oh: Darwesh one day he was passed from the graveyard with his friend. We stayed there for some time near a grave and when we sat there, then by chance there was something was happening due to that reason he was laughing and he made amused." So there was a divine call which came from the grave in which it was said " Oh: careless person, one who is going to face such a place and whose opponent is the angel of death and he will be afflicted under the grip of snakes and scorpions than what is the work of that person with the laughing"?. When he heard this call then he stood and kissed the hand of my friend and bade him goodbye from there. Then he sat in the prayer and due to the horror he was began melting. A period of 40 years was passed, but since then he could not look at the sky and seen it. He is ashamed in this matter that for this how he will face on the day of judgement.?"

The punishment and horror of the grave and fear of the hell

In this connection he was told one event of the pious person who is known as Khaja Atai Salmi and who did not see the sky for a period 40 years. When he was asked the reason for weeping in this matter, then he said " Due to fear of the grave and the day of the judgement." Afterwards, when he was asked the reason of not seeing upon the sky, then he said "He was ashamed because he was doing so many sins and in the meetings he did so many laughing and amusements. So for this reason he will not look at the upper side and also he did not see in the sky.

After this event he told one more event that Khaja Fateh Mouseli who was a follower of the Tariqat (mystic) way and who wept for a period of 8 years. For this reason the flesh and skin of the cheeks were melted. Upon his death when he was asked in the dream, "What is your condition there in the next world?" He replied, "Allah blessed me with His mercy. When he was taken in the sky and he was reached under the empyrean and he was prostrate there. But he was afraid and shivering there. Then he was heard a divine call in which it said "Oh: Fateh why do afraid so much? Do you not know about his attribute of Ghaffari (The Great Forgiver)? Then I put my head on the floor and in the hymns he said " Oh: My Lord, I know this, but he was afraid of the following things."

1. The punishment of the grave
2. The horror f of the grave
3. The hardness of the death
4. The condition in the small grave

Upon this there was command in this matter which is as follows.

" As he was afraid of the above things, so he was asked to go back as we have

removed him from that fear and we have forgiven him."

After this he said " Once he was travelling in Sewastan along Khaja Haruni and find in one hut one Darwesh Sheikh Saderuddin Mohammed Ahmed Sewastani and he was engaged in the worship of Allah very much and he was well known pious personality of the time there. I was in the company the pious person for some days. Every person who visits the hut will not leave without anything. He was used to give the persons something from the invisible source and he was used to say him "To remember the Darwesh and to pray for his (Iman) faith. If I will go to the grave with the safety of the faith, then it will be the biggest thing for me."

So the pious person when he will hear about gravity and horror of the grave, then he will use to shiver like a cane and there will be a discharge of the blood from his eyes like a water stream. After this he was weeping for seven days and seven nights while standing there and while looking at the sky. Upon watching his weeping and due to the effect of this we also began weeping there. Upon his finishing of weeping, he was sitting there and he addressed us and he said " Oh: dears, those who are going to face the death and the enemy, it means the angel of death is chasing him and the day of judgment is coming for him than for his fantasy and laughing and merriness is not useful for him and to engage in other works and so it will not look these things better for him. "

Then he told again that "Oh: dears if you know a little thing about the condition of the dead person who are in the custody of snakes and ants and who are in prison of the earth, then you will become finished due to this horror and you will be melted like water in the standing position."

Upon this he said" Oh: dear persons, he was seen one pious person in Basra who was very much busier in the worship of Allah. Along with that person he has gone to the graveyard there. He was a man of revelation. We have sat near a grave there. The angels were giving the severe punishment in the grave to the person. When the pious person saw this punishment, then he made a slogan and he become un-conscious and fell down on the ground. When I was approached near him and found he was dead there and after some time he become salty water and he was vanished from there. The condition of fear which was prevailed upon that pious person was so greatly with full of horror and so I could not see and find such fear and horror.

He said " He was engrossed in such condition in himself that he was melting in himself and after 30 years he was talking with him. So my dear person, as you engage very much with the mankind, then why you are not engaged in the work of the sincerity of Allah. Because during such time of engagement with the mankind, then he will be away from their work of obedience of Allah because as per their engagement they will be away from Allah. So go and start preparation for the good deeds for the journey of the other world. As one day it will happen that we should have to leave this world. It is possible that we will leave this world. Upon this he gave me two dates and then he began busily in the weeping and then he engaged himself in the world of the surprise.

After this Khaja Saheb was began weeping with a loud voice. Upon his afflicted weeping and he said " Oh: Darwesh I swear in the name of Allah who is Lord of the

worlds and whose possess my soul with him and since from that time and till now daily due to the fear and horror of the grave he was melting. I do not have preparation and convenience with me so that I should be free from the fear and horror in this matter."

The person who eat and drink in the graveyard is cursed person and he is hypocrite person

One who eat and drink in the graveyard purposely then he will become cursed and hypocrite person. Because graveyard is the place of lessons and not greed and desires.

In this situation he told one event that " He was seen the writing on the mausoleum of the Abul Khair Zandusi that the prophet of Allah said " Man akal fe maqabir tamam wa sharaba fahuwa malun wa munafiq." So anybody who eats something and drink in the graveyard, then he will become cursed and hypocrite person.

After this he was told one event which is related to this situation that " Once Hasan of Basra was passed through a graveyard. He was seen there some persons who were eating and drinking there. He went near them and asked them, " Whether they are Muslim or hypocrite persons?".So this question was not liked by them. So they want to misbehave with Khaja Saheb. Then Khaja Saheb told them "He asked for them in this matter as the prophet of Allah said that those who eat and drink in the graveyard are hypocrite persons. Because this is place of the warning. As you see here that like you and better persons than yourself are resting there in the earth. They are in the custody and in the prison of the snakes and ants. Their flesh of the body was melted and destructed and their beauty and prime was damaged in the soil. You have buried them in the soil with your hands. How then you like to eat and drink in such a place and engaged in the merry and playful activities there."

When Khaja Saheb said all these details, then all of them regretted in this matter and requested him to forgive them as they have left this bad thing.

Why they will be engaged in the playful activity and laughing.?

Afterwards Khaja Saheb told one event related to this situation that he was seen in the book '*Riyahin'* in which it was written that once the prophet of Allah was seen some persons who were busy in playful activities and laughing. The prophet stood there and said Salam to all of them so they stood to pay respect him and put their heads on the earth and they presented themselves while folding their hands in the presence of the prophet. The prophet told them " Brothers are you did not have fear of the death.?All of them replied in one tongue "No". Are you are getting freedom from the fear of all deeds.? They said "No". Have they crossed the pathway of the paradise.? They said "No". Then why they are busy with playful activity and laughing." There was so much effect of the prophet's advise on them that afterwards nobody was not seen them laughing again.

Khaja Saheb said the following persons were disgusted with the world and whatever it contains because they can able to watch the punishment and horror of the grave yard.

1. Mashaiq (learned) persons
2. The person of Tariqat (mystic way)
3. The leaders (Imam) of the religion

4.
Khajagan (masters) of Marifat (knowledge of Allah)

To cause trouble to the Momin (believer) persons is a great sin.

Afterward, he said " In the book *'Murtaba Saum'* in its volume third it is mentioned that the persons of mystic think it is a great sin. It is such thing that no other sin is not greater than that a Muslim person should be given trouble without any reason in this matter. As per the command given by Allah in the holy Quran " Al-lazina yawazuna al-momenon bagarun maaktasbu faqs ahtamalu buhatann wa asim mubina ". To give trouble to Muslim brother is a great sin. For this Allah and his prophet both of them will be angry in this matter."

After this Khaja Saheb told one event that "One king who did a lot of atrocities and problems to the people of the kingdom and for this reason whole of the mankind were suffered badly in this matter. After passing of long time, then the king was seen standing in the Kankari mosque in Baghdad and his hairs of the head and beard were not in proper order and were in the dusty condition. His first condition was changed and on his body there was full of soil was there. One person who was recognized him and he told him "He was the same king of Makkah who use to do atrocities on the people in the kingdom." He was ashamed in this matter and he said "How he recognized him.?" He said " He has seen him during a time of grace and wealth. When he was not kind towards his people and he was used to working inversely and he was doing atrocities on the mankind." "Yes" at that time he was used to give troubles and do atrocities to the mankind without any reason. So for this reason he got what he did in this matter."

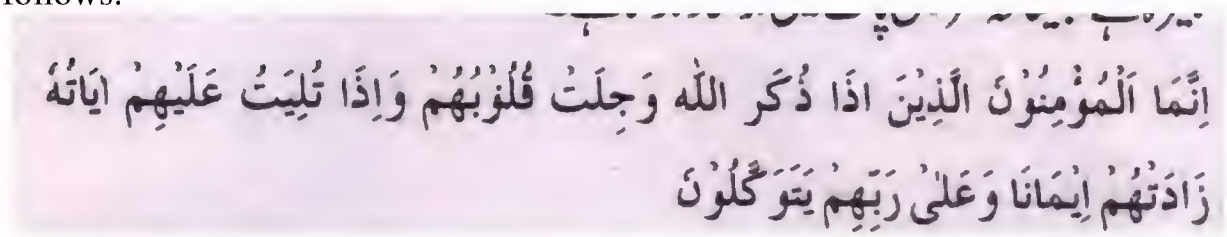
Upon this Khaja Sahib told one more event that "Once in Baghdad, one pious person used to live in the hut at the bank of the river and which have seen by him. When he was entered in the hut and said Salam to him and he was replied it by the sign. He asked me to sit there by the sign. Upon sitting for some time he told him " Oh: Darwesh since about 50 years he resided there in loneliness. Like his travels in the world he was also used to travel here and there. He was seen one pious person in one city who used to like the world and who used to give so much trouble to the mankind in their dealings. But he did not say anything to him and stopped him in this matter and watched all those things and left from there. So then he heard a divine call from the angel which said "Oh : Darwesh if you would have instructed for the sake of Haq (truth) to that person who is a lover of the world to be afraid in this matter and not to do atrocities on the mankind then the person of lovers of the

world would have ceased from this, but you would have agreed in this matter and thought that person will stop his favour to you." When he heard this divine call then from that time due to shame he was living in this hut and not used to put his feet outside of the hut. He has doubts in this matter that if he will be asked in this matter on the day of judgement, then what he will reply in this respect.? So: Darwesh from that day he was sworn that he will not go anywhere so that he could not see any action at anywhere so that he will become the witness in this matter.

Afterward, at the time of sunset there were sent down two breads of barley, one cup and one water bottle were there from an invisible source. Myself and that Fakir (Darwesh) break the fast together at that place. When I was leaving from there, then he was given me two apples from under the prayer mat and I have paid my respect to him and left him.

Upon this he said by holy tongue " As per the rules of mysticism in its the fourth position, it is a great sin when it was heard the name and verse of Allah, then if the heart of a person will not become soft and due to fear of Allah and there should be no increase of the credence and Eman (faith) due to the horror of Allah.

So upon hearing the holy Quran if the heart will not become soft or not increase his credence of the faith and still he will engage in the laughing and playful activity then it will be deemed as a great sin. As per saying of Allah, which is as follows."


إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ اذَا ذُكِرَ اللّٰهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ اٰيَاتُهُ
زَادَتْهُمْ إِيمَانًا وَعَلٰى رَبِّهِمْ يَتَوَكَّلُونَ

Imam Zahed wrote the meaning of this verse in his exegesis that " The real Momins (believers) are those people when they hear the name of Allah, then their credence and Eman (faith) will be increased. When they hear the invocation (remembrance of Allah) or verse of Allah when they still laugh at that time, so for this reason it is sure and certain that they are hypocrite persons in the reality."

In this situation he said " Once the prophet of Allah was saw some persons who are doing the remembrance of Allah as well as they were busy with playful activity and laughing. But due to the remembrance of Allah their hearts could not become soft. The prophet stood and said this group belongs to the third category of the hypocrite persons. Their hearts could not become soft upon hearing the verse of Allah."

The name of Allah

Then he said "One event that Khaja Ibrahim Khawas was seen some persons who were Zakir (one who remembers) persons and they were sitting and busy in the remembrance of Allah. When Khaja Saheb heard the name of Allah from them so there were feelings of fondness and pain were prevailed on him so he began dancing for this reason. And he was in dancing condition for a period of seven days and then he was becoming unconscious and when he was become conscious then he was having the name of Allah on his tongue and again he was becoming un-

conscious. When he was becoming normal, then he made fresh ablution and prayed two rakats of the prayer. He put his head in prostration and he said " Ya Allah" and he left this world." Khaja Saheb recited the following couplet.

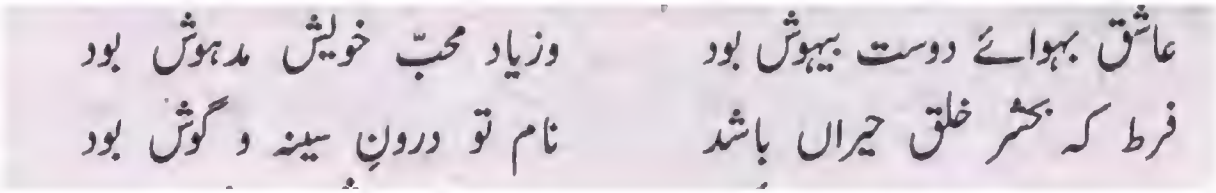
عاشق بہوائے دوست بیہوش بود　　وزیاد محبّ خویش مدہوش بود
فرط کہ بحشر خلق حیراں باشد　　نام تو درونِ سینہ و گوش بود

After this Khaja Saheb told another event that "Once in the shrine building of Khaja Yousuf Chisti that some Darwesh persons came there and he was present there at that time and he was reciting the above couplet. For this reason myself and those Darwesh persons were becoming un-conscious and were in this condition for a period of seven days and nights and we were doing the dancing. When the Qawwals (choristers) want to recite some other couplets of the poetry, but we used to insist them to repeat the above couplet only. Two persons among those Darwesh were becoming unconscious and fell down on the earth and from there they have vanished away. When Khaja Saheb was finished these benefits and he was engaged in the reading of the holy Quran."

To look at the parents with love

On the Monday he was blessed with the kissing of the feet of Khaja Saheb. Sheikh Jalaluddin, Sheikh Mohammed Ohud Chisti and some other pious personalities were present in the meeting. The discussion about the look of the five things will be deemed as worship. Upon this he said with his holy tongue "The first thing is to look the face of the parents with love." In the saying of the prophet of Allah it is mentioned that "The son who for the sake of friendship, of Allah and his love and who will look at the face of the parents then in his account of the deeds the reward of one accepted Hajj will be recorded." After this he was told " When one a sinful and a debauched person died, then he saw him in the dream and who was walking in the heaven along with Hajji persons. So the persons were surprised in this matter, and they asked him. He said "He had one older mother in his house and at the time of leaving the house, he used to put his head on her feet and his mother used to pray for his forgiveness from Allah and for the grant of the reward of Hajj in his fate. Allah accepted her prayer and he was forgiven in this matter. So he was walking in the heaven along with Haji persons there."

Afterward Khaja Saheb told another event that when Khaja Bayazid of Bustami was asked how he got such a great status and position.? He told " He was still seven years old, he was used to go mosque to read Quran there by a teacher. When he reached this verse.



"Be thankful to Me, and to their parents." So he asked the meaning of this verse. He said there is a command of Allah " As you perform his service, then you should also perform the service of the parents." Upon hearing this from the teacher, he packs the schooling bag and came back to the house and put his head on the feet of her mother and he said "In due course his mother sent him to school." The above event is further explained as under.

He learned the Quran, and one day his master was explaining the meaning of the verse in the Sura of Luqman, " Be thankful to Me, and to the parents". These words moved the heart of Abu Yazid. "Sir," he said, laying down his tablet, "Please give me permission to go home and say something to my mother." The master gave him leave, and Abu Yazid went home."Why, Taifur," cried his mother, "Why have you come home? Did they give you a present, or is it some special occasion?""No," Abu Yazid replied. "I reached the verse where God commands me to serve Him and you. I cannot be managed in two houses at once. This verse stung me to the quick. Either you ask for me from God, so that I may be yours entirely, or apprentice me to God, so that I may dwell wholly with Him." "My son, I resign you to God, and exempt you from your duty to me," said his mother. "Go and be God's." "The task I supposed to be the hindmost of all tasks proved to be the foremost," Abu Yazid later recalled. "That was to please my mother. In pleasing my mother, I attained all that I sought in my many acts of self discipline and service.

It fell out as follows. One night my mother asked me for water. I went to fetch her some, but there was none in the jug. I fetched the pitcher, but none were in it either. So I went down to the river and filled the pitcher with water. When I returned to the house, my mother had fallen asleep. "The night was cold. I kept the jug in my hand. When my mother awoke from sleep, she drank some water and blessed me. Then she noticed that the jug was frozen in my hand. 'Why did you not lay the jug aside?' she exclaimed. 'I was afraid that you might wake when I was not present,' I answered. 'Keep the door half-open,' my mother then said. "I watched till near daybreak to make sure if the door was properly half-open or not, and that I should not have disregarded her command. At the hour of dawn, that which I had sought so many times entered by the door." After his mother resigned him to God.

Due to her mercy my mother took my head into her shoulder and hugs me and kissed me and she said " Oh, mother's life you have suffered very much difficulty in this matter. Upon saying this she was praying in my favour and forgiveness from Allah. My mother's prayer was accepted and all this wealth which was available to me was due to my mother's prayer only."

To look at the holy book Quran

Afterward about second position he said to look the holy book Quran is worship.

He was seen in the book *'Sharah Auliya'* in which it was written that one who will see or read Quran then there is a command of Allah for two rewards in this matter. He will be given the following rewards.

1. For reading the holy book of Quran.
2. For seeing the holy book of Quran, ten good deeds for each word and ten sins are forgiven.

After this discussion this well wisher asked Khaja Saheb whether to take the Quran with the army or on the journey?. He said " In the beginning period when there was overwhelming of infidel persons so the prophet of Islam not to use to take the holy book of Quran with him so that it should be going into the hands of the infidel persons. But when there was a power of the Islam was started, then the prophet used to take it with him."

In this situation he said " When Mahmud of Ghazni was seen in the dream upon his death, then the person asked asked him how Allah treated him? He replied, and he said, " Once he was a guest with a person. There was one Quran in the window there. So he said in his heart Quran is there so how he can sleep there. Then he said to keep the holy Quran in some other place. Then there was came the thought that why it should be sent to another place for his own comfort.? For this reason he was forgiven at the time of his death."

After this he was told by with his holy tongue " One who will look at the holy Quran so due to kindness and grace of Allah his eyesight will be increased. There will be no pain in the eye and it will not become dry for this reason."

He told one event which relates this situation that "One pious person was sitting on the prayer mat and there was one Quran was also there in front of him. At that time one blind person came there and he said he was treated, his eyes very much but there was no result at all. So he came there for the eyesight of his eyes. He was asked to recite Sura Fateha in this matter. That pious person recited Sura Fateha while sitting in the direction of Qibla (direction in which Muslim turn in prayer) and touched the Quran with his eyes. And due to this his two eyes were becoming bright as the light of the lamp."

Upon this he said " He was seen in the book *'Jamia Hikayat'* that in the olden days one sinner person was there and due to his bad deeds all the Muslim community members used to hate him. Many persons used to prohibit him in this matter, but he did not use to hear them. But when he died, then the person was seen him in the dream that while wearing the crown on his head and he was also wearing the robe of honour and he was proceeding towards the heaven along with the angels. So he asked him in this matter as he was a sinner, then how he got such wealth?. He said " In the world he did one good deed that where ever he used to find the Quran then he was used to stand and to look at the Quran with respect in his eyes. For this reason he was forgiven and he was given such a great status there."

To look at the learned person (Ulma) and Mashaiq (learned) persons with love

Afterward, he said with his holy tongue "One who will look at the Ulma and

Mashaiq (learned) persons, then Allah will create one angel who will pray for his forgiveness till the day of the judgement."

Afterward, he said " In the heart where there will be the love of Ulma and Mashaiq (learned) persons will be there then in his record of deeds the reward of 1000 worships is recorded. If he will die during this period, then he will get the position of learning person (Ulma) and he will be given the highest place upon his death." He said he was seen in the book '*Fatawa Zaheria'* in which it was written that the prophet of Allah says "One who visits the Ulama persons and did service to them for a period of seven days, then Allah will forgive all his sins and the reward of the worship of 7,000 years is recorded in his record of deeds. So in such good deed there will be fasting in day time and worshiping during night time will be recorded for this cause."

Upon this he said another event " In the olden days there was a man who used to turn away his face upon seeing the Ulema and Mashaiq (learned) persons due to greediness. At the time of his death when the persons want to turn of his head towards the direction of the Qibla (direction in which Muslim turn in prayer) but they were not successful in this matter. Then there was a divine call in which it was said that why they are giving him trouble. He used to turn down Ulmea and Mashaiq persons in the world so we are turning his face from the side of mercy and on the day of judgment, We will settle his account in the shape of the bear."

To look at the K'aba

Upon this he said the fourth grade is looking at the Ka'ba in the holy Makkah city. The prophet says " One who will visit the holy Ka'ba then it will be included in the worship. Due to this visit the reward of worship of 1000 years and the reward of Hajj will be recorded in his account of the deeds and he will be granted the status of pious persons of Allah."

To look at the spiritual master

Upon this he said the fifth grade is to look at the spiritual master and do a service for him. He said " He was seen in the book *'Marfata Murdin'* in which it was written that Khaja Haruni in which he says " One who perform service of the master properly even for one day, then Allah will grant him a pearl palace in the paradise for him and in his account of the deeds the worship of 1000 years will be recorded."

The reward of the service of the spiritual master

Afterward, he said " It is compulsory for the disciple that he should follow and try hard whatever he will hear from the tongue of his master. He should carry out service to his spiritual master and he should presence in the service. If he is unable to do service continuously then at least he should try in this matter."

In this situation he said one event, " There was one pious person who did worship for a period of 100 years and in this way he used to keep fast in the daytime and he used to stand in the worship in the night time. All time he used to be engaged in the worship of Allah. One who visits him, then he used to advise him in this matter. He used to say to the visitors that Allah says in the Quran, "Wama Khalaqtul Jinna Wal Insa Illa li-ya'budoon." And its meaning is as follows. "We have created Jinn and human beings for Our worship." And Allah didn't create men to eat and drink and carelessness. So oh : Muslim it is expedient (Wajib) for us that we should not do interference, but we should get engaged in the worship and obedience of Allah."

So when the ascetic (Zahed) died and he was seen in the dream upon his death, then the person asked him " How was Allah treated him? He replied, "Allah was forgiven him. When he was asked for which deed of him.? He said the reason of his forgiveness was that he was used to do service of his spiritual master. So there was a command that as he was used to do service of the master and not shown any negligence in this matter. So he was forgiven in this matter."

Afterward Khaja Saheb began weeping and he said " On the day of judgment true pious and Mashaiq (learned) persons will be appearing in the condition of having a rag dress on their shoulders and in the rag dress there will be many 100,000 threads will be there. At that time their disciples and sons came there and hang with the threads and they will hold the thread firmly." When the mankind will be free from the accountability on the day of judgment, then they will get power from Allah so they will be able to reach near the pathway of paradise. Due to the intercession of the rag dress they will able to pass easily the way of 30,000 years and will be free from the punishment of the day of the judgment and will reach the paradise. There will no opportunity that they will suffer any difficulty in this matter. When Khaja Saheb told the above benefits, then the people and this well wisher left the meeting place.

6.
The powers (Qudrat) of Allah

On the Thursday I was honoured the wealth of kissing the feet of the Sheikh. On that day the discussion about the powers of Allah was in progress. Sheikh Burhanuddin Chisti, Sheikh Mohammed Safhani and the group of Darwesh persons of Baghdad were present in the Jamia (grand) mosque.

Khaja Saheb told by his holy tongue "Allah created by His complete ability and power, such things so if men will think about it, then he will become mad in this matter within seconds."

Afterwards he said " Once the prophet of Allah was desired to see the persons of Kahaf (companions of the catacomb) so there was a command in which it was informed " We have said that you will not see them in this world, but we will show them you in the other world and if you want to bring them in your religion, then we can do the same." After this it was told him to ask the companions to sit on the rag

and the rag will take them to the door of the cave of seven sleepers.The companions told Salam to them.Allah made them alive and they replied their Salam. Then the companions presented them the religion of Islam and they accepted it.

Upon this Khaja Saheb said "There is nothing in the worlds which is not in the power of Allah. The man should fulfil His orders complete, then he will get whatever he will desire in this matter."

Then Khaja Saheb began weeping and he said " Once he was in the company of Khaja Usman Haruni and Darwesh persons were also present there and the discussion about the endeavours of devotees was in progress. At that time one old, weak person holding staff in his hand came there and said Salam. Upon replying his Salam, Khaja Haruni stood with cheerfulness and give him a place near him. That old person told him that for eight years his son is away from him. Due to grief of separation of his son, his health condition become such of inferior quality. He does not know whether he is alive or not.? He now came there in the presence of Khaja Saheb to pray about the safe and secure return of my son. Upon hearing this Sheikh Saheb was started Marqaba (meditation) and lifted his head and asked the persons to pray for the safe return of the boy. When Sheikh Saheb was finished his prayer, then he asked him " Oh: old man to bring the boy after some time there." When the old man heard this they he was paid respect and left the meeting place.

On the way he was getting good news that his boy was returned back to his house. He went back to his house and he was seen with eyes that his boy was there and he met his boy in the house. Due to looking for his son the old man's weak eyes were becoming bright and shining. Immediately he took his boy and visited Khaja Saheb in this matter and asked him to kiss the feet of Khaja Saheb. Khaja Saheb asked the boy to come near him and he was asked where he was?. He said "He was in the middle of the sea in the prison of the devil. Today he was also sitting there and one Darwesh who was similar to your face came there and he was broken my chains. He held my neck strongly and he asked me to put his feet on his feet and he was asking me to close my eyes, then he told again to open my eyes, then he was find himself at the door of the house." Upon saying this the boy wants to say something more, but Khaja Saheb was prohibited him in this matter. That old man put his head on the feet of Khaja Saheb. See in this matter that pious people, despite of having such power they used to keep themselves hide it and not disclose in this matter.

The angel of darkness and light

He said the saying of the prophet of Allah narrated by Kab Bin Ahbar in which it was said that "Allah was created such an angel and his piousness and horror which is known by Allah himself. His name is Habil and his two hands are spreading such that one hand is in the east and the other is in the west and his Tasbih (glorification) is "La ilaha illa Mohammed ur Rasool lilla". He is an agent of the light. He will give light to the world from the hand of the east and from the hand of the west he will give the darkness. If he will leave the light from his hand, then there

will be darkness which will be prevail in the world and never a daylight will come into the world. One tablet is hanging over there on which the lines of white and black are there on it. He will see those lines and he used to increase and decrease them. When he will increase white lines, then there will prevail, light and when he decrease the black lines, then there will be darkness which will be prevailed in the world. For this reason some time the days will become longer and sometime the nights will be longer.

When Khaja Saheb was finished these benefits and he began weeping and in the condition of Sukkar (intoxication) he said " On this way there are such persons of Allah are there who will come to know the event which will happen in the world and the wonderful things are happening by the power of Allah so they know and see the details and they present such details to the mankind in this matter.

On the situation he said " Allah was created one more angel who is very horrible and his one hand is in the sky and other his hand is in the earth. With the hand of the sky, he will control the wind and with the hand of the earth he will control the water. If he will leave the water from the hand of the earth, then all of the world will submerge in the water and if he leaves the wind then all of the world will be destroyed due to this reason.

The mountain of Qaf and the angel Fartabil

Afterwards Khaja Saheb on this situation said " Allah was created the mountain of Qaf and it is so greatly in length and it is being surrounded by the world and all that is in it. Allah says " Qa Quran Majid " the prophet of Allah was given its exegesis which is as follows.

That Allah was created one angel and whose name is Fartabil and who is sitting on this mountain.Its glorification is " La ilha illa Muhammad ur rasool lulla" and his name is Fartabil and who is the agent of this mountain. Who used to open some time his hand and some time he used to closed his hand. Allah has given him the veins of the earth in his hands. When Allah wants to tighten the earth, then he will command the angel to tight the veins and due to this reason the streams will become dry and there will stoppage of the growth of the plants on the earth. When Allah wants prosperity, then he will command the angel to open the veins. When Allah wants to bring fear upon the mankind, then He will command the angel to shake the veins and which is known as earthquakes. So as per order of Allah the earth will be shaken in this matter.

Afterward, he said " He was heard by the tongue of the Sheikh of Islam Khaja Haruni and Sheikh Saifuddin Bakherzi that in the book '*Asrar Arif*' it is mentioned that Allah is made this mountain equal of the 40 worlds. And in its every world there are 400 parts are there in it and every part of it is four times greater than this world. At the backside of the mountain there is no darkness available and there is no night there. Its land is made up of gold and where the angels used to reside there. The following things are not available there.

1. Mankind

2. Satan
3. Hell
4. Heaven

When Allah created the angels on the day from that time they began saying " La ilha illa Muhammad ur rasool lulla" and there is a veil behind these 40 worlds and back side of them, there are available veils and their greatness is only known to Allah only.

Afterward, he said this mountain was kept available at the head of the cow and whose length is in the distance of the journey of 30,000 years. The cow is in standing position and engaged in the praise and eulogy of Allah and the head of the cow is in the east and her tail is in the west.

Afterward Khaja Haruni was sworn and he said "When he was heard this event by Khaja Moulded Chisti then he performed Maraqaba (meditation) and at that time one Darwesh person was present there and Maudud Chisti and both of them vanished away from the meeting place and after some time they were returned back there. That Darwesh upon swearing, said he and Mauddud Chisti were present there at that mountain and were desired to inspect the 40 worlds there which were mentioned by Khaja Saheb in the meeting place. We have seen there as it is which was explained by the Khaja Saheb and there was no difference at all in this matter and all things were available same as per the explanation of Khaja Saheb." The reason of Mukashaf (revelation) was that there was doubt for these things about the events which were explained by Khaja Saheb in the discussion in the meeting place so he was cleared his doubt in this way in this matter.

At that time Sheikh of Islam Khaja Moinuddin said "There should be such power of the innermost with Darwesh people that if somebody who will hear the events of the holy persons and if he has some doubt in this matter, then he should show the same and convince the people by the power of miracles in this matter."

In this situation he said "Once he was travelling towards Samarqand and he was found there one pious person was constructing a mosque near the palace of Imam Abul Lais and where one wise person was asked to keep the arch (Mehrab) on one side as the Holy Ka'aba is in that direction. I told him not in that side, but keep it in the direction which he is showing him there. I have convinced many times, but he was not agreed in this matter. So I caught his neck and asked him to see there is Ka'aba in the direction which he is showing. When he looked at that direction and he was seen Ka'aba is available there. "

The hell in the mouth of the snake

Afterward on this situation he said "Allah was created such a snake and on the day when he was created the hell asked him " Oh: snake he will hand over the hell to him." The snake said "He is obedient." There was a divine call " To open the mouth." When the snake opened his mouth Allah commanded the angels to the put the hell in the mouth of the snake. When it was put the hell in the mouth, then he was asked to shut the mouth. Now the hell is in the mouth of the snake and it is under the

seven earths. So if the hell is not in the mouth of the snake then the world will be destroyed by the fire along with the people of the world.

Afterward, he said on the day of judgement Allah will command the angels to take out the hell from the mouth of the snake. There will be 1000 chains of the hell and with every chain there will be 1000 angles will be hanging with it. Those angels will be in such big stature that if Allah will command, then they can eat all creatures in one morsel. Then the hell will be warm up and when upon its one time of the blown up, then the day of judgement will be started."

When Khaja Saheb was finished these benefits, then he said " The person who want to keep away from these punishments then he should follow obedience in this matter. Because there is no sincerity is more important with Allah than this sincerity. So I asked about the sincerity."

1. To redress the helpless person's complaint
2. The fulfillment of the desires of the needy persons.
3. To feed the hungry persons

There is no other big good deed than the above deeds.

When Khaja Saheb was finished these benefits, then myself and all people who present in the meeting left from there.

7.
The excellence of Sura (verse) Fateha

On Wednesday I was honoured to visit Khaja Saheb. There were some Haji persons came there to see him.The discussion about Sura Fateha was in progress there in the meeting place. By his holy tongue, he said that "In the book '*Mashiaq Tabqat Asar* ' it is written that for the fulfillment of wishes this verse should be recited very much. " In the saying of the prophet of Allah it is mentioned that "When somebody face any difficulty, then he should recite Fateha as follows."
" Bismilla Ar Rehman Nir Rahim Alhamdu it means to join alphabet Mim of Rahim with an alphabet of Lam of Alhamdu and at the time of saying Amin is said three times Amin then could solve the problem in this matter."

The Verse Fateha is unique

Afterward, he said " Once the prophet of Allah was sitting there and his companions were sitting around him. He told that "Allah granted him many miracles and at the same time angle Gabriel came over there and conveyed the message of Allah which is as follows

" The book which we have sent to you and in which there is one verse and if it is available in Tora then there will be no person in the Ummat (nation) of Moses will be left as a Jew. If it will be available in the Angil (New testament) then no Christian will become idol worshippers. If it is available in Zaboor (Psalms of David) then there will no person in the Ummat of David will not become a fire worshipper. This verse is sent for the purpose of its blessing for your Ummat and one who seek help from Allah. So that on the day of judgment, Ummat will be free from the punishment of the hell." The prophet asked "Which Sura was that.?" The angel replied, "It is Sura Fateha." Then the angel said " I swear in the name of the Lord, who was sent you as his messenger and if all rivers of the world will become ink and all trees will become pens and seven skies and seven earths will become paper and the men and angels since beginning of the world will write its excellence then one of excellence of this Sura they could not possible to write."

The cure of all diseases

Khaja Saheb was told by his holy tongue " Sura Fateha is the cure for all pains and all diseases. For the disease which is not curable then in that case to recite 41 times with Bismilla in between the obligatory prayer and the Sunnah prayer of the morning and blow it where there is pain available then the disease will be over. Upon this he said " In the saying of the prophet it is mentioned "Alfateha alshafa min kul dawen." It means Sura Fateha is cured of all pains.

Afterwards he said " Once Harun al Rashid was suffering from serious disease, and which was continued for a period of two years. When he becomes hopeless, then he sent his minister to Fazil Bin Ayaz with a message that he was upset and worried with his problem and there was no cure possible to him after many treatments. At the time of his cure come there so Fazil Bin Ayaz immediately visited Harun al Rashid in this matter and he touched his hand on his body. Upon reciting 41 times Sura Fateha he was blown on him. Even the blowing process was not completed Harun al Rashid was become a healthy and normal person.

In this situation he said once Hazrat Ali Ibn Taleb (R.A.) was recited this Sura on one patient and he recovered his health at the same time. One more person came to see that patient and he was asked to him that how his condition and he was recovering his health.? He said " Hazrat Ali Ibn Taleb (R.A.) was coming there and who recited Sura Fateha which we used to recite and for this reason he was recovering his health. Even he could not complete his discussion and his illness was relapsed again and due to this disease he was dying there. The reason in this matter was that due to dis-believe he died. So man should take care and have truth in every matter and should have pious belief. So if there will be a touch of a hand, even without reciting Sura Fateha then there will be recovery in this matter. The Sura Fateha is cured of all pains.

He was told by holy tongue that in the exegesis, it is mentioned "Allah was named all verses one name but in the verse of Fatha there are given seven names which are as follows.

1. Fateh al Kitab
2.Sabe al Masani
3.Umul Kitab
4.Umul Quran
5.Surat Magrifa
6.Surat Rahma
7.Suratal Kunz

In this verse the following seven alphabets are not included in it.

1.Sa, because it is first alphabet of word Thabur as the reader of Sura Fateha is not related with Thabur (destruction).

2. Jim, it is the first alphabet of Jehannum and the reader of Sura Fateha is not related with Jehannum (hell).

3. Zha, it is the first alphabet of Zaqum, due to the mercy of Allah, the reader of the Sura is not related with Zaqum (cactus).

4. Shin, it is the first alphabet of Shaqawat and the reader of Sura Fateha is not related with Shaqawat (misfortune).

5. Zhae, it is the first alphabet of Zulmat and the reader of Sura Fateha is not related with Zulmat (darkness).

6.Fa, it is the first alphabet of Faraq and the reader of Sura Fateha is not related to Faraq (separation).

7. Khaf, it is the first alphabet of Khawari and the reader of Sura Fateha is not related with Khawari (dis-grace).

In this Sura there are seven verses are there. Imam Nasir Basti was written "In this Sura there are seven Ayats (verses) are there and Allah was created seven Indam (parts) in the body of the mankind and those who read this verse will be safe and keep away from the seven hells.

Afterward, he said the group of Mashaiq (learned) persons and people of Saluk (mysticism) have written that "In this verse there 124 words are there and Allah was sent down 1,24,000 prophets in the world and for reading one alphabet of this verse the reader will get 1000 rewards for it.

The secret of Sura Fateha

Afterward, he said there are five alphabets of word Alhamdulila and there are five obligatory prayers are there and one who read it then Allah will forgive mistakes in the five obligatory prayers.

Afterwards he said " In the word 'Allah' there are three alphabets are there and if we add five alphabets of 'Alhamdulilla' then it will become eight. So for the reader of this word, Allah will command to open the doors of eight heavens so he can enter from any door whichever he like it. In the words 'Rabbil alamin' there are ten alphabets are there and if we add eight in it, then it will become 18 and Allah was created 18,000 worlds. Those who read these 18 alphabets, then they will become eligible for the reward of 18,000 worlds. In the word 'Ar-Rahman' there are 6 alphabets are in it. If we add in 18 alphabets, then it will become 24 alphabets and Allah was made 24 hours in the day and night. The person who will read 24

alphabets, then he will be free from his sins and he will become such a person who born today from the womb of his mother.

There are 6 alphabets in 'Ar-Rahim' and in it and if will add 24 then it will become 30. Allah was made the distance of the pathway of paradise a journey of 30,000 years and those who will read these 30 alphabets, then they will pass the pathway of the paradise very fast like electricity. In the words 'Malik, yuam-din' there are 12 alphabets are there and if we add 30 alphabets in it then the total will become 42. Allah created 12 months in a year. One who will read these 12 alphabets, then Allah will forgive his sins of 12 months. There are 8 alphabets in 'Eyaka nabodu' and in it if we add 42 then the total will become 50. Allah created the day of judgment which will be equal of 50,000 years. The person who will read these 50 alphabets, then Allah will treat him as Siddiq (true) person. There are 11 alphabets in 'Eyaka nestin' and if we add 50 alphabets in it, then the total will become 61. Allah was created 61 rivers in the earth and skies. Those who will read 61 alphabets, then Allah will reward of the drops of 61 river waters and which will be recorded in his record of the deeds and the same quantity of bad deeds are removed from his record of the deeds. In the words 'Ehdiens siratal mustaqim' there are 19 alphabets are there in it and if we add to it 61 then the total will become 80. There is command of 80 Darras (whipping) to the person who drink wine in the world. The reader of this verse will gets reward of 80 Darras. In the words 'Anamta alaihim ghairul maqzubi alaihim walaz zalim' and there are 44 alphabets are there in it and if we add to it 80 then the total will become 124 alphabets. Allah sent 1, 24,000 prophets in the world. One who will read 124 alphabets, then he will get a reward of 1,24,000 prophets.

An enlightening story of Eman (faith)

In this situation he said " He was travelling with Khaja Usman Haruni and when we reached at the river of Tigris and not find the boat there and we were in a hurry. Khaja Saheb asked me to close the eyes. When I closed the eyes and find Khaja Saheb and me on the bank of the river. I requested him to inform me how he had crossed the river. Then he told me that he was reciting five times Verse Fateha and put his feet on the water.

8.
The daily rounds of the recital

On the Thursday I was honoured to kiss the feet of Khaja Saheb. The discussion about Vard (recital) and Tasbih (glorification) was in progress. Khaja Saheb said with his holy tongue that one who should decide his daily recital and follow it and if he could not follow in the day time, then he should complete in the night time but do not miss it and should complete it on the same day. Afterward this he should engage in other work. Because in the saying of the prophet it is mentioned " There is

disgrace of one who leave the daily round of the recital."

Afterward, in this situation he said " Once Maulana Raziuddin was falling down from the horse. And his leg was hurt. When he was reaching back to his house and he thought on this matter that how the such problem was occurring to him.? Then he remembered that he used to recite daily Sura Yasin after the morning prayer and on that day he was missing the reading of it.

In this situation he said " One pious person of Islamic religion Khaja Abdulla Mubarak once he could not complete his daily round of the recital. So he was hearing a divine call in which it was said " Oh: Abdullah you forget the convent which you have made with us that you forget the round of the recital of the today."

Then he said " The prophets and pious persons, Mashaiq (learned) persons, the person of Allah used to complete their daily round of the recitals on the regular basis. Whatever they used to hear from their spiritual masters, they used to follow in their lives strictly." The daily round of the recitals which are coming in the lineage from Khajagan (masters) of the mystic system, then they should use to follow those daily rounds of the recital on the daily basis. So you should follow the daily round of the recital and do not miss the same. When you used to stand, then you should stand from the right side and recite 'Bis Milla Ar-Rehman' and complete the Wazu (ablution) with its all requirements and conditions. Then pray two Nafil (supererogatory) prayer and sit on the prayer mat. And complete the following.

1. To recite some verses from Sura Baqer
2. To recite 70 verses from Sura Inam

Upon this one should recite the following phrase 100 times

لَااِلٰهَ اِلَّااللّٰهُ مُحَمَّدٌرَّسُوْلُ اللّٰه

'La ilha illa Muhammadur Rasool illah'. And in the morning Sunnah prayer to recite the following verses.

1. In the first rakat after Sura Fatiha recite Sura Alam Nashra.
2. In the 2nd Rakat after Sura Fatiha recite Sura Alam Tarakaifa.

Afterward, he said to read 100 times " Subhan Allah behamdi he Subhan al Azeem wa be hamdihe astfaqfirullah min kulle zanbi wanatube alai".

سبحان اللّٰه وبحمده سبحان اللّٰه العظيم وبحمده استغفراللّٰه من كل ذنب

واتوب اليه

After the morning prayer to sit in the direction of Qibla (the direction in which Muslim turn in prayer) and recite the following phrase 10 times.

لاالہ الااللہ وحدہ لاشریک لہ، لہ الملک ولہ

الحمد یحی ویمیت وھوحی لایموت ابدا ابدا ذوالجلال والاکرام بیدہ الخیر وھوعلی کلی شیء قدیر۔

" La illahu wah dahu la sahrika lahu lahul mulku walahul hamdu yuhi yumetu wahua haiyu la yamaitu abdan abdan zul jilal wal akram beyadil khair wahuwa ala kulle shain qadir."

Then he should recite 3 times the following phrase.

اشھدان محمدا عبدہ ورسولہ

"Ashadun Mohammadur abduhu wa rasoolahu" and recite 3 times following phrase.

اللھم صل علی محمد ما اختلف الملوان

وتعاقب العصران و تکرارالجدید ان واستصحب الفرقد ان والقمران بلغ علی روح محمد منی التحیۃ

والسلام

" Allahama sallala Mohamadin ma aqlatafal malwan wa taqib al asran wa takrar al jadid in wastasab al farqadan baliq ala rohe Mohammed minni tahiyat wa salam."

And recite 3 times " Ya Aziz " "Ya Ghafoor" and recite 3 times
Upon this, to recite 3 times

سبحان اللہ والحمد للہ ولاالہ الااللہ واللہ

اکبر ولاحول ولا قوۃ الاباللہ العلی العظیم

" Subhan Allah alhamdu lillah wa lahilaha illahu allahu akbar wala haula quwata illa billa aliul azeem."

Then recite three times the following phrase.

پھر تین مرتبہ استغفر اللہ من کل ذنب واتوب الیہ پڑھے۔

" Astagfar Allah min kulle zanbi watub alai."

Afterward to recite the following phrase.

بعدازاں یہ پڑھے سبحان اللہ وبحمدہ سبحان اللہ العظیم وبحمدہ استغفر اللہ الذی لاالہ الا ھو الحی القیوم غفار الذنوب ستار العیوب علام الغیوب کشاف الکروبُ مقلب القلوب واتوب علیہ۔

" Subhan Allah behamdi he subhan al Azeem wa be hamdi astaqfir laulazi la ilahu huwal qayyum gafar zunoob sattar oyaub allam ghuib kashal karub muqalabul quloob wa tub alai."

After this recite the following phrase 3 times.

بعدازاں تین مرتبہ یاحی یاقیوم یاحنان یامنان یادیان یاسبحان یاسلطان یابدیع السمٰوات والارض یاذالجلال والاکرام برحمتك یا ارحم الراحمین۔

After this recite the following phrase 3 times.

بعدازاں تین مرتبہ کہے لاحول ولاقوۃ الاباللہ العلی العظیم یا قدیم یادائم یاحی یا قیوم یااحد یاصمد یاحلیم یاعظیم یاعلی یانور یافرد یاوتر یا باقی یاحی یاقیوم یاحی اقض حاجتی بحق محمدوالہ اجمعین۔

After this he should recite the 99 names of Allah, which are as follows.

بعدازاں اللہ تعالیٰ کے ۹۹ نام پڑھے۔ بعدازاں پیغمبر خدا ﷺ کے ۹۹ نام پڑھے جو یہ ہیں۔ بسم اللہ الرحمن الرحیم۔ محمد، احمد، حامد، محمود، قاسم، عاقب ، فاتح، خاتم، حاشر، حی، ماحی، داعی، سراج منیر، بشیر، نذیر، ھادی، مھدی، رسول، رحمۃ، نبی، طٰہٰ، یٰسین، مزمل، مدثر، صفی، خلیل، کریم، حبیب، مجید، احد، وحید، قیم، جامع، مقضی، مقتضی، رسول الملاحم، رسول الرحمۃ، کامل، اکمل، مصطفٰی، مرتضٰی، مختار، ناصر، قائم، حافظ، شھید، عادل، حکیم، نور، حجۃ، بیان، برھان، مومن، مطیع، مذکر، واعظ، واحد، امین، صادق، ناطق، صاحب، مکی ، مدنی، ابطحی، عربی، ھاشمی، مضری، امّی، عزیز، حریص، رؤف، رحیم، یتیم، طیب، طاھر، مطھر، فصیح، سید، متقی، امام، حق، مبین، اول، اٰخر، ظاھر، باطن، شفیع، محرم، امر، ناھی، حلیم، غنی، قریب، منیب، ولی ، شاف، عبداللہ، محمد، کرامت اللہ، محمد ایت اللہ وسلم تسلیما، کثیرا کثیرا۔ برحمتك یاارحم الراحمین۔

Afterward, he should recite the 99 names of the prophet, which are as follows.

رحیم، یتیم، طیب، طاھر، مطھر، فصیح، سید، متقی، امام، حق،
فیع، محرم، امر، ناھی، حلیم، غنی، قریب، منیب، ولی ، شاف،
ایت اللہ وسلم تسلیما، کثیرا کثیرا۔ برحمتك یاارحم الراحمین۔

بعدازاں اللہ تعالیٰ کے ۹۹ نام پڑھے۔ بعدازاں پیغمبر خدا ﷺ کے ۹۹ نام پڑھے جو یہ ہیں۔ بسم اللہ الرحمن الرحیم۔ محمد، احمد، حامد، محمود، قاسم، عاقب ، فاتح، خاتم، حاشر، حی، ماحی، داعی، سراج منیر، بشیر، نذیر، ھادی، مھدی، رسول، رحمۃ، نبی، طٰہٰ، یٰسین، مزمل، مدثر، صفی، خلیل، کریم، حبیب، مجید، احد، وحید، قیم، جامع، مقفی، مقتفی، رسول الملاحم، رسول الرحمۃ، کامل، اکمل، مصطفٰی، مرتضٰی، مختار، ناصر، قائم، حافظ، شھید، عادل، حکیم، نور، حجۃ، بیان، برھان، مومن، مطیع، مذکر، واعظ، واحد، امین، صادق، ناطق، صاحب، مکی ، مدنی، ابطحی، عربی، ھاشمی،

After this, to recite 3 times the following phrase.

اللھم صل علی محمد حتی لایبقی من الصلوۃ شیء وارحم علی محمد حتی لایبقی من الرحمۃ شیء وبارک علی محمد حتی لایبقی من البرکات شیء۔

After this, to recite one time the following phrase.

پھر ایک مرتبہ آیۃ الکرسی پڑھے۔ اللہ لااله الاھو الحی القیوم لا تاخذہ سنۃ ولانوم له مافی السمٰوٰت وما فی الارض من ذالذی یشفع عندہ الابادنه یعلم مابین ایدیھم وما خلفھم ولایحیطون بشیء من علمه الابماشآء وسع کرسیه السمٰوٰت والارض ولایودہ حفظھما وھو العلی العظیم۔

After this, to recite 3 times the following phrase.

بعدازاں تین مرتبہ کہے: اللھم مالك الملك توتی الملك من تشاء وتنزع الملك ممن تشاء وتعزمن تشاء وتذل من تشآء بیدك الخیر انك علی کل شیء قدیر۔

After this, to recite 3 times verse Qul walahu ahd and to recite 7 times the following phrase.

بعدازاں تین مرتبہ قل ھواللہ احد پڑھے۔ بعدازاں سات مرتبہ پڑھے۔ فان تولوا فقل حسبی اللہ لااله الاھوالیه توکلت وھو رب العرش العظیم۔

After this, to recite 3 times the following phrase.

پھر تین مرتبہ پڑھے۔ ربنالاتحملنامالاطاقۃ لنابه ط واعف عناواغفرلنا وارحمنا انت مولنا فانصرنا علی القوم الکفرین برحمتك یاارحم الراحمین۔

After this, to recite 3 times the following phrase

بعدازاں تین مرتبہ پڑھے۔ اللھم اغفرلی ولوالدی والجمیع المومنین والمومنات والمسلمین والمسلمات الاحیاء منھم والاموات برحمتك یا ارحم الراحمین۔

After this, to recite 3 times the following phrase.

بعدازاں تین مرتبہ کہے سبحان الاول المبدی سبحان الباقی المعیداللہ الصمد لم یلد ولم یولد ولم یکن له کفواً احد۔

After this, to recite 3 times the following phrase.

پھر تین مرتبہ یہ کہے وان اللہ علی کل شیء قدیر۔ وان اللہ قد احاط بکل شیء علماء۔

After to this recite 3 times the following phrase.

پھر تین مرتبہ کہے اتوب توبة عبد ظالم لاعلملك لنفسه نفعاً ولاضرا ولاموتا ولاحیٰوۃ ولانشوراً۔

After this, to recite 3 times the following phrase.

بعدازاں تین مرتبہ کہے اللھم یاحی یاقیوم یااللہ یااللہ الا انت اسئلك ان تحی قلبی بنور معرفتك ابداً یااللہ یااللہ۔

After this, to recite 3 times the following phrase.

بعدازاں تین مرتبہ یہ کہے: یامسبب الاسباب، یافتح الابواب یامقلب القلوب والابصاریا دلیل المتحیرین یاغیاث المستغیثین اغثنی توکلت علیك یارب وفوضت امری الیك یارب لاحول ولا قوۃ الاباللہ العلی العظیم ماشاء اللہ کان وما لم یشاء لم یکن بحق ایاك نعبد وایاك نستعین۔

After this, to recite one time the following phrase.

بعدازاں ایک مرتبہ یہ ہے: اللھم انی اسئلك یامن علیك حوائج السائلین ویعلم ضمیر المامتین فان لك من کل مسئلة منك سمعاً حاضراً جواباً عقیداً وان لك من کل مامت علمًا ناطقا فاعطنا مواعیدك الصادقة وایادیك الشاملہ ورحمتك الواسعة ونعمتك السابقة انظرالی نظرة برحمتك یاارحم الراحمین۔

After this, to recite one time the following phrase.

بعدازاں ایک مرتبہ یہ کہے یاحنان یامنان یادیان یابرھان یاسبحان یاغفران یاذالجلال والاکرام۔

After this, to recite 3 times the following phrase.

پھر تین مرتبہ کہے اللھم اصلح امة محمد اللھم ارحم امة محمد اللھم فوج ممن امة محمد۔

After this, to recite 3 times the following phrase.

پھر تین مرتبہ کہے اللھم انی اسئلك باسمائك واسمك الاعظم ان تعطین ماساتلك بفضلك وکرمك یاارحم الراحمین الحمدللہ الذی فی السموت عرشه والحمدللہ الذی فی القبور قضاؤہ وامرہ والحمدللہ الذی فی البروالبحر سبیلہ والحمدللہ الذی لاملا ذوالاملجا الالیه رب لاتذرنی فوداً و انت خیر الوارثین۔

After this, to recite 3 times the following phrase.

بعدازاں تین مرتبہ یہ ہے سبحان اللہ ملاء المیزان ومنتھی العلم وزینة العرش ومبلغ الرضاء برحمتك یا ارحم الراحمین۔

After this, to recite one time the following phrase.

پھر ایک مرتبہ یہ پڑھے رضیت باللہ یاکریما وبحمد نبینا و بالاسلام علینا و بالقراٰن اماما وبالکعبة وقبلة وبالمومنین اخوانا۔

After this, to recite 3 times the following phrase.

پھر تین مرتبہ یہ کہے بسم اللہ خیر الاسماء بسم اللہ رب الارض والسمآء بسم اللہ الذی لایضرمع اسمه شیء فی الارض ولا فی السماء وھوالسمیع العلیم ط

After this, to recite sometimes the following phrase.

بعدازاں چند مرتبہ یہ کہے اللھم اجرنا من النار یامجیر۔

After this, to recite 10 times the following phrase.

بعدازاں دس مرتبہ یہ کہے لَآاِلٰہَ اِلَّااللّٰہُ دسویں مرتبہ مُحَمَّدٌ رَسُوْلُ اللّٰہ کہے:

After this, to recite one time the following phrase.

پھرایک مرتبہ یہ کہے: واشهدان الجنة حق والنار حق والميزان حق والموت حق والسوال حق والصراط حق والشفاعة حق وكرامة الاولياء حق و معجزة الانبيآء حق فى الدارالدنيا وان الساعة ايتة لاريب فيها وان الله يبعث من فى القبور۔

After this raise the hands and to pray the following prayer follows.

پھر ہاتھ اٹھا کر یہ دعا پڑھے: اللهم زدنور ناوزدحضورنا وزدمغفرتنا وزدطاعتنا وزدنعمتنا وزد محبتنا وزدعشقنا وزدقبولنا برحمتك يا ارحم الراحمين۔

After this, to recite the following.

1.Musbait Ashara
2. Sura Yasin
3.Sura Malik
4.Sura Juma

1. Musbaiat Ashra, The method of this prayer is as follows.

This prayer should be performed after the rising of the sun before it lights falling on the earth and also at the time of the evening before the time of sunset.

- To recite 7 times Sura Alhamad in the condition of ablution.
- To recite 7 times Sura Qul awuz birbin nas.
- To recite 7 times Sura Qul awuz birabil falaq.
- To recite 7 times Sura Qul ya ahiwul kafiron.
- To recite 7 times Ayat Kursi.
- To recite 7 times "Subhan Allah wal hamdu lilah wa la ilha ill la wallahu akbar."
- To recite 7 times "Allahumma sale ala sayedina Mohammdin nabil al ummi al habil al a'le al qadar al azim aljahi wa ala alehi wa sabihe wa sallim."
- To recite 7 times "Alla humma aqfir wa walidi wa jami al momin wa mominat wa muslimin wa muslimat al ahyahim wa al amwat ennka qarinbun mujibun dawat ya qazi al hajat berhamatik ya raham ur rahimin
- Alla humma falu bi wa bihimu ajelan wa ajlan fe duniya wal akhirate ma anta lahi ahlun wala tufalu benay ya moualan ma nahanu lahi ahlun ennka ghafurn halim jawadun karim rauf rahim.

10. For every time recite Ayat al Kursi 100 times with Bis Milla and not ignore it.

After this, to perform the Israq prayer at the time when the sun will be at its height in the sky with five Salam in ten Rakat as follows.

In the first Rakat after Sura Fateha to recite Sura Eza Zulzelat one time.

In the second Rakat after Sura Fateha to recite Sura Inna Atena one time.

After the prayer to recite 10 times Darud (blessing of the prophet) and engaged one should himself in the reading of the holy Quran.

After this prayer to perform the prayer of Chast (mid-morning) of 12 Rakats with 6 Salam and in every Rakat to recite Sura al-Zuha one time after Sura Fateha and after this prayer is over then recite the following.

- To recite phrases Subhan Allah completely 100 times.
- To recite Darud (blessing of the prophet) 100 times.

After the above, then one should busy himself in the reading of Quran for a long time and then there will be possibility to meet prophet Khizer (A.S).

After the above to read 10 verses from Alm Tarakafa to Qul Azu Birab Nass. After finishing the prayer by saying Salam then one should recite ten times Darud. After this one should engage himself in reading Surat Noah till the Asr (late afternoon) prayer. After the fishing the Asr prayer to recite 100 times " Lahool wala quwata illa Billa aliulazim" and to recite the following.

1. To recite Surat Fataha
2. To recite Surat Mulk five times
3. Sura Amma Yatsalun
4. Sura Naizat

So one who recites the above recitals, then for this he will be free from the punishment of the grave and after this one should busies himself in the Zikar (invocation) of Allah.

In the exegesis of *'Sharah of Mashaiq'* it is written that one who read Surat Naziat then Allah will not leave him in the grave and He will take him to the lofty station."

After this one should perform Maghrib (sunset) prayer and upon this he should perform two Rakat for the safety of the Iman (faith) as follows.

1. In the first Rakat after Sura Fateha to recite 3 times Sura Iqlas and one time Sura Falq.
2. In the second Rakat after the Sura Fateha to recite 3 times Sura Iqlas and one time Sura Qul Awazu Bir Bin Nas.

After the ending of the prayer, he should prostrate and he said " Ya hai Ya Qayyum sibat ala eman."

Afterward, one should perform Awabin (supererogatory) prayer after Maghrib (sunset) prayer with three Salam of six Rakats as follows.

1. In the first Rakat after the Sura Fateha to recite Surat Eza Zul Zilat.
2. In the second Rakat after Sura Fateha to recite Surat Alhama Tukasir.
3. In the third Rakat after Sura Fateha to recite Sura Waqaa.

After the above one should busies himself in the Zikar of Allah till the prayer of the Eisha (night) prayer and recite this supplication as follows.

"اللهم اعنى علىٰ ذكرك وشكرك و حسن عبادتك

After that to perform the Eisha prayer and it should perform as follows.

1. In the first Rakat after Sura Fateha to recite 3 times Sura Ayatal Kursi.

2. In the remaining 3 Rakats after the Surat Fateha to recite 3 times following three verses of Qul as follows.

قل (قل هوالله احد، قل اعوذ برب الفلق، قل اعوذ برب الناس)

After completion of the prayer if one who will desire anything, then Allah will fulfil his needs.

After this prayer one should perform the prayer of Sa'da as follows.

In every Rakat after Surat Fateha to recite 3 times Inna anzal fe lalatil qadir and to recite 15 times Sura Iqlas. After the ending of the prayer to go in the prostrate and say 3 times " Ya haiyu ya Qayyum sabitna Ala Emman" and when he sits then he should recite the following phrase

" اللهم انى اسئلك بركة فى العمر و صحة فى المعيشة ووسعة فى الرزق و زيادة فى العلم وثبتنا على الايمان

Afterward to divide the night portion into three parts and spend the first part of the prayer. The second part in Tahjud (supererogatory) prayer and about this prayer the prophet says " This is obligatory praying for us." To perform it with four Salam and whatever Quran one who remembers then he should recite the same in the prayer.Then sleep for some period of time and then wake up and do fresh ablution and up to morning of Kazib (evanescent light before daybreak) should engage in the remembrance of Allah.

It is said that one pious person lapsed the Tahjud prayer so for this reason he was falling down from the horse and his leg was broken. So he began thinking why it was happening and he heard a divine call in which it was said Tahjud prayer was missed by him as this was mentioned above. So one should engage himself in the remembrance of Allah till the morning time of Kazib (evanescent light before daybreak) and he should follow this procedure daily and should not increase or decrease in it so that he should follow the practice of the Mashaiq (learned) persons.

9.
The grades of Saluk (Mysticism)

When I was honoured of kissing of the feet of Khaja Saheb then Sheikh Ohud Kirmani, Sheikh Wahed Burhan Ghaznavi, Khaja Suleman Abdul Rahman and some

other Darwesh persons were present at the meeting place. The discussion about Saluk (mysticism) was started. He told by his holy tongue that the Mashaiq (learned persons) has classified Saluk into 100 grades. Among in it the position of miracle and revelation is 17th rank. So the person one who shows himself in the 17th rank, then how he will get other remaining 83 ranks. So Salik (mystic person) should not disclose himself unless he will reach the rank of 100 grades.

Afterward, he said "In the family of Khajagan (masters) some of them ranked Saluk (mysticism) into 15 grades. Among in it miracles and revelations are ranked 5th position. Our Khajagan used to say that one should not disclose himself unless reaching on the rank of the 15th position of Saluk (mysticism). Then he will become perfect in this matter.

In the connection of Saluk (mysticism) it is written that once Junaid of Baghdad was asked why he did not want Deedar (sight).? Then, if he wants, he can get it. He said " He does not want the thing which was asked by the prophet Moses (A.S.) and which he could not get it but Allah's last prophet got it without asking it. So the person is not concerned with its desire. If he will eligible then there will be no veil in this matter and there will be available to him divine celestial illumination (Tajalli) in this matter. So why there is a necessity in this matter that we should desire this?."

Afterward the discussion was started about the love. He said " The heart of the lover is a fireplace of love and one who goes with it, then he will be burnt down with it and he will be destroyed. Because no fire is not so harmful than the fire of the love.

The fire of love

Afterwards he said " Once Ba Yazid of Bustam was reached at the place of nearness and there came a divine call in which it was said " Ba Yazid today is the time of your request and our time of our forgiveness. Demand whatever you need and we will grant you." So Khaja Saheb went into the prostration and he said " The slave is not concerned about wishes and whatever the King will grant with that he will be contented in this matter."

There was a divine call again in which it was said "We have granted you the next world." He said "It is the prison of the friends of Allah." Then he was heard " Oh : BA Yazid, We have given you heaven, hell, Kursi (chair) which are in our possession and we have given you." Then he said "No". Then he heard "What did he mean.?" He said "He knows well." "Oh; Ba Yazid do you demand us.? And if We demand you then what do you did.?" Upon hearing this call he said " I swear in your name if You demand me then on the day of judgement due to my lamentation and while standing near the hell I will destroy it by his one of sigh because against the fire of the love there is no value of the fire of hell and when he was sworn this and he was heard a call in which it was said "Oh :Ba Yazid whatsoever thou demanded was given to him."

In this situation he told one event that one night Rabia of Basra was calling fire,

fire, due to fondness of the love. Due to her complaint the people of Basra city went to put off the fire. Among them there was a pious person who said " How foolish they are that they came to put off the fire of Rabia. In her chest there is a flare up of fire of the love which will not be stopped without the union of the friend."

He said " When Mansur Hallaj was asked in the friend's love what is the thing which is leading to the perfection in this matter?". He said " When the beloved want to do politics and want to cut the head of the lover then he should not hesitate in this mater. He should act in accordance with the willingness of the beloved. He should busy in such a way that with the observation there should be no information for him about its opening and closing on this matter." Upon this Hadrat Khaja Moinuddin began weeping and he was reciting the following couplet.

خوب رویاں چوں بندہ گیرند　　عاشقاں پیش شان چنیں میرند

In this situation he said " In the city of Baghdad, one lover was flogged for 1000 times, but he never lifts his hands and there was no slip in his legs." One pious person asked him what is the matter with him.? He said " His beloved was before him so there was no difficulty for him due to the power of the observation in him and so even there was no information for him in this matter."

Imam Ghazali said " Once in Baghdad, one Ayar (cunning) person's hands were cut off but he was laughing. Somebody asked him the reason of his laugh on this matter, then he told his beloved was there before his eyes. Due to the power of the observation, he could not feel any difficulty and pain in this matter. So he was very much busy in this matter and he could not able to know about cutting off his hands." Khaja Saheb began weeping and recited the following couplet.

او برسر قتل و من درد حیرانم　　کاں راندن تبعش چہ نکوے آید

After this the discussion about the condition of the people of Saluk (mysticism) and the discussion about the learned person was started. So he told by his holy tongue that once Khaja Ba Yazid of Bustam said the following words at the time of his hymns. "Kaif alsaluk alaik" and he heard a divine call " Oh : Ba Yazid talaq nafsak thalas wa qul hu wallah." It means first give three times Talaq (divorce) to your soul, then talk about Us."

Afterward Khaja Saheb said " When the man doesn't leave all the world and all that is in it for himself in the path of the Saluki (mystic way) then he will not be able to enter into it and he will not belong to them. So if his condition doesn't prevail like the above, then he will be called a false claimant."

Afterwards he said " One pious person who belongs to the people of Tariqat (mystic way) and who belongs to the people of love and he said in his hymns " You will ask with me the account of deeds of 70 years but I will ask with him the account of deeds of 70,000 years. And I will ask with you for saying about Bala (yes). The duration of the period of 70,000 was passed in which you have created the up-roar of Bala (following an answer in the affirmative) for Your saying of Alast rabba kum.

("Am I not your Lord?") The loudness of this cry in available in the world and in the sky, which is happening due to the fondness of Alast (day of creation). When the pious person said this and heard a divine call in which it was said "Heard the reply. Your will and your wish will be fulfilled. It means I will divide your presence into the number of the particles and show all those particles of your body My Dedar (sight) and when I will say that these are 70,000 years and will keep the balance separately."

In this situation he said " One learned person used to say this daily that every person will used to like something. But he did not like anything. So he could not sacrifice himself in this matter. Even there will be destruction of the seven earths and skies, but he will not demand anything for himself. Then in the shock of overwhelming, he said " He want to see Him, but he did not like to see Him and not liked Him. So what is the work of the man with a desire and wishes?."

Once one pious person who said " We have ignored, from carelessness and when we reached in the court then find Him before us and whatever we were needed, which were given to us due to the kind grace of Allah."

Once one pious person said " When we have ignoring from us the carelessness and we have reached in the court of Allah and then it was found that we will present there after the other persons and whatever we were needed were given to us due to the kind grace of Allah.It means divine lights (Tajjilat) of Allah's Dedar (sight) was available there.

In this situation he said " One pious used to say " When he was out of veil like the snake from ecdysis (layer of skin) and was looking over that the lover and beloved and found both of them were like one in togetherness it means one in the world of Touhid (unity of Allah) and so there is nothing available other than the unity there.So you was seen one there."

Afterward, he said " When the condition of Arif (learned person) will be perfect then he will come out from hundred thousand places and he will watch the progress of his work. If he will not come out of that place then he will remain in such a place in the condition of surprise. It means he was still on the bank side and he does not know about the path and for this reason he will waste himself."

He said Hadrat Ba Yazid said "He was in Haq (truth) since three years, but I have been given my mirror it means whatever he was seeing was not there and Shirkat (participation), Takbar (pride), Khudi (ego) was no more there because he was not there. Because Allah is his mirror and whatever I would say this is my mirror and which actually said by Allah in this matter by my tongue and in the middle of this I am not concerned."

Afterward, he said Ba Yazid said " He was custodian of that shrine for a period of many years. At last except regret he could not get anything in this matter. When he came in the court there was no difficulty with me. The people of the world were busy in the world and the people of other worlds were busy in the other world. Claimant in claims and the people of pity in the pity and some were in eating and drinking and some were busy in the ecstasy (Sama and dancing. Some were there with the king and were busy in the sea of Ejaz (humbleness)."

Afterwards he said this event " For a long time he was used to circummbulate around the Holy Ka'ba in Makkah but now the Holy Ka'aba used to circummbulate around him.Then he said " When he was become God fearing person then in one night due to the love he was demanding his heart, but in the morning time he was heard a divine call in which said " Oh : Ba Yazid you are demanding other than Us and what you concerned with the heart?"

Afterwards on this situation he said " Arif (pious person) is such person where ever he lives and whatever he will demand, then he will get the thing and to whom he will talk and he will get a reply from him. On this way that person is not Arif if such person who will demand the other things and not demand for Allah."

Afterwards he said " The status of the Arif is such person that when he will reach on the status, then he will look the world and all that is in it within their fingers. So when Ba Yazid was asked how far he was progressing in the Tariqat (mystic) way?, then he was replied that "Up to such place that he can watch in between of his two fingers and find there this world and all that is in it ". Then he said "The disciple will find pleasure in the obedience and he will find the pleasure when he will feel happiness and pleasure in the obedience and with this happiness he will come near the veil." Afterward, he told " The low status of the Arif person is such that in him the attribute of the Haq (truth) are finding him."

Once Rabia of Basra said due to overwhelming of fondness " Oh: Darwesh persons if she will be put into the fire instead of the mankind, then she will be patient in this matter because she is claimant of love. So it is like that she did not do anything. If her sins will be forgiven for the sake of the mankind due to His kindness, mercy and favour. Till now I have not done many things."

Then he said " To suspicion about anything about the religion of the people of Saluk (mystics) is a sin." He said again " It is worse than sin because of sin one time it is made repentance, but it is made repentance for this for 1000 times with sincerity. It means self-conceit is a great sin."

The status of perfection in the love of Haq (truth)

He said the status of Arif persons in the love of the Haq is that "First, he should show his light of the heart and when someone will come to him and claimant then he should convince him with the help of the miracle."

Afterward, he said " Once he was travelling towards Madina along with Khaja Ohud Kirmani and Khaja Harun Usmani, when we have reached in Damascus, where we have seen 12,000 mausoleums of the prophets were there in front of the mosque where the wishes and desires of the persons are fulfilled who visit there. We have visited the mausoleum of the prophets and asked about the pious persons there.

One day with Khaja Ohud Kirmani and Khaja Harun Usmani we met one pious person who was Wasil (union) of Haq (truth) and whose name was Darwesh Mohammed Arif in the mosque of Damascus and some other Darwesh persons were sitting along with him there and the discussion was in progress about the thing that when any person claiming of the something then unless he will not show it to the

persons how they can know in this matter.?

So one person who was participating in the discussion and arguing with Mohammed Arif and Mohammed Arif was telling him that on the day of judgment the Darwesh persons will be excused and the account of the deeds of the wealthy persons will be settled. With this saying that person was upset and he said in which book it was written about this.? Khaja Mohammed Arif could not able to remember the name of the book.

So he did a meditation and he was informed about the book. That person told him unless he will not show the book he will not accept this. So he raised his head and he said " The book which was shown to the people of Allah should be kept before this person so that he could see it." Then there was a command for the angels to show the book in which that matter was written to that person." That person stood and accepted in this matter and he was falling on his foot. And he said " These are the brave persons of Allah."

The miracles of the pious persons

Afterward the discussion was started that the persons who are in this meeting should show their miracles. Upon hearing Khaja Haruni put his hand under the prayer mat and take out one fist full of gold coins from there and he was given to one Darwesh person who was there and he asked him to bring sweets to the Darwesh persons. Upon this miracle Sheikh Ohud Kirmani put his hand on the wood which was lying there and due to the order of Allah it was converted into gold. Due to the presence of my spiritual master I could not show anything. Then Khaja Usman Haruni addressed me and said "Why he did not say in this matter?." There was one hungry Derwesh was there due to shame and he could not ask in this matter. So I have taken out the four breads of barley from the rag dress and given to him. That Darwesh and Khaja Mohammed Arif said " If there is no power in the Darwesh persons, then he cannot be called the Darwesh person."

Afterwards he said " One Darwesh person used to say that from the time when he was declared enemy the world, then from that time he could not go near the mankind. He was given preference to Allah than the mankind. There was very much overwhelming of the love for me so I began thinking the enemy of my existence and was taken out of the middle the life and death and began to love the existence and love of Allah."

Afterward, he said "It is written about Saluk (mysticism) that on the day of judgement when there will command for the special persons of love will be sent to the paradise then they will say that what they will do with paradise.? The paradise should be given to such person who have worshipped for greed of it."

Afterwards Khaja Saheb said " When the sight will be given to somebody, then what he will do with the paradise?. Then he said " If it is possible to get existence and if it is not possible, then understand it that the following things which move like wind on you."

1. Capability

2. Zahed (ascetic)

Afterward Khaja Saheb began weeping and he said " On this way many brave persons were become helpless and many helpless persons were become brave.

In this situation he said " There will be no damage from the sin than to disgrace the Muslim brother and doing disrespect him."

Afterward, he said " There was one Derwesh person who was very pious and he has a union of Haq. And he was used to say, " Many people of the world were becoming disabled on the way of the world. The people of other world are in the pleasure in the happiness of the friendship of Allah. And the people of Maraft (knowledge of Allah) are Noor al Noor (wonderful). This is a secret which is known by the people of Saluk (mysticism). The worship of the people Marafat will be busying themselves in a special remembrance of Allah."

Afterward, he said when " The Arif person will be silent, then it should be understood that he is talking to Allah. When he will close his eyes it means that at the time when he sleeps, he will not lift his head so that angel Israfil will not blow the trumpet (Sur)."

The identification of Allah

Afterwards he said " Khaja Zanoon of Egypt used to say one who will find the identification (discovery) of Allah in the silence and so he will flee from the mankind. In this situation he said " Once Khaja Shuja Kirmani was asked for how many years he got the identification.?" He said "When he got identification, then he was fled from the mankind."

Afterward, he said "One who have recognized Allah and then if he did not flee from the mankind, so then understand that there is no grace in him. In this situation he said Arif is such person who should take out whatever the things from his heart so that he should become unique like his friend. Then Allah will not conceal anything from him and also he will not care about the both worlds."

Afterwards he told by his holy tongue that " The perfection of Airf person is that he should move himself on the path of Allah."

Afterward, he said "On the day of judgment the thing which will take to the paradise is not Zahed (asceticism), action and not his knowledge) but his pain of the love."

He then said " Even the Arif person, whatever he say about Marifat (knowledge of Allah) and he will wander in the lane of the friend and he discloses some secrets of Marifat but he will not get Marifat unless he will not remember Marif (Allah) and then he will not become Arif person."

Afterward, he said "The complainant of the persons of love is due to the fondness and desire which will remain till the finding of the friend. Because the lover will make loud and cry till he will not get the union of the beloved. When he will see the beloved then in between his speech is left."

He told by his holy tongue that "When the water flows in the river and makes loud and cry there when it will fall in the sea then there will be no sound of it. In this

way there will be the union of the lover with the beloved and there will be no loud and cry of the lover will be there on this matter."

Upon this he said " He was heard from Khaja Haruni that there are some friends of Allah are there if there will be a veil for even one moment, then they will be destroyed and will not able to do worship of Allah."

Afterwards on this situation he said "Once Khaja Abdullah Hanif was engaged himself in the work of world by mistake. When he remembered this and he thought it was against the will of a friend. So he was sworn that till his life he will not engage in the work of the world. As he was living for a period of fifty years, but he did not engage himself in the work of the world."

After this he said about loud and cry of love of BA Yazid Bustami " He was used to stand on his one foot in the morning after the prayer and he used to complain on this matter and one day he heard a divine call in which heard the following. " Yaum tabbal araz". It meant at that time there will be union possible when there this earth will be rolled and other earth will be created."

Afterward on this situation he said " Once Ba Yazid Bustami went into the jungle of Bustam. In the world of fondness and desire he was complaining that whatever the jungle which is seen by him and in which he was found the falling down the rain of love was there and he wants to take out his leg from there but he could not take it out."

Then he said " The path of love is such that one who will adopt this way, then his name and sign will be finished." In this situation he said " The people of Irfan (intimate knowledge of Allah) will not say anything from their tongues except the remembrance of Allah. Upon this he said " The lowest thing which is disclosed by Arif person is that he will not busy with the ownership and wealth."

Afterward, he began weeping and he said "It is Haq (truth) that in His (Allah) friendship if we spend the two worlds then it is not more."

Upon this he said "Even though the people of love are Mahajur (forsaken) in the love, but they will do the work of sleepy persons and if they wake up, then they will demand for the object (Matlub) and they are not busy for the demand of the friend. They are busy in the observation of their beloved. The beloved is such that who sit to see and watch the lover. There will be the work of sincerely and obedient persons, which is found on the path of love.

Afterward, he said "Khaja Samoon Muhib says when the hearts of the pious person of Allah are obedient in this matter, then they will not tolerate the burden of Marafat (the knowledge of Allah) and love so they busies themselves in the worship of Allah. But they will not bear the special burden because there will be grief for them due to the endeavour and mystical exercise."

Upon this he said " The Arif is that person one who should promise that he will obtain his Matlub (object) in one of his breath. In the Arif's every breath there will be available remembrance (Zikar) of Allah. And who will sacrifice all his life for these breaths. Those who will engage themselves in Zikar (remembrance of Allah) and such holy breaths and if which will be searched in the sky and the earth and then it will not be found there. For such breaths if it will be searched into the earth

and skies for many years, but he will not find them there."

Afterward, he said "He was heard by his spiritual master Khaja Usman Haruni that if there will be following three qualities which will be found in any person then think him that Allah keeps him his friend."

1. Generosity.
2. Shafaqat (favour)
3. Tawaze (humility)

The generosity should be like the river
The kindness (Shafaqat) should be like the sun
The humility (Tawaze) should be like the earth

Afterward, he said the Hajjies who used to busy in the circummbulation of the Holy Ka'aba in Makkah with their hearts, but they could not able to get observation there, but the people of love who busied themselves in the circummbulation of the veil of greatness and if they look other than this then they complain on this matter as they would like to watch the observation of his friendly only."

The world of love is one secret

Afterward, he said " In the Saluk (mysticism) the world of love for which many 100,000 learned persons want to understand about it but it was not being understood a little to them. By Zahed (asceticism) there is such obedience which is not even known to Zahed persons and they are careless about it and this is the secret which is out of the two worlds which is only known by the people of fondness and the people of love."

Afterwards he said " If it is known by such persons who are firmly in the both worlds and one who knows them and he will not see them and so after this he will leave his claimant so that to keep him in the condition of grief."

Afterward, he said " With passion and love there will be conversation, action and engagement which is prevail there and which will prevail up to outside of the veil and when they enter into inside of the court there will be rest, silence and peace which will prevail there. So there will no complain and loud and cry will not be prevailed there."

Afterward, he said " There is no such courage which will prevail so that Khaja (master) will not recognize the shrine of the real friend and he was becoming a lover of himself. When there will be observation available upon him, then there will be no conversation and complaints."

When Khaja Saheb was ended the above benefits so all persons and myself left the meeting place.

10.
The effects of the good and bad company

On the Thursday the wealth of kissing the feet of the Khaja Saheb was available to me. There were many pious persons and persons of Saluk (mysticism) available at the meeting place. There was discussion about the good, company was in progress. He told by his holy tongue that "In the Hadith (saying) of the holy prophet it is mentioned " Al-suhbat al-touser" it means there is surely there is the effect of the company. If any bad person follows the company of the pious persons, then there is hope that he will become a better person. If the good person will follow the company of bad persons, then he will become a bad person. Because whatever the better person will get due to the company only. "

The grace which will be available due to the company of pious persons only.

The wise king

When the caliphate was available to Hazrat Umar Bin Qattab (R.A.) and at that time the King of Iraq who was defeated in the war and he was becoming a prisoner of war and was presented to him. The caliph of Islam said to him, " To accept the Islam otherwise he will be killed." He was refused in this matter. So the caliph said " Aman in Isalam wa ma in saif" "It means to accept the religion of Islam otherwise you will be killed."The king refused again. So he was asked to bring the sword. That king was very wise. When he was seen such situation, then he told him that he is thirsty and need some water to drink.

Caliph Umar commanded to give him water in the glass of the cup. He told that "He does not want to drink water in that cup." So the caliph told " To bring the water in the cup made of gold or silver as he is the king." But the king was told " He will drink water in a cup made of the earth." When the water brought in the cup of earth for him for his drink, then the king told him that "To make an agreement with him that till he will drink the water he will not be killed."

So the caliph was, agreed that he will not be killed till he will drink the water. The king put down the water pot on the ground. So it was broken and water was flown on the ground. Then he said to him, "You have promised not to kill me till drinking of the water." So he was surprised for his wisdom in this matter and he told him he was forgiven him and Hazrat Umar hand over him to one pious and ascetic person. When he was staying in the company of pious persons for some period of time, so there was an effect of that person on him. He was sent message to him to call to him so that he will accept the religion of Islam. When he was accepted into the religion of Islam, then Hazrat Umar bin Qattab (R.A.) told him "He was given back the kingdom of Iraq." But he told him " He is not in need of the country, but he should be given to him one ruin village of the Iraq country which should be sufficient for his means of livelihood." He was accepted in his request and send his men to Iraq and upon hard search and investigation, no ruin village was not found in the country of Iraq. When this was informed to the king then he told him "He wants to say that he was given to the country of Iraq to him in such condition that there is no ruin village in Iraq is there and after that if any village will become ruin, then he should

be asked in this matter on the day of judgment before Allah." Then the caliph of Islam began weeping and told how this king is great wise and intelligent person.?

Afterward, he said he was heard by Khaja Saheb Haruni that " The people will not become eligible for the name of Fakir (Darwesh) unless the left side angle will not write anything for him a period of eight years. It means during that period he did not commit any sin"

Afterward, he said there are some Arif persons are there who did not require anything from Allah. Upon this he said " In such Arif person there is piety (Taqwa) is available, but he will get only illegitimate food by begging."

Afterward, he said " One day he was heard by Junaid of Baghdad that when was asked with saint of Tariqa (mystic way) of love what is the result of the love.? He said "The result of love is that there should be intoxication and fondness towards Allah to that extent which is related to him. But when Allah keeps any persons as his friend then that friend will be moved within the paradise."

Upon this Khaja Moinuddin said with his tongue "The people of love and people of mysticism are similar in the matter that both are obedient and there will be fear upon them that whether they will be separated from there.

Afterward, he said he was seen in *'Ketab Mohabat'* in the handwriting of his teacher Moulana Shrafuddin who was a man of exegesis that Khaja Shibli was asked " In spite of a lot of sincerity and mystical exercises which you have done and which you have already sent forward but why there is so much fear with you.?" He said "Due to two things. First, it should not be said that he is not eligible for Him and he will send away from His court. Secondly, at the time of death if I will take faith with safety, then he will think that he was doing something otherwise, I will think that I have wasted all my deeds and sincerity."

Afterward, once one person asked Hazrat Shibli about the love and he was asking "Whether it is a sign of misfortune.? He said "Do disobedience and hope for the acceptance." Upon this he was asked "What is a real thing with Arif persons.?" He said "To keep silence always and live in the condition of grief and sorrow. Because of this there will be available excellence of the Arif persons." And he said " In the world, there are three dear things are there.

1.The A'lim (scholar) who speaks with his knowledge
2.Un-greedy person
3.That Arif person, one who describes the attributes of his friend.

Who is the Sufi and Arif person.?

Afterward, he said "Once Hazrat Zan Noon of Egypt was sitting in the mosque of Kakri in Baghdad along with the persons of Tariqa (mystic way) and there was discussion about the love was in progress. One Sufi person asked "Who is called Sufi and Arif.?" Khaja Saheb said " Sufi and Arif are such persons whose hearts are free from the following things.

1. Kuadrat (ill-will)

2. Bashirat (human nature)
3. The world and its love

When there will be the above qualities in them, then they will obtain higher status and position, and they will become pious among the mankind and they will run from enemies and they will become the belonging of Allah and so they will not become the owners or the Mamluk (slave).

Upon this he said " The Sufism is custom and it is not the knowledge and this is available in the soul of the lovers."

And this is the manner of all categories of Mashaiq (learned persons) who were as per " Tuqliqu bill Iqlaq Allah." Because it is to come out from the mankind and which is not possible with the help of custom and the knowledge.

Upon this he said " The Arif is the enemy of the world and he is a friend of Allah. As he is disgusted from the world so he is not aware in this matter and there will be no news for him about hatred and greed."

Afterward, he was asked "Why the Arif person used to weep very much.? He replied "Yes, but he will weep till he will be on the way and when he will reach near the realities of nearness, then he gets a visual meeting, then he will stop weeping there." Upon this he said "There are some lovers of Allah who are silent due to the friendship of Allah. They are unaware of anything in the world and its existing things."

Afterward, he said " In the heart in which there is firmness of friendship, of Allah is there and for him it is expedient that he should keep the news of the both worlds and if he will not do that then he is not a true friend of Allah."

Afterward, he said "Once he saw Khaja Dawood Tai who came out of his hut while the closing of his eyes and there was one Darwesh person who was present in his service. He has said "For the period of 45 years his eyes are closed so that he could not see anything other than Allah. Because it is not love that there is friendship with Allah and to see the un-related person."

Afterward, he said "He heard from a pious person that on the day of judgment Allah will command the angels to study the deed of the pious persons, whether they claimed the friendship of Allah and they have any link in their hearts with the unrelated thing. Those are such pious persons who do not have peace in any work except his friend."

Afterward, he said " Khaja Abu Saeed Abul Khair use to say when Allah wants to make any person His friend then He will overwhelm His love of Him. And the second time when his condition will become like that then His friend will bring him in the lodge of individualism so that he will become eternal there.

Then he said "When Arif person contact toward Allah and then the connection will be established there, then he will become resident in the destination of the nearness. Upon this when he will be asked "Where you were and what do you want.?. Then he will reply except for that he was with "Allah."

In this situation he said if asked about " Afan sharah Allah sadrau " (Who has lighted to his chest) " What it is? So in this matter, it should be said " When the

sight of Arif will be at world of Wahidant (unity of Allah) and the majesty of the providence, then he will become blind so he should not see the un-related."

Afterward, he said once he was arrived in Bukhara as a traveller and where he was seen a person who was very busy in the worship of Allah, but he was blind person. I have asked him for how many years he was becoming blind?. He said " When his work was becoming perfect in Wahidaniat (unity of Allah) and Jalal (majesty) and he was began looking for the greatness (Azmat) and then one day when he was sitting and his look was fallen on the un-related thing and he was heard a divine call in which it was said " Oh: claimant you claim of Our love and you look at the un-related thing and when he was heard this call he was become ashamed in the matter and he could not say anything. So he prayed in the court of Allah that the eye, which was seen the un-related thing should become blind and even this conversation was continued and I was becoming a blind person of two eyes."

Afterward, he said " When Allah created prophet Adam (A.S.) and asked him to pray. It means to stay in the prayer. And take care of the heart in the company and the soul should take a rest in the destination of nearness and head to get a union. This is the reason of the creation of the mankind with Allah."

Upon this he said " When a pious person of the mystic way used to put his head in the prostration then he used to pray to raise him blind on the day of judgement." When he asked the reason, then he said "The person who sees his friend and for him it is not good to look over the un-related thing on the day of judgement."

Afterward the discussion was started about Darweshi (mysticism). He said "The name of Darweshi (mysticism) is that whoever will come to see him, then he should give him something and he should not leave without getting anything from him. If he will be hunger, then he will be provided with food. If he will be in the nake condition then the fine dress will be given to him. So he will not give permission to anybody to go without empty hands. After asking the condition of needy person then that person's help should be done."

The pious person will not return with empty hands

He said "Once Khaja Haruni and one Darwesh person were travelling together. We found Sheikh Bahauddin Bakhtiar Oushi a great pious person of his time. In his shrine there was a rule that every visitor will not go without empty hands. If anybody will be in the naked condition then he will use to give him a fine dress and still the process of giving the dress continues, then by an invisible source at such time the same extra dress used to come there."

So I spent some days in his presence. His first advise which was given me was that "Whatever we get should be given on the way of Allah and should not be kept even one penny with us so that to get the friendship of Allah."

He said " Oh: Darwesh one who got grace only by the above reason." Then he said one event that " There was one Darwesh who was very poor and but his habit was that whatever he used to get from the amount of victories, then he will use to

distribute that amount among the Darwesh persons and he use to live in his house. Once two Darwesh saints visited him and asked him water. The Darwesh came from the inside of his house with two breads of barley and with a pot of water because they were hungry. Both of them ate the bread and drank water. While looking each other they said "The Derwish person was doing his work and now we should do our work."One of them said "He should be given the world and other said due to the world he will be misguided." The other Darwesh replied the Darwesh are people of generosity so they should be given this world instead of the other world." They prayed for him and left from that place. Then the Derwish was becoming a perfect man and in his public kitchen there were 1,000 Maunds of food was cooked daily and which was provided to the mankind.

Afterward, he said "The lover is that person on the way of love and who should leave his heart of the two worlds. It means he should not take an interest in the two worlds."

The four meanings of the love

Afterwards Khaja Saheb told there are four meanings of the love are there which is mentioned as follows.

First in the remembrance of Allah to be happy by his heart and soul.
Second, to think the remembrance of Haq (truth) as a great thing.
Third to disconnect the relations of the world.
Fourth on his condition and besides all other's conditions he should weep as there is instruction in this matter in the holy Quran " Qul an kana abawakum wa abanwakum wa aqwanakum wa azwajukum alaq" and it is the quality of the lovers is that their love should be sacrificed for this meaning and they should pass from the following four places of love, knowledge, modesty and respect.

Then he said " In the love that person is truly one who disconnect with his father, kith and kins and get the relation of Allah and his prophet. So the lover is that person who follows the orders of the Quran and he should be true in the friendship of Haq (truth)."

Afterward, he said " The sacrifice of the lovers is indifferent to all other things except for the of love Allah. The sacrifice of Majnoon (desperate in love) is not disclosing his desire."

Afterward, he said " Once Rabia of Basra was asked who is Arif person.? She said " One who will turn down the world and whatever he posses should be spent in the way of Allah."

Afterward, he said " The quality of the lover is that he should possess the sincerity in the love." Then he said " In the world the best thing is to sit with the Darwesh person and should disclose whatever he has in his heart to a fellow Darwesh person and discuss with him all details clearly. And the worse thing is that the Darwesh person should live separately from another Darwesh person. If such condition prevails, then there will be no Marafat (knowledge of Allah) with him."

Afterward, he said " The friendship of Allah is created by leaving such things which Allah thinks His enemy so one should have enmity with those things e.g. the world and the soul."

Afterward, he said " When Arif person will become perfect.? At that time when the speech is not available in between and it will happen that either friend live or he.?"

Afterward, he said with his tongue " In Arif person, that person is truly one who does not possess anything with him or he does not belong to anybody."

Afterward, he said " Once Khaja Salman Muhib was discussing about love and at that time one bird came there and sat on his head. For the few times his beak touched him and then the bird sat on his hand and after that the bird sat on his armpit and at last she sat on the earth. Due to touching of the beak on the earth by a few times the blood discharge was started from her beak and she was falling down to the earth and died."

When Khaja Sahib was finished the above benefits, then myself and all other persons left the meeting place.

11.
The trust of Arif persons

On the Wednesday I was blessed with the wealth of kissing the feet of the Sheikh. Maulana Bahauddin who was a man of exegesis, Sheikh Ohud Kirmai and some other Darwesh persons were present there in the meeting place. The discussion about the trust of Arif persons was started. He told by holy tongue " The trust of Arif persons is that they should not have trust other than Allah and should not pay attention to other things."

Then he said " In reality Mutwakil (resigned to will of the Allah) is such person, one who will not desire of the help from the creations or complaint about the difficulties nor disclose its details."

Afterwards he said " Angel Gabriel said to prophet Ibrahim (A.S.) what he is needed?. He said "Not from you". Because he was out of the connection with his soul, but he was got observation of innermost with Allah."

Afterwards he said " For the people of trust during the fondness of divine lights, there will come one time and at that time if they will break into pieces or hurt by the sword or there will be grief or sorrow which will reach for them but they will not know in this matter."

Afterwards he said " The people of trust will have such trust on Haq (truth) so they will live in the condition of surprise in the world of intoxication.

Afterwards he said "When Khaja Junaid of Baghdad was asked who is Arif person.? He said " One who disconnect from the following three things.

1. I'lim (knowledge)
2. Action
3.Khilwat (closet)

When there was a call of "Asa Adam " was heard, then all things wept on the

condition of Adam except the gold and silver. Allah asked them, "Why they have not wept.?" They said " The one who is not obedient to You so for him we will not weep." Allah said " By swearing in the name of His respect and majestic that your value and whatever is there with you will be shown to them and We will make them your servant."

Afterwards he said " When the lover will claim for the kingdom, then he will be degraded from the status of love."

Afterwards on this situation he said " The love is the claim of the faithfulness with the union and Hurmat Batil it means the observation of indigence is like such a friend which take care of the soul, ears and head in the obligatory prayers.

What is the willingness of the love.?

Afterwards he said "Once Junaid of Baghdad asked about the willingness of the love."? He said " If the seven hells will be put on his right hand with their greatness and horror, then he should not say to put on his left hand."

Upon this, on this situation he said " The first thing which was made obligatory for the human beings is Marafat (the knowledge of Allah) "Wama Khalaqtul Jinna Wal Insa Illa li-ya'budoon." "We have created Jinn and human beings for our worship."

Afterwards he said " Allah due to his wisdom is kept something concealed in other things."

Upon this he said " In the secrets of pious persons it was written that when Allah will give re-birth the friends due to His light and Tajaliat (divine light) then they will behave that observation which was enabled to holy prophet of Allah. Because Allah is without tongue, without soul, without place, without direction. For this reason the prophet of Allah was describing the attributes of Allah as explained as follows.

So with the help of Allah and through Allah, he got eternity of time and space because he got lost in the attributes of Allah and became free from time and space."

The true lover

Afterward, he said " On the day of judgment " Amanna WA sadaqana". Doubtless we believe in and testify to the truth and which will make the lovers as true lovers. If there will questioned whether there will be the lover among those lovers who claim to the love?. But if one he could not prove his truthfulness, then he will be become regret in this matter. And he will not able to show his face among the lovers and at that time there will be divine call will be heard in which it will be said "The lover was not among true lovers so he should be taken out from them."

Upon this he said by his holy tongue that " The people of love are those people who will hear only the talk of the friend." As per Hadith (saying) of the holy prophet " Al-hadith al-qalbi rabbi". It means the hearts of the lovers will hear only the talk of Allah."

Afterwards he said " When the person of love will die then he will be forgiven immediately."

Upon this he said " He was seen one Daresweh person who was dying in the jungle and he was laughing there." He asked him "You are dead, but why you are laughing." He said "It was the willingness of the love of Allah."

Afterward, he said about this situation "The heart is one which should be such that it should be temporary as per his condition, but it should be eternal in the observation of the friendliest and Allah should be overpowering on his actions and he should not have confidence in himself and so he will have no consistency up to the empyrean."

He said " Once Malik Bin Dinar was asked how is doing the service of the friends of Allah? He said "One who does service of the friends of Allah, then he will be get sure of the union."

Afterwards he said " When Rabia of Basra was asked "Which is the best action among all actions.?" She said " To spend out his schedule of the timings in the remembrance of Allah."

One who claimed for his piousness and in which, if there will be find his desire, then he is a liar person.

In the claim of the love such person is brave one who is ignoring his wish and so he should opt for the desire of Haq (truth). Then at that time he will be deserved to become the friend of Allah. If at that time Allah will tell him his friend then he should reply of slavery only. Because there is no name of lovers or reply or custom is there in this matter.

Afterward, he said " He was heard by Khaja Haruni that the lovers will not pay attention towards un-related except the friend. Because one who feel will happiness without the friend then he will face grief because he is not happy with the service of the friend and he is having the wildness with all other things. One who will not have love with the friend and he will become insignificant."

Afterward, he said " The Arif is such person when he will wake up in the morning and he does not know about the night."

Afterward Khaja Saheb began weeping and said " Oh: careless to start the preparation of the provisions for a journey which is expected it means death. Upon this he said " The group of love is a such group and there is no veil in between them and Allah."

Afterward, he said " In the love Arif is such person and who will not feel anything strange. Because the acceptance of the claim is not there for one thing and which is given by his hand in this matter.

Upon this he said " The best time is that then there will no doubt and thought is not there in the heart and there will be freedom of the persons. Upon this he said " Those who are given love are also given indigence and wildness so that they become not attracted towards the world."

Afterwards he said " the Arif person say the belief is in place of light with which the man is enlighten then he will attain the status and perfection of Majnu (desperately in love) and pious persons."

The originality of the man

Afterward, he said " The man is made up of water and earth and if there is water is overwhelming in him then if he will with pleasure and mystical exercise, then he will look the grace of Allah with pride, then he will not become successful in this matter and if the earth is overwhelming in one person then he will become a pious person at the time of hardness and he will become suitable for any work."

Afterward, he said " When Allah wants to create the cloud then mix all the colours and all tastes. Then he mixed all the colours so the colour of the water is created and when all tests are mixed, then the taste of the water is created. With the drinking of water we will get our lives, but we do not know its taste. Everything is getting its life due to water only."

Afterward, one Darwesh person who was present in the meeting asked who was Majnu (desperately in love)? He said " One who will become nothing in the beginning of love and who will get lost in the second and third stages." He asked "What is mortal and eternal?" He said " The mortal and eternal is Haq (truth) and the eternal is for the eternal of Haq (truth) and the mortal is for mortal of the soul." He asked "What is Tajrid (abstract)?'. He said "To keep the attributes of the beloved in the mind is called Tajrid." So it is said " One who will love Him, then he will become his ears and eyes."

Upon this he said " In Multan, he was heard by one pious person that there are three kinds of repentance of the lovers are as follows."

1. Regret
2. To leave sins
3. To keep oneself away from cruelty and hostility.

Afterward, he said " The Knowledge is such thing which is comprehending and Maraft (knowledge of Allah) is its part. So where is Allah and where is the man and this knowledge is with Allah only and who knows well about these two things."

Afterward, he said " Unless the head of the Arif is not become pure, then any action is not become clear."

Then he said " To whom He will keep as his friend then on him, He will send the calamities on his head.There are three things in the true repentance are as follows.

1. To eat less for the fasting
2. To sleepless for the sincerity
3. To less talk for the supplication

From the first thing there will be fear and from the second and third things there will be created the love. So under fear it comes to leave the sins so that there will be salvaged from the fire. Under hope it comes for sincerity which makes it possible to get a position in the paradise and to get a perpetual life there. Under the subject of love there is a exertion in thinking is required so that to enable to get willingness of Haq (truth)." He said " In the love Arif is such person who will not keep his friend except for the remembrance (Zikar) of Allah."

When Khaja Saheb explained the above details then he began weeping and he said " Now I start my journey to such a place where he will be buried. It means he goes to Ajmare city in India. At that time Ajmare was populated with full of Hindu persons and there was no propagation of Islam in Ajmare. When the holy feet of Khaja Saheb were reached there then there was very much progress and the propagation of Islam in Ajmare was found that it is limitless.

12.
The angel of the death

On the Thrusday I blessed by kissing the feet of Khaja Saheb and this is the last meeting in the grand mosque of Ajmare and the following persons were present there at the meeting place.

1.Darwesh persons
2. The pious persons
3. Disciples

The discussion about the angel of death was in progress. He was told by his holy tongue, that "Without the angel of death the value of the world is less than the grains of barley. When asked why.? Because in the saying of holy last prophet of Allah it is mentioned " Al-maut jasar yuwasal al-habeeb ela al-habeeb". It means the death is a pathway which will make meeting of the friend with his friend." Or meeting of two friends."

He then said " The friend is that person one who should remember his friend by his heart because the hearts are created for the friends only. Specially, it was created that it should circumambulation around the empyrean." As per saying of Allah " Oh: my slave when your remembrance of Allah (Zikar) is overwhelming for you then I will become your friend. It means you are loved by Me."

Afterwards he said " The Arif is like the sun, which shines the world and nothing is left without its light." After explaining the above benefits Khaja Saheb began weeping and he said " He was going on the journey to the place where he will be buried there. In a few days I leave from this place. At that time Sheikh Ali Sanjari was present there. He was given orders " To write a testimonial of caliphate and to be given to Sheikh Bakhtiar Kaki so that he should proceed to Delhi. Because we have given him caliphate and that place (Delhi) is belongs to him."

When that certificate was finished with him so it was given to me. So I was paying respect to him. So he was ordered me to come close to him. When I went near to him then he was put on a turban and a cap on my head and he gave me also the staff of Khaja Usman Haruni and put on the waistcoat to me. Also a holy book of Quran and prayer mat was given by him. And he said " All these things which belongs to the holy prophet of Allah are coming in the chain of the pious personalities in Chistia (name of Muslim mystical school) order as custody. We are sending you with all these things. In the same way our ancestors were given these things to us. So you also forward these things and fulfil its duties properly so that we will not be ashamed before the Khajgans (masters) of Chistia order on the day of judgment.

I have paid respect to Khaja Saheb. Khaja Saheb prayed two Rakat Nafil (supererogatory) prayers and told me " To go I have surrendered to Allah and I have taken you to the destination with respect."

Four fine Jewels.

There are four fine Jewels

Afterward, he said " There are four things which are as called fine jewels which are as follows.
First the Derwesh who should declare himself as a wealthy person.
Secondly the hungry person who should show himself as full of stomach
Third the sad person who should proclaim himself as a happy person.
Fourth with an enemy one should look to him as his friend.

Afterward, he said " The status of people of love is so great that if he will ask whether he was performed the night prayer, then he should say that there is no time with him. We will run all-around the angel of death and where he goes from there we will catch him."

Khaja Saheb was explaining the above details and I was wanting to kiss his feet and leave the meeting place. Because he belongs to the category of pious persons so he was able to know my intention and asked me to come near to him. So I stood and put my head on his feet. After reciting Sura Fateha, Khaja Saheb said " Do not become sad and like dead." So I have paid respect to him and came back to Delhi.

When I reached in Delhi then all leaders and pious persons came to visit me there. When I reached back to Delhi and forty days were passed. I have received the news that twenty days after my departure from Ajmare city Khaja Saheb left this mortal world.

On that night with a broken heart while sitting on the prayer mat I was sleeping there and was seen Khaja Saheb was standing in the land of the empyrean of Allah. I put my head on his feet and asked him about his affairs?. He said " Allah forgave him and he was allotted place near cherubs (angels) and residents of the empyrean and he will stay there.

THE END.

Fawad al-Salikin



The mausoleum of Hazrat Khaja Bakhtiar Kaki in Delhi

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Introduction

This is a very old book written by great Sufi saint Khaja Fariduddin Ganj Shaker about the advice and discourses of his spiritual master Khaja Bakhtiar Kaki Oushi and which was translated from Persian into Urdu language and the first time I was translating this book in English. This translation of the most ancient and celebrated Persian magazine on Sufi'ism will, I hope, be found useful not only by the number of students familiar with the subject at first hand but also by many readers.

This is a small book in which there are advises and instructions, especially available for Taleb (student) and it refers to a person who is committed to a Murshid (spiritual master) in a Tariqa (spiritual path) of Sufism and it is also known as a Salik (Arabic: سَالِك), a Mureed is an initiate into the mystic philosophy of Sufism and all these details of advice by the spiritual master Khwaja Bakhtiar Kaki Oushi are added in this book. And also in this book there are some great achievements which are not

yet known to the general person are published in a very interesting style so for this reason the readers will find great interest and attention in this matter.

From the above facts and details, if the readers will starts reading this magazine's first page and will not stop its reading till they will reach its last page as in this magazine some interesting events and as well as other great miracles and endeavours of holy saint are added and this holy saint to have passed away from the world some 1,000 years ago.

Even though this is small book, but due to its importance it is so great due to coverage of many interesting events and positive information in it so it is like an ocean of knowledge and information of holy saint and who have passed away from the world upon doing their great endeavours and many hard tasks for the preaching and propagation work of Islam in the foreign lands so this book is small one but it will present the ocean of knowledge and information for the guidance of people towards the right path of Islam.

This book is edited and formatted as per the great book 'Muslim saints and Mystics' (Tadhkirtal Aliyah by Farid al din Attar) which is very famous in the Western world among the English knowing persons. So for this reason, there will be some small differences in it while comparing with the Urdu books and its literature. The aim of this magazine is to present in the Western world where there are great search and demand of the books of Sufism and biographies of holy saints who lived and spent their entire lives for the preaching and propagation of Islamic religion in all corners of the world as per tradition and practice of Allah's last prophet.

To write about this great author is not only it is difficult and but it is very hard task as he was not only a great pious personality of his time in the Indian sub-continent.

So in brief he was a great Saint of his time in the Indian sub-continent and who did many great endeavours for the preaching and propagation of Islam in Delhi city upon becoming the caliph of Khaja Moinuddin Chisti Ajmeri and afterwards he was shifted to Pakpatam where he did the endeavours for the Islamic mission with the hopes of its expansion to other adjoining and distant territories and there was no such personality during his time.

It is my great honour and pleasure to translate this book from Urdu to English, so I request the readers to read this book because in it there are many revelations of the secrets which are added in this book for which I shall be highly obliged to all of its readers in this matter.

In the preface of the book 'Tadhikra Awliya' (Muslim Saints & Mystics), Attar mentions three books which he recommends for those ambitious to attain a full understanding of the pronouncements of the Sufis but in this book also there are many revelations of the secrets which are available for the students of the Tariqa (spiritual path) of Sufism.

Preface

It should be know that the master of secret matters of the mysticism (Saluk) and many benefits of its light, the Sultan of Mashaiq (learned) persons, the logic of the reality and pious person and the Sheikh of pious persons and their leader and the leader of the world and the light of holy persons and the crown of the Sufi persons, the Qutub (a category of saints comprising only four at any time in the world) of reality and the religion Hazrat Khaja Qutubuddin Bakhtiar Kaki Oushi Allah keep his piety and holy personality.

In the speeches of Sheikh which he was heard from him in which available the pearls of advising and which were collected and presented in this book. Due, to help

of Allah in this book the benefits of Mystic persons are added. After this lowest Fakir Masood Ajhudani who is the slave of the Darwesh persons and actually who is dust of the feet of the pious person states here that on the 2nd Ramadan in the year 584 Hegira when he was honoured to kiss the Sheikh of time, then who was awarded me the four ends Turkey cap, which he was wearing on his head and he was put that cap on the well wisher's head and he was done kindness and favour for me.

At that time Qazi Hameeduddin Nagori, Moulana Shamsuddin Turk, Khaja Mahmood, Moulana Alauddin Kirmani, Syed Nooruddin Ghazni, Sheikh Nizamuddin Abul Maud and many other pious people were present at the meeting place.

1.The revelation and miracles of the pious persons

The discussion about revelation and miracles of the holy persons was started. Qutub of Islam was told by his holy tongue that in the Sheikh there should be such power of heart and with the company of the consciousness so that when some person will approach him for the pledge (Bait) then it is expedient (Wajib) for him that he should with his power of the innermost (Batani) should clean the rust which is filled with the filth in the chest of the disciple and to burnish (Saqil) it so that the following things should not be there.

1. Defects
2. Fraud and deceiving
3. Greed
4. The filth of the world

And the Kudrt (ill-will) should not remain there in the chest of the person. After this he should explain him the secret of Marifat (knowledge of Allah) by holding his hand. If the Pir (spiritual master) does not possess such power and ability, then by truly he should know that the Pir and his disciple are both wandering in the jungle of misguided.

On this occasion he was told "Khaja Shibli in his book *Asrar Arifin* wrote that he was travelling towards Badkshan and he was seen there one pious person and it is difficult to mention his attributes in this matter. I said Salam to him and he was asked me to sit there so I was sat there. For some days I was in his presence. At the time of fast breaking there was available two breads of barley by the invisible source. With one bread that pious person used to break his fast and he used to give me other bread.

In short, that holy person asked the ruler of Badakshan to construct him one shrine building. The ruler of Badhakshan completed the construction of the shrine building in some days and said to the pious person that the building is ready. Then that holy person told him on every day to purchase and bring Kathak (a cast of dancers) boys from the bazaar and the ruler followed his instruction in this matter. When they used to bring Kathak boys from the bazaar then the holy person used to tell and ask the boy to sit on the prayer mat and say " He is making this man a pious person of Allah." At last all those Kathak boys were becoming perfect and they can walk on the water. When those Kathaks boys pray in favour of the person then he

used to become as per their prayers. Khaja Shibli says when he was surprised by the miracles and revelation of Kahtak persons, then Sheikh told me that "Oh: Shibili to sit on the prayer mat and make a pledge is proper for that person one who has a power of it so that he should change the other person and as the person who sit on the prayer mat and if there is no such power of Velayat (saintliness) in him then he is not Sheikh and with the people of mysticism he is only juggler and his lair.

There is perfection in four things

In this situation he said " The people of mysticism, wrote about their habits that there is perfection is required in the following four things.

1. Less eating
2. Less sleeping
3. Less talking
4. Less contact with the mankind

He said in Ghazni there was one Darwesh person who used to be patience daily in the solitude. In the daytime if he will get any extra thing, then he did not use to keep even an even penny with him up for the night. Those small and big wealthy persons and Darewsh persons who used to visit him and will not go without favour from him.

So for this reason, if any hungry person will visit him, then he used to give him food and if any naked person will come over there, then he used to give him a dress from his body. That Darwesh person and this well wisher used to live together in one place. He was heard from him that he spent 40 years in endeavours and worship of Allah, but would not get any light on him, but when he was followed the above things, then he was getting such light that when he will look at the sky, then he will not find any veil up to empyrean of Allah and he was seen all things which are available in between them.

And if he will look at the earth, then he will look from the surface of the earth up to the nether region For this reason, since 30 years, he is sitting there by closing his lips. Then he addressed me, " Oh: Darwesh when you will not speak less and will not be your less contact with the mankind, then he never gets the jewels of Darweshi and these things will not be found in him.

Because the group of Darwesh persons is such group and who have made themselves their sleeping as illegal and in conversation they have made their tongues dumb and they mixed fine foods on the earth. They think the people as poisonous snakes and after this they will be able to get the nearness of Allah in this matter."

He said " If Darwesh will wear a fine dress to show the mankind, then think in this matter that he is not Darwesh but he is robbed of the mystic way and Darwesh who eats delicious foods as per requirement of the soul then think him surely that he is as follows on the mystic way.

1. Liar
2. False

3. Claimant
4. Selfish

He said " The Darwesh person who like the company of the wealthy person then do not think him as Darwesh person, but he is apostatized of the mystic way and Darwesh who sleeps very much as per psychological requirements then think there is no grace on him."

He said " Once he was visiting a river and he was found there one pious person and who was a wealthy Darwish who was become in such condition due to endeavours that there were no bones and skin available on his body." So it was the practice of the Darwesh person that after the Chast (mid morning) prayer, he was used to sit on the prayer mat, then on his cloth which is spread for the eating of food there were used to be available, food provide up to 2.5 Maunds in quantity which he is used to provide food to all persons who will come there and get food from there. If there will come any naked person then he used to take him in the room and used to give him dress there. If any poor or helpless will come after end of food provision, then he will use to give him something from under his prayer mat whatever as per the fate of that person.

So in this way, the well wisher was in his service of that Darwesh person for some years. At the time of breakfast there will use to reach four dates there from the invisible source and which he will use to give me two dates and he will use to eat two dates at that time and upon this he used to say " Unless the Darwesh person will not eat less, less sleep, less talk and not have less contact with the mankind then he will not get any status and position."

The defects of filth of the world

In this situation, he said " Oh: Darwish prophet Jesus (A.S.) in spite of his such Darweshi and nearness when he was reaching for the fourth sky then there was commanded came there to remain in the fourth sky as still there is filth of the world with him. When prophet Jesus (A.S.) was checked on him and he was found with the following things.

1. Wooden cup
2. A needle
3. One rag dress

So he asked what to do with these things.? Then there was a command came there that you have axed your feet with your hand as that you did not throw the cup and needle down there so live here. " Oh: Darwish persons the things are nothing in this matter. For this matter Prophet Eisa (A.S.) was asked to stay in the fourth sky. Then how it is possible for the man that in spite of all such filth of the world, how he can reach in nearness in the court of Allah?."

He said " The Darwish person should spend his life as alone and he should visit from one country to another country.

The secrets of the world of the surprise

It is an event of one time that there was one Darwesh person who was a man of thinking and who used to be in the condition of surprise. When he was asked the reason of his wisdom in the world of the surprise then he explained the reason in this matter that when he will look as for as possible and when he will pass from one country then he will look another country which is 100% bigger than the first country and when he will see these countries which will not be find same but all countries are different. So for this reason he visits from one country to another country and he will get lost in this thinking. So Khaja Qutubuddin was began weeping and he said he heard one couplet of Masnavi (verse comprising couplets) of Darwesh person and its meaning and interpretation is as follows.

The country which I have visited and left behind
But such 200 countries are ahead on his journey

He said with his holy tongue, " The group of mystics persons and surprised persons and the Darwesh persons should pass daily 100,000 countries on their journey of mystic path and still they should move forward."

So one who did not able to get from the world of invisible, then his eyes will become Darwesh. In this situation he said " When the pious persons will disclose the secrets, then they will be in the condition of overwhelming of fondness and due to this reason only they will disclose the secrets due to overwhelming in this matter. And there are some perfect, pious persons are there who did not disclose anything in this matter. So on this way the courage of persons should be greatly extended so that he should keep the secrets of Allah because these are secrets which belongs to the secrets of the friend. So the perfect, pious person never discloses the secret in this matter.It is necessary not to disclose the secrets of Allah.

In this situation he said " He was in the service of Khwaja Moinuddin Chisti for a long period and he did not see that he never disclosed the secrets of the friend or he discussed on this matter and even he did not even disclosed little about the Anwar (light) which were used to fall upon him.

He said " Oh: Farid you have seen if Mansour Hallaj was perfect, then he did not disclose the secret of the friend. As he didn't perfect, so he was disclosed a little about the secret of the drink of the friend and he was killed for this reason in this matter."

He said " Khaja Junaid of Baghdad when he used to be in the condition of intoxication then, except of one thing he did not say anything on this matter which is as follows."

"It is 1000 regrets for such lover who will declare himself for the friendship of Allah and when there will be sent down the secrets of Allah with him then he will disclose immediately the secrets to other persons."

In this situation he said he heard by the tongue of Khwaja Moinuddin Chisti who said "One pious person who was worshipped of Allah for more than 100 years and he was fulfilling the rights of the endeavours in this matter. Upon this from secrets of Allah one secret was disclosed to him. But he was a less courageous pious person so he was disclosed the secret due to not putting up with him in this matter. Due to this reason next day the grace was taken back from him. So he was becoming mad and he was heard a divine call in which it was told him " Oh: Khwaja if you would did not disclose that secret then he will become eligible to receive other secrets in this matter. But when We saw that you are still in the seventh veil so we have taken back Our grace from you and given to another person"

Khwaja Qutub of Islam said to me " Oh: Farid on this mystic way there are such persons are there who drink 100,000 secrets of rivers, but they are unable to know what they have drunk in this matter. But still they demand for some more.''

In this situation he said " One pious person wrote one letter to another pious person " How is that person one who will become intoxicated upon drinking of one cup of the love and then he will disclose the secrets of Allah." That pious person replied him " That person is less courageous and less bravery. But there are such brave persons are there who drink the following."

1. The rivers of mortality and eternity
2. The secrets of the friend
3. The cups of the love

Upon happening of the above events the period of 50 years was passed away, but still they are demanding more and more. What is this matter you are talking.? So I prohibit you not to say the things about the secrets which were used to disclose by the masters of the saints and they don't get from this. And from this there will be ashamed of us.

Afterward, he said, " Unless the Darwesh person will not adopt loneliness from others and always he should be alone and if there will filth of the world will be there with him then he will never reach the place of nearness."

Khwaja Saheb said " Khwaja Bayazid was reached to the place of nearness to Allah after a period of 70 years. Then there was came command that he should be returned back from there as still there is filth of the world found in him. So Khwaja Ba Yazid searched him and found there was an old robe and a broken cup of water was with him".

So for this reason he could not able to get the position there. When there will be a condition of such great pious person of the time, then how you Darwesh persons will be able to a get position in this matter as there is very much filth of the world available to them. So brother Darwish, on walking on the path of mysticism is a different matter and gather of stocks of goods is another matter so you should become Darwish or become the person who gather a stock of goods.

The perfect Darwesh persons

When the Darwish will become a perfect person then whatever he will say then it will be happening immediately and there will be nothing less which will not be there about his saying in this matter.

He said " It is a description of an event that when he was travelling with Qazi Hameeduddin Nagori who is a friend of this well wisher and during our journey we were visiting a river and watching the wonders of the nature and so it is very much difficult to mention the description of the details in this matter.

We sat at a place near the river and we were suffering due to hunger very badly at that time, but were in the jungle so it is very difficult to get food provision there. After that then we saw a sheep and in her mouth there were two breads and the sheep held that breads before them. We ate the breads and we began thinking among ourselves that those breads were sent from the invisible of source of Allah and it was not a sheep but he may be belong to the invisible persons of Allah.

When we are discussing about this then one big scorpion which was at the height of the camel was coming there and while he was fast running like an arrow in the bow who was running towards the river side and went fast into the river so I have seen at the Qazi Saheb and who also saw me for this reason. So we both said there is some reason in this matter that the scorpion came there by running so it is good to follow him and see in this matter.

There was no boat available on the river bank to cross the river by it. So when become helpless then we have prayed " Oh: Allah the Lord of the world, if we are perfect in the Darweshi then giving us the way in the river so that we should follow the scorpion and see where he goes and then to see the happening in this matter." Immediately upon our hymns due to the command of Allah the river was divided and dry land came there and we have followed the scorpion as he was ahead of us and we were behind of him. Then we have reached near a tree where we found a person was sleeping there and one big snake was coming down from the tree to kill that person. That scorpion bites and killed that snake. Then scorpion was vanished from there and the snake was dying and was lying there near that person and we have proceeded near the snake and saw it was very heavy of 2.5 Maunds in weight.

We said to ourselves to get the details upon wake up to the person and thought that person must be pious one so for this reason Allah saved him in this matter. So we went near to that person and found him in drunkard position and he was vomited there. So for this reason we were ashamed in this matter that it was better for them that they would have not come there and saw the condition of that person. "

Afterward, we said Allah was saved such a drunkard and dis-obedient person. Then at that time when this thought was coming into our mind, then a divine call was heard in which it was said " Oh: dear persons if We will protect the pious and holy persons then who will save the sinner and seditious persons."? Still, we are in this discussion then that person was wake up and he was surprised to see the dead snake there and he was repented of his sins and that man was becoming a pious person and he did 70 Hajj pilgrimages by his feet.

Afterward, he said " When there will be a wind of kindness, of Allah will blows, then which will make 100,000 wine drinking persons as the sitters on the prayer mats and will forgive them. If the wind of the calamity will run, then it makes 100,000 prayer mat sitters will become cursed persons and will thrust them into wine shops. So brother for this reason there will be no grief in this way. Because of this way the people of the perfect Saluk (mysticism) day and night due to the fear and anxiety of separation are in the surprise and in the grief as nobody knows how it will be happening in this matter.

In this situation he said " The cursed Satan if he will know his end, then he will not refuse to prostrate before the prophet Adam (A.S.). As he has pride of his power so he said he will never prostrate before the earthly man. So without any doubt and suspicion he is a cursed person and his work of sincerities have gone waste and were become useless and all of these things have been thrown in his face."

The fear of the pious persons

In this situation he said "Once he went into one city. Where he was seeing a group of the reformers which were standing in the condition of surprise in the group of 20 persons and they were looking at the sky. When the prayer time will come then they engaged in the prayer and upon its finish, then again standing in the condition of surprise. I watch them for some period of time.

One day when some persons have come in the normal condition then this well wisher asked them for since how long period they are in the condition of surprise.?Then they told him that they are in this condition since 60 or 70 years. We are thinking about the event of the cursed Satan, who did worship of Allah for a period of 603,6000 years, but when he was asked to prostrate before Adam (A.S.) but he was refused in this matter and he was becoming reprobate. So in this matter due to this fear and surprise we are shivering for this reason. Due to this reason we are living in the world of surprise and thinking in this matter. We do not know our end of this matter. Due to this fear Khwaja Saheb was began weeping and he was told by his holy tongue that this is a condition of perfect persons of Allah who are in the condition of surprise. I do not know to which categories we belong."

When Khaja Saheb ended the above benefits, then he was standing and he went into the world of surprised.

On the Saturday in the month of Shawwal in the year 584 Hegira year, the wealth of the kissing of the feet of the Sheikh was available to me. Qazi Hameeduddin Nagori, Moulana Alauddin Kirmani and Maulana Shamsuddin were present in the service of the Sheikh. At that time the discussion about the mysticism and the people of mysticism was in progress in the meeting place. He was told by his holy tongue that "On the way of mysticism,the mystics, people who will be drowned in the river of love from the head to the feet. There will be no moment and time is not there when there will be no rain fall of the love is not there upon them."

Afterward, he said "The Arif (mystic) is such person in him for every moment from the world of secrets there should be create secrets with him and who should live

in the condition of intoxication and if in such condition if there will be put 18,000 worlds into his chest then he will not know in this matter."

In this situation he said " I have seen one Darwesh person in Samarqand who was in the condition of surprise. I have inquired of the people since how long time the pious person is in the condition of surprise.? The people said "He was in such condition since twenty years."

So I was in his presence for some period of time. One time he was in the normal condition so I have asked him whether he know about ingress and egress or not.? The Darwish persons said " Oh: friends when the Darwesh persons have drowned in the river of the love, then whatever the secrets of the divine lights which are sent down to him and there will be no news of him about 18,000 worlds. So it is the way of the love. Who has ever put his feet in this way, then he was not able to secure of his life."

The patient on the difficulties

In this situation he said " When on prophet Yahya (A.S.) there was placed the knife on the throat, then he wants to complain about this matter, then there was came to a command "If you make a complaint in this matter, then his name will be removed from the names of the friends." Then Khaja Saheb has explained the event in this matter as follows.

" When he saw the knife was started on the throat of prophet Zakaria (A.S.) then he wants to lodge his complaint in this matter, but at that time angel Gabriel was coming there and he told that there is a command of Allah that if you make complaint in this matter then his name will be removed from the list of patient persons."

At that time, Khaja Saheb began weeping and he said

" The person who is claimant of the love and at the time of difficulty when he should lodge a complaint, then he is not a true friend but actually he is false person. Because the name of friendship is that whatever comes from his friend which should be acceptable to him and he should be thankful in this matter secondly in this way he should remember him."

In this situation he said "It was the method of Rabia of Basra that when there will be a calamity fall upon her then she used to be happy in this matter and she used to say that today Allah remembered this old lady. When there will be no calamity on her then she will weep and she used to say what happened today and which mistake was done with her that the friend was not remembered this old lady."

He said " He was heard by his holy tongue of Khaja Moinuddin Chisti that in the way of the mysticism, one who is having love and he is a claimant of love then he will desire the calamities from Allah. Because the people of mystics think that the difficulties of the friend is the willingness of the friend."

He said " On the day when there will be no difficulty given to him, then we will come to know that today we could not get this grace. So on the way of mysticism, the kindness of the friend will become the calamity."

The invisible persons of Allah

The discussion about the invisible persons of Allah was started and he said "When the person meets with the person of invisibility, then first they call them and when one who will become perfect, then they will disclose upon him then they call him from the meeting place."

Afterward, he said " There was one friend of this well wisher and his name was Sheikh Usman Sanjari who was a disciple of his spiritual master. He was used to busying very much in the worship of Allah so, for this reason, the person of invisible used to call him. So he was increased, he endeavoured to make it larger. So he was used to meeting the invisible persons.

One day he was sitting in the meeting place with his friends and I was also sitting with him. At that time one Sheikh was coming there, then he said well come to him and that person told him do you come?, or we both will leave this meeting place. When he said this then he stood in the meeting place and went towards the call which he was heard from that person and went far away from us and, at last, he was not seen by us."

Then Khwaja Saheb told by his holy tongue " If somebody walks in one special direction then if his faith is complete and so he can hopes for the perfection then surely he will get perfection in this matter."

To follow the innermost ways

After he said "He and Qazi Hameeduddin Nagori were circumambulation of the Holy Kaaba in Makkah and there was one pious person who was known as Sheikh Burhanuddin and who was a slave of Khaja Shibli but he was a great pious person. At that time he came there for the circumambulation of the Holy Kaaba, so we have followed him in the circumambulation as such that where he will put his feet we also put our feet at the same place.

As he was a person of pure heart so he was understood and he said "Why they are following him in the manifestation. And if they want to go after him, then they should follow his innermost ways in their actions and be firm on that."

We both have asked him "Which action he used to do.?" Then Sheikh said "He used to read the holy Quran 20,000 times daily". So we both were surprised what this pious person is saying in this matter. We have thought he may have memorized by orally some part of every verse. At that time, he raised his head and he said to be careful in this matter that it is not that, but I have read each and every word of the holy book of Quran and Moulana Alauddin Kirmani was also present at the meeting and who said it is his miracle.

Then Khwaja Saheb said " The thing which could not be understood by wisdom is called a miracle and upon this Khwaja Saheb began weeping and he said " The person who reach the position of reality due to his pious deeds only. Even though there will be a favour to all but it is a must for them for the endeavours in this matter."

The rules of sitting in the meeting place

Afterwards, the discussion about attending the meeting and sitting in the presence of the spiritual master with respect was started. Khwaja Saheb told by his holy tongue that "When one person who will enter into the meeting place he should sit in the place where he will find the empty place which is available there. Because next time also he should sit there in the meeting place in the same place."

Afterward, he said " One time this well-wisher was in Ajmer in the service of Khaja Moinuddin Sanjari in the meeting place of Moulana Sadar Uddin. Moulana Sadar Uddin said "Once the prophet of Allah was sitting at one place and there were companions around him and at that time three persons came there. One among them was found a place in the circle and he sat there. A second person found the place outside of the circle and he was sitting there and the third person could not find the place in the meeting place so he left from there. At that time, the angel Gabriel came there and he said " Oh: prophet of Allah the person who find the place in the circle to whom We have taken him into our custody. The one who sat behind of the circle with him, We are ashamed and on the day of judgment, We will not disgrace him and the third which left from there is away from Our mercy and he was deprived of this matter." Qazi Hameeduddin Nagori said " The one who is left from there, then what he should do at that time.?"

Khwaja Qutub said " It is an argument in this matter is that one should sit at the place in the meeting place wherever he will find the place for him. He should sit there and his place will be same for his next visit to the meeting place or he should sit at the back side of the circle but in all conditions, he should not sit in between of the circle. Because in the saying of the prophet of Allah it is prohibited in this matter and this saying is available in the book *Tanbi* by Abul Lais Samarqandi. The saying of the prophet of Allah is as follows.

" The person who sit at the place in between of the meeting place then he will become the person of the curse."

The supplication and the curse

Afterward, the discussion about the spiritual master's supplication and curse were started. He was told by his holy tongue that " There are two kinds of supplications are there which are as follows."

1. Good
2. Bad

It is not good to convey curse in favour of any person." He said "Once he was present in the service of Khaja Moinuddin Sanjari and he told this event which is as

follows.

One day he was present in the service of Khaja Haruni and he was standing there and at that time and one Darwesh person whose name was Sheikh Burhanuddin came over there who was a disciple of the spiritual master of Khaja Moinuddin Sanjari. He was coming there and complained about his neighbour due to his harassment with the Sheikh in this matter so Sheikh told him to sit there and he sat there. Then Sheikh asked him that, "Why he was seen by him in the condition of worry and grief.? So he told by lowering his head and he said " There is one neighbour of mine with him, he is the reason to worry and with him he is finding trouble because he was constructing a higher building than his house and when he will reach on the roof of the house then there will be un-veiling of my householders." Upon saying this Khwaja Usman said "Did he not know that you belong to us.?" And he said, "Yes". Then Khaja Saheb cursed him and he said "Did he not fallen from the floor and did his neck will not break.?" Then the Darwesh person paid his respect and left from meeting place. Still, he didn't cover the half distance of the house he was heard loud and cry that the neighbour person of the Darwesh was fallen from the floor and his neck is broken.

The end of life of Rai Pathura

In this situation, he said, " He was sitting in the presence of Khwaja Moinuddin Sanjari and in those days Rai Pathura (Raja Prithvi Raj) was living at that time and he was used to saying that " It was good that this Fakir (Darwesh) would leave from here (Ajmare)." And he used to say this to everybody whoever used to visit him in the royal palace in Ajmare. This news gradually reached to Khwaja Saheb and at that time, other Darwesh persons were present at the meeting place. He was in the condition of Sucker (intoxication) at that time and he did mediation in this matter. In the meditation, he said with his holy tongue that "We have surrendered live Rai Pathora to a Muslim man."

So after some time of the above event, Sultan Suhabuddin Ghauri attacked Amare city with the military and looted it and captured Rai Pathura alive and taken him to Ghazni city. From this, it is known that the Darwesh person also keeps firing in the one cup. It means they are caused harm also. And in another cup they keep the water it means they are caused benefit of the mankind.

When Khwaja Qutubuddin was explaining all these details, then at that time Malik Eqtiaruddin who was a local ruler came over there and paid respect to Khwaja Saheb and sat there and he presented him some amount as Nazr (present) to Khaja Saheb.

But while looking at that person at the meeting, he told " It is the practice of our Khajagan (masters) that they did not accept presents so this amount should be given to others. So he turns the palm leaf mat on which he was sitting and shown to Malik Eqtiaruddin and others who were present at the meeting. When they have shown and they find there that a river of bags of gold was running there. Khaja Saheb said " Oh: Malik Eqtiaruddin that person to whom Allah has given such large wealth and treasure then how he will accept the wealth of Eqtiaruddin.? Oh: Shamsuddin go and

give back this amount to him and tell him to be careful in this matter that he should not do such rudeness with the Darwesh persons otherwise there will be harm to him. ”

The glad tidings of the king

Once Khaja Moinuddin Chisti, Sheikh Ohud Kirmani, Sheikh Suhabuddin Suherwardi and the well wisher were sitting in one place and there the discussion about the prophet of Allah was started. At that time he told by his holy tongue that “Sultan Shamsuddin, Allah will give light to his argument and at that time he was 12 years old and he was going from there, by holding a cup in his hand. When the pious persons looked at the boy then Khaja Moinuddin said suddenly with his holy tongue “ Unless this boy will not become the king of Delhi then Allah will not left him from the world.” He said “ The pious supplication will be good specially from the supplication from the pious persons.”

The discussion about the Bait (pledge)

Afterward the discussion about the bait (pledge) was started. He said “It can be renewed second time because if there will be turn back from it or if there will be doubt arise in this matter.”

The pledge of (Bait) Rizwan

Afterward, he said “ He was reading in the biography the details of the Sheikh of Islam that “ As per the report of Khaja Hasan of Basra that when the prophet before the conquest of Makkah want to visit Makkah so he was sent first Hazrat Usman (R.A.) and Hazrat Ali (R.A.) for negotiation in this matter with the infidel people of Makkah. During this period of, time there came news that the people of Makkah have martyred the above two companions of the prophet of Allah in Makkah.”

When the prophet of Allah came to know the above news then he was called all his companions and he said “ Come on we make a new pledge and to go Makkah and fight there together so all companions made a new pledge in this matter.” At that time the prophet was sitting under a tree and this pledge is known in the history of Islam as *Bait Rizwan*. There was one companion who was known as Ibn Ruku and he came to see the prophet of Allah, he requested him “ To renew his pledge” so the prophet of Allah said to him, “ You have already pledged to me.” He said “ As we all go together with equal sanctity so it is expedient to renew the pledge in this matter.” The prophet was accepted, his pledge.

Afterward Khwaja Saheb said with his holy tongue that “ For this reason new pledge can be made in this matter. Then this well wisher told “ If there will no availability of the spiritual master.?” Then he said “ He should keep before him the robe of honour, of the spiritual master and make a new pledge in this matter ”and he said “It is not surprising that Sheikh Moinuddin may do the same thing in this matter.” For this reason this will wisher used to do the pledge in this way.

The elegance of belief of the disciple

Afterward this, the discussion about the elegance of belief of the disciples was started and he said with his holy tongue that " Once in Baghdad city one Darewsh person was caught for some crime there. He was standing in the place of execution and the executioner came there to kill him and at that time the disciple looked at the grave of his spiritual master. So immediately he turned his sight from the Holy Kaaba to the grave of his spiritual master. So the executioner asked him " Why he was turning his head from Holy Qibla (the direction in which Muslims turn in prayer).?' So he said, " His face was towards his Qibla so do your work." Still the discussion between the Darwesh and the executioner was in progress, then there came a command from the ruler to free that Darwesh person.

So Khaja Saheb began weeping and he said "The true faith is such thing which save the Darwesh person from the killing."

The respect of the grave of the spiritual master

In this situation he said that " Once Khwaja Moinuddin Sanjari was sitting with his friends and there was discussion about the mysticism was in progress. When he used to look at the right side, then he used to stand. So for this reason all persons were surprised in this matter that why he stood to pay respect to whom.?" So he made this for many times. So when all friends and all people went away from the meeting place, then one of his dear friends got the opportunity and he asked him "Why do you do this inducement and stand many times and pay respect to whom this matter.?" Khaja Saheb said " On that side there is the grave of my spiritual master. So when he looks at that side of the grave of his spiritual master so to give respect he used to stand in this matter. So to give respect of the mausoleum of the Sheikh he was standing."

He said "The disciple should do service to the spiritual master in his presence and also in his absence equally. So he should do service of the spiritual master upon his death, which is compulsory for his him so just like he used to do service during his life and it is also good for him to do his service after his death in this matter."

The fondness of the ecstasy (Sama)

The discussion about the ecstasy was started. He told by his holy tongue that "The well wisher has such fondness with the ecstasy which is not found that thing in other things. So he did find fondness in the ecstasy (Sama) very much than other things." Then he said "The people of mystic way and the lovers of the reality will find such fondness in the ecstasy that it is like fire in their bodies. If there will be not this then where will be Laqa (meeting) available there and the fondness of the Laqa (meeting) is great.

Afterward, he said " He and Qazi Hameeduddin Nagori were sitting in the shrine building of Sheikh Ali Sanjari and the meeting of Sama was in progress and the Qawwals (choristers) were singing the following Persian couplet.



And its meaning and interpretation is as follows.

"The killers of persons of dagger of the approval will get new lives by invisible source."

Due to the effect of this couplet there was so much intoxication was prevailed on both of us so we were living in that state and condition for a period of 3 days and 3 nights and due to the effect of the above couplet there was condition on us that we have lost our consciousness in this matter. So due to this reason, we both of us had spent 7 days and 7 nights under this effect. When somebody repeat this couplet then there will be a special effect on both of us which we could not describe in this matter.

The pious persons and their prayers

He said with his holy tongue " Once he and the Qazi Hameeduddin Nagori reached in one city and find there a group of 20 persons were there who were standing and looking at the sky and they were used to live day and night in the condition of surprise. But when the prayer time will come there, then they used to perform the prayer and after the prayer, they will continue their engagement with the condition of surprise."

Afterward Khwaja Qutubuddin told with his holy tongue that " Yes, its specialty of the of holy persons which is available in them that in spite of their condition of surprise that they will not lapsed their prayers."

The pious person's advice to another pious person

In this situation he said "Once he was travelling with Khaja Moinuddin Sanjari towards Makkah. During our journey we reached in one city. Where we have find one pious person in the cave in Etekaf (retirement in the mosque for continued prayer) and he was standing in the cave and he was looking at the sky. His condition was like a dry structure which was fixed there in the standing condition."

Upon this Khwaja Mionuddin was asking me and he said if you agree, then we will stay here for some days. I said readily. In this way, we have stayed there for a period of one month. During that period the Darwesh person came in the normal condition from the condition of surprise. We have stood there and paid respect to him at that time. Then he replied our Salam and he said " Oh: dears, you have suffered a lot in this matter and Allah will a give you reward for it. Because it is said by the pious persons that those who do service of the Darwesh persons will get a status."

He told us to sit there. When we sat there, then he started his discussion " He belongs to the sons of Sheikh of Islam Tosi and since about 30 years, he is in the condition of surprise and I do not know about the day and night. Today Allah brought him in the normal (Sahu) condition for the sake of you. Oh: dears, now you can return from here. Allah will a give you reward for the difficulties which you have suffered in this matter. But remember one advice of this Fakir (Darwesh) that in the way of mysticism to keep away from the following four things.

1. The World

2. The desires of the soul
3. To keep away from the mankind
4. To keep the amounts of presents with you

If you do not follow the above instructions, then you will commit the mistake in this matter."

When the pious persons finished his advice and again he went into the condition of Sukkar (intoxication) so we left from there. When Sheikh of Islam ended these benefits and he went into the condition of intoxication so for this reason the well wisher left from the meeting place and went into his house which he was made in the ruin place for the remembrance of Allah there.

The grades of mysticism

On the Monday in the month of Shawwal in the year 584 Hegira the wealth of the kissing of the feet of the Sheikh was available to me. Some Darwesh and pious persons were present at the meeting place. There was discussion about the mysticism was in progress that pious people of mysticism and holy Mashaiq (learned) persons who were used to walk on the sea and earth have classified the mysticism as follows. Some have classified it into 180 grades.

But the pious persons of Junadia category have classified into 100 grades.

1. Zanoon of Egypt 70 grades
2. Ibrahim Basher Hafi, 55 grades
3. Khwaja Bayazid 25 grades
4. Abdullah Mubarak 25 grades
5. Sufian Suri 25 grades
6. Shujah Kirmani 20 grades
7. Khwaja Samon Mohib 20 grades
8. Khwaja Mohammed Arhsi 20 grades

Afterward, Khwaja Qutub of Islam said " The above categories of pious people have classified the mysticism and have explained the examples as follows.

So they have classified it into 180 grades and in its 80 grades they have kept for the miracles and revelation. Upon reaching at an 80th grade if Darwesh person, one who will keep safe from the miracles and revelation, then for him it will be possible to cover the other 100 grades and after that he can show his miracles and revelation at that time. But if he will involve in miracles and revelation in the 80th grade, then he will not cover the remaining 100 grades. But the perfect, pious person is one who will not show his miracle and revelation unless he will not cover all these grades."

In the category of Junadia pious people there are 100 grades are in it. They have kept 70 grades for miracles and revelations and if the one who will involve at this grade in miracles and revelations, then he will not able to cover the other remaining grades in this matter. But the perfect person is one who will not involve in the miracles and revelation unless he will not get all these grades."

Afterward the Qutub of Islam was looking at the well wisher and he said "The

people of mystic way have said this advice because the Salik (a Salik (Arabic: سَالِك), a Mureed is an initiate into the mystic philosophy of Sufism) and that upon he will be reaching the grade of 180 and if he should not show the miracles and revelation so that he could make further progress in this matter. But the Salik generally in this grade which is reserved for the miracles and revelation and if he will disclose himself so for this reason he is unable to make further progress in this matter."

As per the category of Basria in the 80 grade for the Darwesh people, it is good that he should not engage in the miracles and revelations so that he could make further progress in other grades in this matter.

But in the category of Khaja Zanon of Egypt there are 70 grades and in the 25th grade they have allowed for miracles and revelations. So the Salik should not engage himself in the miracles and revelation because if he will engage in it then he will be remain it and he cannot make further progress and so he will not cover the remaining 45 grades in this matter.

Khwaja Junaid of Baghdad has classified 45 grades and in its 13th grade is kept for the miracles and revelation because if he will engage in it then he will be remaining in it and he cannot make further progress and so he will not cover the remaining grades in this matter.

Afterward, he said some pious and Mashaiq (learned) people who used to engage themselves in this grade for the miracles and revelation then they will remain in this position and then they cannot be called the perfect persons for this reason as they declared themselves in this matter. But the perfect peoples are those who will declare only upon covering all the grades. Then it will be happening, whatever they said by their holy tongues.

So there will come the difference in the prayer of the pious persons for this reason, in this matter that they used to engage themselves in the beginning in the miracles and revelations, but they are not getting their such status in the remaining grades, but the perfect peoples will not disclose the miracles and revelation unless they will not cover all the grades in this matter so for the reason their supplications are never not rejected.

But the leaders of the mystic way who have classified 30 grades in which 8th grade is kept for the miracles and revelations. But unless they will not reach 30th grade these people will not disclose the miracles and revelations.

The categories of Shah Shujah Kirmani, Samon Mohib and Khaja Mohammed Arshi have classified 20 grades and, in it 10th grade is kept for the miracles and revelations. So the person one who used to engage himself in the 10th grade, then he will remain in it and he will not make further progress in this matter. But the masters of Chist have classified 15 grades of mysticism and, in it 5th grade is kept for the miracles and revelations. So the person one who used to engage himself in the 5th grade in the miracles and revelation, then he will remain in it and he will not make further progress in this matter. So for this reason it is a useless thing. But among the perfect master of Chist who will not use to disclose themselves, even upon reaching

on the 15th grade.

When Khaja Saheb was explained the above examples, then he began weeping and tears came down into his eyes and he looked at the well wisher he said "Among the Ummat (nation) of prophet Mohammed (peace be upon him) there are such persons are there who, upon following the above grades they have covered more than 100,000 grades but they will not disclose a little secret of their friend and they even did not know about themselves in this matter who are they? And what are they.? When their condition will become such as per above, then they will begin their progress as per their position and status. As per their progress they will enter into the condition of surprise. When in the condition of surprise their separation will turn into the union."

When Sheikh of Islam ended these benefits and he went into the condition of intoxication so, for this reason, the well-wisher left from the meeting place and went into his house which he was made in the ruined place for the remembrance (invocation) of Allah there.

The correction of situation of saying Takbir

On the Monday in the month of Zeqad in the year 584 Hegira the wealth of the kissing of the feet of the Sheikh was available to me. Some pious and Darwesh persons and Aladdin Kirmani, Sheikh Mahmood Moza Doz were present at the meeting place. There was discussion about the saying of Takbir (repetition of the words Allah-o Akbar) of Darwesh people was in progress that the Darwesh people who call Takbir at the lanes, on the house doors and bazaars so what is its reality in this matter.? Khwaja Qutub of Islam said with holy tongue that "This type of Takbir should not be said which is said about the situation of Tabkir. Because the Takbir is said at the thanksgiving time. Whenever the man will get an increase of grace, of the world or another world, then he will give thankful to Allah in this matter then at this situation saying of Takbir is right."

Afterward, he said "One day he was at the meeting place of Khwaja Suhabuddin Saherwardi and he was seeing such engagement was there and which he was not seen by him during his entire travel and tourism period."

In that situation, one Darwesh person came into his presence and said Salam to him., At that time Khaja Shuhabuddin felt it is difficult to continue his discussion about saying Takbir and he said an event of the prophet of Allah that "One day the prophet was sitting there and around him there were sitting the companions of the prophet in the circle. At that time the prophet addressed the companions and said " He hope that on the day of judgement one fourth of the paradise will be given to all of you and the remaining three fourth of the paradise will be given to other Ummah (nations). Upon hearing this by the prophet of Allah, Hazrat Umar (A.S.) and Hazrat Ali (A.S.) and the remaining companions were standing and said Takbir on this occasion so that the gratefulness of the grace should be added in this matter. The second time the prophet said "One third of a portion of the paradise will be given to all of you. And the remaining two third of the paradise will be given to other

nations." Upon hearing this by the prophet of Allah, Hazrat Umar (A.S.) and Hazrat Ali (A.S.) and the remaining companions were standing and said Takbir on this occasion so that the gratefulness of the grace should be added in this matter."

The third time the prophet said "Half portion of the paradise will be given to all of you. And the remaining half of the paradise will be given to other nations." Upon hearing this by the prophet of Allah, Hazrat Umar (A.S.) and Hazrat Ali (A.S.) and the remaining companions were standing and said Takbir on this occasion so that the gratefulness of the grace should be added." The third time the prophet said "The first his Ummat will be entered into the paradise, then other nations will enter into it". So all the companions stood and thanked in this matter.

Afterward Khaja Suhabuddin Saherwardi said "The Fakirs who used to say four Takbirs due to this reason only. So it's not good to say Tabkir on all occasions."

To break off the Nafil (supererogatory) prayer on the call of the spiritual master

Afterward the discussion about to break off the Nafil (supererogatory) prayer on the call of the spiritual master was started and he was asked what is his opinion on this matter.? The Khwaja Qutub of Islam said with holy tongue,"It is better that to break off the Nafil (supererogatory) prayer on the call of the spiritual master and reply him in this matter because it is better than Nafil (supererogatory) prayer and there a is good reward for it."

In this situation, he said "Once he was busy with the praying of the Nafil (supererogatory) and at that time Khwaja Moinuddin Chisti was calling me so then I suspended my Nafil prayer and I said welcome." So he said to me "What he is doing?". I told him " He was praying the Nafil (supererogatory) prayer, but in his call he broke off his prayer and was replied to his call." He said " He was doing a good thing to break off the Nafil (supererogatory) prayer on the call of the spiritual master which is better than the Nafil prayer. It is good for the devotion of the religious work of the spiritual master."

The good faith

In this situation he said "Once this well wisher and other Darwesh and pious persons were present at the meeting place of Khaja Moinuddin Chisti. There was discussion about the pious people were in progress. At that time one person came there from the outside for making his pledge with Khaja Saheb and he put his head on his feet. He said to him to sit there.He sat there and he said he came there to become his disciple. At that time, Sheikh was in his special condition. He said to him, "Whatever he says he should follow it, then he will make him his disciple." He said, " He will obey whatever he will say to him." He said how do you recite the Islamic creed? Then he said " La ilha illa Muhammadur Rasool lila." He said to him to recite as "La ilha illa Chisti Rasool lila." That person recites as it is.

So Khwaja Saheb accepted his pledge and granted his robe of honour and accepted him as his disciple. Then told him " To hear the phrase which I asked to recite was just to check your devotion in this matter otherwise who he is.? He is the only low

slave of the prophet of Allah. The real phrase is that only. But due the to condition of intoxication I was asked to recite that phrase from your tongue. As you came here to become his disciple and your faith is perfect and complete with me. So you said the Islamic creed as per my instruction in this matter and you have become a true disciple of me. Actually the faith of the disciple should be like that it should be firm and true in the service of the spiritual master."

The requirements of repentance

The discussion about the requirements of repentance was started and in this respect, he said "If there is repentance, then one should not have connected with the sins which he used to do before and he should not commit such sins again. There is no such bad thing to the man than the bad company. Because there is an effect of the company. So it required by the man that he should be kept away from such thing for which he was repented of it and he should think it as an enemy for him."

Afterward, he said "Khaja Hameeduddin Bahlawni was a pious person who was disciple of Khaja Moinuddin Chisti and he was also disciple of my spiritual master of this well wisher and when he was repented, then his friend and companions contacted him and they said " Come, then again we should engage and lead in the same way of luxury life, but Khaja Hameeduddin Bahlawni refused in this matter and said them "To go and sit in the corner "and he said them " To leave this poor man and he tighten his drawer of trouser such that even it will be not opened by the houries in the paradise."

The Qutub of Islam was explaining these benefits, then the food was brought there and Khaja Saheb and all Darwesh persons began busy in eating the food. At that time Sheikh Nizamuddin Abul Moid was entered in the meeting place. Khwaja Saheb did not care a little in this matter and not replied to his Salam. So this thing was felt unpleasant to Sheikh Nizamuddin Abul Moid.

The reply of Salam is not expedient on the person who are engaged in the obedience of the Allah

In short upon finishing of eating of the food, then Abul Moid questioned him that "When he was came there you are eating food and at that time he said Salam to him, but you did not reply him so what is reason in this matter.?" Qutub of Islam said " He was in the obedience so how he could reply in this matter.? Because the Darwesh people who eat food with this purpose that they should gain energy and power for the purpose of performing the worship of Allah as their intention is there for this work only. So for this reason they are engaged in the worship of Allah. So one who busies in the worship for him it is not expedient for him to reply of Salam. And for the coming person, it is right that he should not say Salam but he should sit and eat the food there and after finishing of the eating food he should convey his Salam in this matter."

In this situation Khwaja Saheb said an event that "Once Abul Qasim Naserabadi who was the spiritual master of Sheikh Abu Saeed was eating of the food with his friends. The leader of grand mosques of Makkah and Madina Imam Ghazali came

over there and he said Salam but the friends did not care in this matter. When they have ended the food eating, then the Imam Ghazli told him he came over there said to Salam him but he could do not reply from him. Has this way been good?." Sheikh Abul Qasim said "It is the tradition that new comer who visit the group of persons who are engaged in food eating, then he should not convey Salam at that time but sit there. When they have been finished the food eating and washed their hands, then he should say Salam to him." Imam of Ghazali said "Do you said this as per wisdom or as per narration of this matter." Sheikh Abul Qasim said "As per the wisdom. Because the Darwesh people who eat food with this purpose that there they should gain energy and power for the purpose of performing the worship of Allah as their intention is for this work only. So for this reason they are engaged in the worship of Allah. So one who busies himself in the worship so for him it is not expedient to reply of Salam."

When Sheih of Islam ended these benefits and he went into the condition of intoxication so for this reason the well wisher left from the meeting place and reached into his house which he was made in the ruin place for the remembrance of Allah there.

The Ka'aba will circumamubaltion around the pious persons

On the Saturday in the month of Zilhaj in the year 584 Hegira the wealth of the kissing of the feet of the Sheikh was available to me. Some Darwesh and pious persons and Qazi Hameeduddin Nagori, Alauddin Kirmani, Syed Nooruddin Mubarak, Syed Ashrafuddin, Sheikh Mahmood Moza Doz, Moulana Faqiah Khudad were present at the meeting place., Among them there were such perfect, pious persons and in their look there was no veil for them from empyrean to the nether regions. All were persons of miracles and revelations. There was discussion about the travelling of the people of Kaaba in Makkah were in progress. Then Khwaja Qutub of Islam said with his holy tongue that " There are such pious persons are there who live in the hut and for whom there will be given the command to the Kaaba to circumamubaltion around the pious persons. Still, he said this then Khwaja Saheb and other persons were standing and went into the condition of surprise and were drowned in the fondness and at that time these persons were saying the phrases of Haji persons who used to say during the Tawaf (circummbulation) of the Holy Kaaba in Makkah and the condition of these people was such that from their bodies there was discharge of the blood was started and from each drop of the blood which was falling on the earth and which were making the painting of Takbir (repetition of the words Allah-o Akbar). When they recovered consciousness, they find that holy Kaaba is standing before them. Then they have performed the rituals there and they have circumamubaltion four times around the holy Kaaba there. At that time they heard a divine call in which it was said." Oh: dear persons we have accepted your Hajj, your circumamubaltion, your prayers and the above things of the persons who follow you."

Afterwards Qutub of Islam said " Khaja Moinuddin Chisti used to go Hajj pilgrimage every year, but when his work reached at the level of completion, then the

persons those who used to go Hajj pilgrimage from Ajmare to Makkah find him there but he used to live in loneliness of the house. At last it was known that Khwaja Moinuddin Chisti used to visit every night the Holy Ka'aba in Makkah and used to stay there in the night in Makkah and he was used to return back from Makkah and he was used to perform the congregational prayer of Fajr (morning) prayer in his house in Ajmare.

In this situation he said "He was heard by Khwaja Moinuddin Chisti this event by the holy tongue of Khwaja Haruni that one day he was in Samarqand and at that time the condition of Khaja Maudud Chisti was that whenever he wants to see the Holy Kaaba in Makkah then there will be command of Allah to the angels to bring and put the Holy Kaaba in the tray and show it to Khwaja Saheb. When Khwaja Saheb used to complete circumamubulation and other rituals, then the angles used to take back the Holy Kaaba to its real place in Makkah.

Afterward, he said " Khwaja Huzefa Marashi not left his feet from the prayer mat for a period of 70 years and he did not use to go to any place. But those travelers and Haji persons who used to visit Khaja Saheb every year and used to tell him that they find him in the mosque of Palestine."

For the early memorization of the Quran to read Sura (verse) Yousuf

Afterward the discussion about reading and memorization of the Quran was started. The Qutub of Islam said with his holy tongue that " This well wisher could not memorize the Quran in his beginning period and for this reason he was used to worry and upset with this matter. One night he was seen the prophet of Allah in his dream, then he touched his eyes on the feet of the holy prophet of Allah and began weeping bitterly and he told him there is a request from his side. He said he remembered it. He was kind enough about my condition and he said to lift the head and when I lifted my head, then he told me to recite Sura Yousuf so that you can memorize Quran and when my eyes opened, then I began to recite Sura Yousuf always and in this way I was memorizing the Quran."

To recite Sura Iqlas for the memorization of the holy Quran

Afterward, he said " He heard of the holy tongue of Khaja Moinuddin Chisti that Abu Yousuf Chisti did not memorize the Quran and one night he was sleeping in this condition of worry and he was seen his spiritual master in his dream and who asked him "Why he is so much worried? He told him he was worried for not memorization of the Quran. He told him to recite daily 1000 times Sura Iqlas with the intention of memorization of the Quran then Allah will help him in this matter. If another person will recite as the above method, then he will also able to memorize the Holy Quran. When he was waking up and as per instruction he was used to recite 1000 times Sura Iqlas daily and in a few days due to the kind grace of Allah he was memorizing the holy Quran. In the last days of his life he got perfection and he was used to recite five times, Quran daily then used to engage in other works."

When the Sheikh of Islam ended these benefits and he went into the condition of intoxication so for this reason the well-wisher left from the meeting place and

reached into his house which he was made in the ruin place for the remembrance of Allah there.

The water reservoir of Shamsi in Delhi

On the Friday in the month of Shawwal during the year 584 Hegira, the wealth of the kissing of the feet of the Sheikh was available to me. Some Darwesh and pious persons were also present at the meeting place and the discussion about the water reservoir of Shamsi in Delhi was started. The Qutub of Islam told by his holy tongue that "When Sultan Shamuddin want to construct one reservoir in Delhi so he left his palace along with his courtiers and ministers to search the place and he was reaching the spot on which the water reserve is located and he said that place is suitable for the reservoir as he was a pious person of his time.

With this intention, he was sleeping on the prayer mat and he was seen in the dream that one smart and man with a commanding personality and his qualities he could not able to describe by him and he was there on the horse along with his companions. When he looked at me and he was calling me to come near to him and he was asked me what is his intention.? The Sultan said he wanted to construct one water reservoir here. During this conversation one person who was standing near to him, told him in his ear slowly that oh: Shams this is the prophet of Allah so you request to him so that you can get your goal in this matter. As he was thinking about the water reservoir so he was asked about it and he was falling on his feet. So the Sultan requested the last prophet of Allah in this matter by folding his hands. Then the prophet of Allah strikes his hand on the ground and he said " Oh: Shams dug this place and from this place the fine water will be available from there that such water will not be compared with the water of any other place." During this discussion he was waking up from the dream. On that morning the Sultan wakes up from the dream and went to the spot of the water reservoir and find on the place where the hoof of the horse of the prophet strike on the earth and from there the water was flowing. The Sultan stopped there and given orders to build the water reservoir there."

One who goes there and drink the water from the Shamsi water reservoir and by swearing he will say that if 100,000 sweets will be mixed, then such grand taste will not be found like the water of Shamsi reservoir. The Qutub of Islam said with his holy tongue that "The sweetness in the water is due to the blessing of the feet of the prophet of Allah. The other reason of the piousness of this water reservoir is that around it there are many holy personalities are resting there and also it is not known how many pious people will sleep there in the future time. Then Qutub of Islam began weeping and said he will hope that he will also rest in this place."

Afterward, he said about Sultan Shamuddin that "He was a person of great Eteqad (devotion) and nobody could not see him in sleep and he used to wake up in the nights and he was used to stand in the surprise in the night time. If he will sleep for some time, then he was used to wake up soon. He used to take the water for his ablution by himself and he used to sit on the prayer mat and busies himself in the worship of Allah. And he did not use to call his servant in the palace and used to say

he did not want to give trouble to the sleepy persons in the night time." He said "For many nights he used to wear Qirqa (saintly) dress and he did not disclose to anybody except his one person who knows this secret in this matter and take with him in the nights and he used to take along with him the bags of gold coins and he used to visit the doors of the Muslim persons and used to inquire their affairs and used to distribute the bags of gold coins to them. Afterward, he used to visit the following places.

1. The mosques
2. The shrines
3. The worship places
4. The bazaars

He used to give gold coin bags to the people who live in the above places and made 100,000 excuses in this matter and used to prohibit them not to disclose this matter to anybody.

At the time of the daybreak he will ask generally to bring the Muslim person who slept hungry in the last night. Then, as per his command when the people will bring there, then he used to give them assistance as per requirements and from him he used take swearing that if they need the food grains or if anybody caused them atrocities or harm upon them then they should visit him. As he will be available on the throne and the chain of the bell of the justice is hanging on his door. So shake it so that he will do justice to all of these matters so that on the day of judgment you should not claim against him there before Allah."

The Qutub of Islam said "He used to do such things because he want to get sincerity on the day of judgement so he used to say all of them to see him for his help but they do not come to see him in this matter."

Afterward, he said "Once he came to see him and he caught his feet and so he asked him what is his desire.? And then he said " Due to the kindness, Allah was giving him the kingdom and he had everything with him. But there is his request that he does not know in which group he will be included on the day of judgment and how his account of deeds will be settled there and he said this and then he left for him."

Afterward, he said "He was a pious man who involves in good deeds and he was a slave of the Darwesh persons and his every particle of the body was full of the love the Darwesh persons."

Afterward, he said once he was travelling toward Badayun and Shamsuddin was in Badayun. One day he left from there to play the ball and on the way one weak old man asked him something from him but he did not give him anything. When he was proceeding further and he finds a healthy young man to whom he was given some coins from his money bag. When he was proceeding further, he told his courtiers and ministers " See the old man who was asked from him something, but he did not give him anything and he was given some Rupees to that healthy young man without asking from him. This is for your information that if there will be his willingness in

this matter, then he would give something to the old person who was deserved in this matter. But Allah gives to anybody whoever He likes and in the middle who is he to say that he was given something to somebody and whatever is there which depends upon the willingness of Allah."

The piousness of Sheikh Jalaluddin of Tabriz

In this situation he said "From the Sheikh of Islam, Delhi there was an imputation on his brother Sheikh Jalaluddin of Tabriz that he is claimed of Darweshi (mysticism) but his thoughts are towards richness. When Shamsuddin was heard this he did not say anything before Jalaluddin. "

When there will be a special work of Sheikh of Islam, Delhi so he was called Jalaluddin there and he was asked "To present before him and asked to propose any judge in the claim." Sheikh of Islam, Delhi told him that "Any person to be proposed as judge from his side. And Sheikh Jalaluddin was proposed Sheikh Bahauddin Zikeria as the judgment in the case." The Sheikh of Islam asked him that, " He should be called at the meeting."

In this way the next day all pious people were gathered before Sultan Shamuddin. Sheikh Jalaluddin was also coming there and he sat in the group of the general persons. The Sultan requested Sheikh Jalaluddin to sit in a higher place than him. But Sheikh Jalaluddin said "As he is facing the problem of claim so at this time, this place is better for him." Afterward the Sheikh of Islam of Delhi was explaining the sayings and narrations of Sheikh Jalauddin pertaining to the situation. During this time Sheikh Bahauddin Zikeria came over there so all persons were surprised in this matter. All people began saying to each other how he came to know in this matter and when he was starting from Multan and when he was reached to Delhi and he was standing in the meeting place at the place where all persons used to keep their foot wears. He was recognized the sandals of Sheikh Jalaluddin and he collected them and kissed with his eyes and he put the sandals in this sleeve and said Salam and he did not say anything about the saintliness of Sheikh Jalaluddin because when Bahauddin who was acting there as a judge and when he kissed the sandals of Sheikh Jalaluddin and put it in his sleeves. So it was becoming clear that the claim was false which was accused by the Sheikh of Islam of Delhi on Sheikh Jalaluddin so that false things are not found in his habits. So Sultan Shamuddin regretted by him in this matter."

In short Sheikh Jalaluddin and Sheikh Bahauddin went to the side of a river and they stayed there at that night. On the day, break Sheikh Bahauddin went towards Multan and Sheikh Jalaluddin went towards Lucknow. Both of them lived for a long period.

In short afterwards still after the above event a short period of time was not passed, then Sheikh of Islam suffered with heavy pain in his stomach and he was dying due to such trouble.

Afterward the discussion about the world was started. He was told by his holy tongue that " For a mystic person there is no great veil for him than the world.

Because no such person will not become pious unless he will engage in the world. The people of mysticism said that there is no such great veil of the world between the man and his Lord. So one who should engage himself in the world, then he will be become away from Allah. The people who are busy in the world as much then for such lengthen time they will be away from Allah and they will be separated from Him."

Satan will be happy with the love of the world

He said when the love of the world was kept in the world, then the angels haven't liked and compel it. But the Satan was happy in this matter and he said that the disturbance which is the foundation was laid by the sons of prophet Adam (A.S.). Because of the ill gotten things the brother will kill his brother and in this way there will be an end of the relations between the relatives and many cities will be destroyed. Then persons will be separated from other persons. There will be enmity between them and they will be killed. But the world will be alive.

The Satan keeps the love of the world with great respect and honour in his eyes. There was command of Allah in this matter. " Oh: Azazel what you did in this matter.? That you have kept the love of the world with great respect and honour in your eyes." He said, " Oh: my Lord, because the one who will love the world, then he will become his follower so he will engage in it. And I will also try to keep him engaged more in this matter. To such extent that he will be away from the following things in this matter."

1. Sincerity
2. Worship
3. Good deeds

So in this way that sinner person will become his follower and then I will kill him and all his wealth and his belongings will be taken by other persons and he will be left from the middle."

The world and the Darwesh persons

Afterward Khaja Qutub of Islam said with his holy tongue that "The world is very unfaithful and very cunning." He said again that " The world is the friends of all persons, but is it not friends of the Darwesh persons. Because they have rejected it and they kept it away from them."

Afterward, he said Khaja Yousuf Chisti used to say " In the religion of Islam, there are such great pious persons are there that the world will come in the door of the Darwesh persons thousand times and will say to them, "Oh: masters if you don't accept me then sometime look at the old lady but they will tell her that go from there if you come again there then she will be killed."

Afterward the above he said this event that " Prophet Jesus (A.S.) was seeing a black and ugly old woman and asked her who is she.?" And she said " She is an old lady who is the world." And he asked her "How many husbands she has.?" She replied "In large numbers and not able to count down all of them." Then prophet

Jesus (A.S.) told her "How much she had divorced her?" She said "She was killed all of them."

The starvation of Darwesh persons is the excellence of indigence

The Sheikh of Islam began weeping and he said "In the mysticism there is comfort available in it and it is away from the problems of the world. But there are difficulties and hardness in the work of mysticism. In the night when there will be hunger of the Darwesh then it is the excellence of the Darwesh person. Because the people of pious and Sufi masters says " Al-meraf al-faqr fil Laila al-faqa".

It means the starvation in the night is the excellence of the Darwesh persons. So the grace of starvation of the Darwesh person is kept option with the Darwesh person. Because the world has given to him so he can use it as per his wish and willingness. So he can use for his own use, but he will not use for him and so he will give it to others and he will do starvation in this matter and with his work then he will get progress and improvement in this matter."

When Sheikh of Islam ended these benefits and he went into the condition of intoxication so for this reason the well wisher left from the meeting place and reached into his house which he was made in the ruin place for the remembrance of Allah there.

Zikr (Invocation)

On the Wednesday during the year 584 Hegira the wealth of the kissing of the feet of the Sheikh was available to me. Some Darwesh persons of pure heart and Qazi Hameeduddin Nagori, Moulana Shabuddin Oushi, Mahmud Moza Doz, Khaja Tajuddin Ghaznavi, Moualana Faqiah Khudad, Syed Nooruddin Mubark Ghaznavi, Syed Sharafuddin, Shamsuddin Turk, Moulana Alauddin Kirmani, Qazi Emaduddin, Moulana Fakheruddin Zayanam who were the persons of miracles and revelation were present at the meeting place. The discussion about mysticism was in progress in the meeting place. During this Qutub of Islam said "One day Imam of Harmian was sitting with his companions there and at that time the condition of intoxication was prevailed upon him.

The Imam of Harmain started the Zikar (remembrance of Allah) so all the pious persons who were present at the meeting place also followed him in this matter, and they were un-aware of their conditions in this matter. There was a discharge of blood started from their small hairs of their bodies and with each and every of the drop which will fall on the earth and with it the painting of Allah was formed there and also from that drop of blood Ziker (remembrance) of Allah was started. When Khaja Saheb stated this event, then the condition of ecstasy was prevailed upon him and all persons have started Ziker of Allah and which was reached to its great height and so for this reason they become un-consciousness. Then Khaja Saheb recited the following Rubai (quatrain) in the Persian poetry and its translation and interpretation is as follows.

" He will hear the talk your of happiness from all persons and the explanation of your

grief is heard of him from his heart.

Unless he will not hear your name from anybody, then he will not allow him to sit near to him."

The people of the meeting were engaged in the remembrance of Allah (Zikr) very much so for this reason there was a discharge of blood from the small hairs of their bodies and from every drop of the blood there was painting of 'Subhan Allah' (Allah is praised) was created and there was Zikr (remembrance) of Allah in the loud voice from each and every drop of the blood which was fallen on the earth.

When Khaja Saheb was completed Zikar then the well wisher was put his head on the ground and it was my intention to proceed towards Hansi. Then Sheikh of Islam looked at me and there were tears in his eyes and he said "Moulana Farid I know that you will go. So the well wisher put his head on the ground and told him, "If there will be your command." He said " Go", as it is required by the fate of Allah that you will be not with me at the time of my last journey." Then he addressed the persons who were present in the meeting "To recite verse Fateha for the increase of graces of this world and another world for the well wisher and pray for his well being in this matter." Then he was given me the prayer mat and staff and asked the well wisher to pray for two Rakat (one set of standing genuflexion and prostration in prayers) prayer of thanks. Then Sheikh asked me to sit down I was sitting there and he told me to go by tomorrow.

As per Khaja Saheb's instruction I was prayed two Rakat prayer of thanks and sat there. Khaja Saheb looked at the well wisher and he said "I will give you Amanat (entrust things) it means his prayer mat,sandals, turbans, saintly dress which I will give to Qazi Hammeduddin Nagori so you should collect these things after five days of my death from him because all these things belongs to you."

When Khaja Saheb said this then there were large, loud crying and weeping in the meeting place and also there was a very much lamentation. So all persons prayed for Khaja Saheb. Afterward Khwaja Saheb said "He was not present at the time of the death of Khwaja Moinuddin Chisti and he was not given me his prayer mat but I got the prayer mat as explained above."

The fear of Allah

He said "It is compulsory for the disciple that he should be firm on the way of the spiritual master and he should not exceed a few from him so that he should not be ashamed in the day of judgment. "

Afterward the discussion about the fear of Allah was started. He said with his holy tongue that " The fear of Allah is like flog which is kept for the un-respected persons because the one who will do an act of un-respect will be flogged in this matter so he will be corrected on this matter."

The acceptance of religion of Islam by Zoroastrian doctor

He said that "Where there is fear of Allah is there and which will smash the heart." Afterward, he said "Once Khaja Sufian Suri was suffering from trouble so

caliph Harun al-Rashid was called a Zoroastrian doctor on this matter and who was very wise one. When he went near to Khwaja Suifan Suri and put his hand on his chest and was made a slogan and he was becoming un-conscious and was falling down and he said " Subhan Allah (Allah is praised) in the religion of Islam, there is such a person whose heart is smashed by the fear of Allah." The doctor recited the Islamic creed and was become immediately Muslim. When this news reached to caliph Harun al-Rasheed then he said he thought that "He was sent a doctor to the patient, but he did not know that the patient was going to a doctor."

The wealth of world and the fear of Allah

The people of mysticism said "If the Darwesh person wants the richness, then he should love with the wealthy person. If he wants the price of the love of Allah then he should disappoint from his desires and wishes. Then he will be able to get such positions and if he will not like to do that then his works will be breakable."

The perfect spiritual master's advices and farewell to his perfect disciple

Afterward, he was addressed to me and said " Oh: Farid you are our friend in this world and another world. Do not be careless because it is saying about mystic people that in the mystic way there is fear and one who step on this way and if he will not act upon the advice of the mystic people then he will not become a pious person. Till he will not request with humility and grief to enter into inside, then he will not get permission in this matter. Unless he will not walk upside down then he will not get permission to go inside of the court of Allah."

He said "For a period 80 years he was requested with all languages to enter inside, but He was not given permission in this matter and unless he was not knocking the door with all his hands He didn't open it. Unless he will not walk with all his feet in this way he will not reach near the place of honour. In brief due to the bearing the following difficulties he will able to reach to the destination.

1. Ajazi (humility)
2. Enkasari (lowliness)
3. Taklafat (troubles)

When Khwaja Qutub of Islam ended his sayings about these benefits, then all persons who were present at the meeting place were put down their heads on the earth. Then Khwaja Saheb raised all persons and on my turn he was taking me in his shoulder and he wept and he said by his holy tongue " Haza faraq baini wa bainak". It means it is now the time of separation between me and you.

Afterward, he said to me "To fulfil the duties of devotion because there is a hard struggle for the means of subsistence. Go, I surrender you to Allah. And I enabled you to reach the place of nearness and greatness."

And he went into the condition of intoxication so, for this reason, the well wisher left from the meeting place and reached into his house.

These are the benefits of mysticism and which were heard by the by the tongue of

the Maqdum (master) of the world which are added by me in this small book.

The End.

Rahat Al-Quloob



The mausoleum of Hazrat Khaja Fariduddin Ganj Shaker in Pakpatam

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Published by
© MOHAMMED ABDUL HAFEEZ
First Published 1435/2014

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Preface

This is a very old book which is known by the title of Rahatul-Qaloob in Persian and Urdu language and this book was translated from Persian language into Urdu language and it was published in the year 1911 A.D. by Mulla Wahidi. So it was published 102 years ago. This translation of the most ancient and celebrated Persian book about Sufi'ism will, I hope, be found useful not only by the number of students familiar with the subject at first hand, but also by many readers.

This is a small book in which there are advises and instructions especially available for Taleb (student) and it refers to a person who is committed to a Murshid (spiritual master) in a Tariqa (spiritual way) of Sufism and it is also known as a Salik (Arabic: سَالِك), a Mureed is an initiate into the mystic philosophy of Sufism and all these details and sayings of the great Sufi Saint and Sufi master Baba Fairduddin Ganj Shaker are added in this book by his disciple and caliph Khwaja Nizamuddin Auliya in the year 656 Hegira. And also in this book there are some great achievements which are not yet known to the general, persons and other persons are published in a very interesting style so for this reason the readers will find great interest and attention in this matter.

From the above facts and details, if the readers will starts reading this book's first page and will not stop its reading till they will reach its last page as in this book some interesting events and as well as other great miracles and endeavours of holy saint are added and this holy saint to have passed away from the world some 8,00 years ago.

Even though this is small book, but due to its importance it is so great due to coverage of so many interesting events and positive information in it so it is like an ocean of knowledge and information of the holy saint and who have passed away from the world upon doing his great endeavours and many hard tasks for the preaching and propagation work of Islam in the foreign land so this book is small one but it will present the ocean of knowledge and information for the guidance of people towards the right path of Islam.

This book is edited and formatted as per the great book '*Muslim saints and Mystics'* (Tadhkirtal Aliyah by Farid al- din Attar) which is very famous in the Western world among the English knowing persons. So for this reason there will be some small differences in it while comparing with the Urdu books and its literature. The aim of this book is to present in the Western world where there is great search and demand of the books of Sufism and biographies of holy saints who lived and spent their entire lives for the preaching and propagation of Islamic religion in all corners of the world as per tradition and practice of Allah's last prophet.

To write about this great saint Hazrat Khaja Fariduddin Ganj Shaker is not only it is difficult and but it is very hard task as he was not only a great pious personality of his time in the Indian sub-continent, but he was also a great personality who is known for many of his great achievements and miracles so in brief he was Qu'tub (highest cadre in spiritual pivot at axis) of his time and who did many great endeavours for the preaching and propagation of Islam in the above areas with hopes of its expansion to other adjoining and distant territories and there was no such personality during his time.

It is my great honour and pleasure to translate this book from Urdu into English, so I request the readers to read this book because in it there are many revelations of the secrets which are added in this book for which I shall be highly obliged to all of its readers in this matter.

In the preface of the book *Tadhikra Awliya* (Muslim Saints & Mystics), Attar mentions three books which he recommends for those ambitious to attain a full understanding of the pronouncements of the Sufis but in this book also there are many revelations of the secrets which are available for the students of the Tariqa (spiritual path) of Sufism.

The Biography of Hazrat Khwaja Fariduddin Ganj Shaker

In the sub-continent the religion of Islam was spread due to the hard endeavours and tasks by the Sufi personalities. In this region, the presence of these pious personalities is the great gift of Allah. In the Indian sub-continent the Muslims rulers ruled India for about a period of 1000 years. But, during this period there was severe obstacles in this way from the forces of the Indian culture against the preaching and propagation of the mission work of the Sufi saints, but their efforts and endeavours were not able to get the successful results to stop the door of Islam in the Indian sub-continent.

Professor H. A. R. Gibb, who wrote his opinion which is as follows."That there were many situations which were coming in the history of Islam to stop its Islamic culture severally but there was no success for it. Its main reason of its success was that at that time there was help from the styles of Sufi masters which was helped the movement in this matter and it will give them much power and energy to it that all forces were not successful in this matter."

The hands of Sufi masters have been always busy to check and help the pulse and mind of the Muslim community. They were also trying hard to stop the waves of the materialism and mental confusion, and in this way they have done great work in this matter.

There is no doubt that when the pious persons saw the condition of the character and conduct was falling down, then they were trying their best for their endeavours of mental and practical tasks for bringing up the healthy persons in this matter.

When Khaja Bakhtiar Kaki was appointed Khaja Fariduddin Ganj Shaker on the throne of preaching and propagation in Delhi and at that time there were conditions which were prevailing were very difficult and also there were worse problems. At that time the Sultan of Delhi Altemish died there. Many famous and reputed Mashaiqs (learned persons) were entered in the fields of politics for the worldly gain and benefits. But Baba Farid, who was avoiding all those situations successfully and he was able to did his great endeavours and tasks for the preaching and propagation

of Islamic mission successfully there and so all his services and endeavours towards the Islamic mission should be written in the golden words in the history books.

At that time Baba Saheb was seated there on the shrine of Baba Bakhtiar Kaki and when he began thinking that the condition and situation which is not suitable and affecting the work of the teaching and preaching mission work of Islam there in Delhi so he decided to leave Delhi to continue his mission work of Islam in Hansi. Some persons have made objection in this matter and they told him " His spiritual master was given him this place for teaching and preaching mission work of Islam there." And this objection which is available in the book *Sairal Auliya* on page number 73. So Baba Saheb said " His spiritual master who was giving him the greatest blessing of this work and which is not related to any particular place."

Baba Saheb first went to Hansi city and from there he went to Ajodhan which is an old name of Pakpatam. Where he was trained his disciples under his special pattern of training. Their details are as follows.

1. Sheikh Jamaluddin Hansavi
2. Sheikh Baderuddin Ishaque
3. Sheikh Nizamuddin Auliya
4. Sheikh Ali Ahmed Saber Kalari
5. Sheikh Arif

The above persons were becoming great pious personalities under the special training of Baba Saheb and they were spread throughout the country and they were preached and propagated the religion of Islam in all corners of the country.

Genealogical record

All historians are agreed that his genealogical record is connected with Hazrat Umar Farouq (R.A.)., and the details are as follows. His grandfather had three sons and the details are as follows.

1. Sheikh Jamaluddin Sulaiman
2. Sheikh Shoeb
3. Sheikh Ahmed
4. Sheikh Yousuf
5. Sheikh Mohammed
6. Sheikh Shabuddin
7. Sheikh Ahmed alias Farq Shah Badashah of Kabul
8. Sheikh Naseer
9. Mahmud Shah
10. Saman Shah
11. Sheikh Sulaiman
12. Sheikh Masood
13. Sheikh Abdullah Waiz Akbar
14. Sheikh Abul Fatah
15. Sheikh Ishaque
16. Sheikh Ibrahim Shah Balq
17. Khaja Adham
18. Sheikh Sulaiman

19.Sheikh Nasir
20.Sheikh Abdullah
21.Hazrat Umar Farooq (R.A.)

His ancestors

Baba Saheb's grandfather had three sons and the details are as follows. 1.Khaja Jamaluddin Sulaiman 2.Khaja Ahmed. 3. Khaja Saad Haji.

Kaja Jamaluddin Sulaiman, who was the father of Baba Saheb and he was a learned and perfect personality of his time and as well as a pious person. When Khaja Shoeb was residing in Khatwal village and at that time one family was migrated from the suburbs of Kabul and was settled down in the suburbs of Multan in Kot Kadud village and the name of the head of the family was Moulana Wajhiuddin Khajwandi and who was a great learned person and as well as a pious person of his time and his genealogical record was connected with Abbas bin Abed Muttalib and he has one daughter and her name was Qarsam Khatoon. Khaja Shoeb was requested Maulana Wajhiuddin for the marriage of his son Khaja Sulaiman with Qarsam Khatoon and this requested was immediately accepted by him and in this way the marriage ceremony was celebrated.

As per reference from the biographies of authors Qarsam Khatoon was a very pious lady and who was very much interested in worship like Khaja Sulaiman. It was recorded in the books that she was used to busying all night in the worship of Allah and for this reason, she has secured the position and status of Velayat (saintliness) due to her very much worship.

Khaja Nizamuddin Auliya said " One night she was busy in the Tahaj'jud (supererogatory prayer in the early hours of the morning) prayer and at that time one thief was entered into the house and upon the sight of Qarsam Khatoon the thief was lost his eyesight immediately. Upon this, the thief was began weeping and said, " Due to the pious lady's curse and he was losing his eyesight and to whom he will promise that if he will get back his eyesight then he never commit theft again during his whole life period."

There was very much effect upon the pious lady Qarsam Khatoon due to the weeping of the thief and for his request for the pardon. So for this reason, she has prayed Allah for the recovery of the eyesight of the thief. Due to the kind grace of Allah the thief was recovered back his eyesight immediately on the spot and, for this reason, he was falling down at the feet of the pious lady and he requested her to forgive him in this matter and upon her pardon, he left from her house.

Next day the thief was visited Qarsam Khatoon along with his family members and was accepted the religion of Islam. Qarsam Khatoon named him Abdullah and upon entering into the fold of Islam, he was doing hard endeavours and tough tasks and for this reason he was getting the status of Velayat (saintliness) due to the kind grace of Allah. The family of Khaja Shoeb was awarded him the title '*Chavle Sheikh'* and after that the village Khatwal was becoming famous and well known by the name of '*Chavle Sheikh'* village.

Allah was granted Khaja Shoeb and Khaja Sulaiman three sons and one daughter and their details are as follows.

1. Azizuddin
2. Baba Farid Ganj Shaker
3. Najibudddin Mutwakil
4.Bibi Hajira alias Jamil Khatoon who was the mother of Sheikh Alauddin Ali Ahmed Saberi Kailari

Early education

Still Baba Saheb was in his young age, then his father died so, for this reason, the responsibility for education and training of Baba Saheb was falling on his mother. As she was possessed great position in the knowledge. She was trained and was given an education to his dear son Baba Saheb with care and attention. Baba Saheb completed his early education in Khatwal village and he was a hard working student and a genius one so for this reason once he will study his lesson then he will never forget it.

Since his early age, he was possessed higher character and conduct and he has never played and lived in the company of mischievous and bad conduct boys. Due to the effect of his mother's training, he has started prayers since his childhood period and he was punctual in this matter. At the age of seven years he was completing his early religious books in the Khatwal village so for this reason his mother was worried in this matter as there was no learned person was not available in the village who can teach him the current knowledge. At that time, Multan City was a famous learning center of Islamic knowledge and wisdom and there were available so many great learned personalities there so, for this reason, Baba Saheb's mother was sent him to Multan City for his further education purpose there.

Stay in Multan

Upon reaching Multan city he was settled down in one mosque and this mosque was located in a caravan, lodge and in that mosque famous and a great learned person Minhajuddin who used to teach the students in the mosque there. Baba Saheb took teaching lessons from him in the Islamic knowledges and within a period of three years he was completed the following knowledges.

1. Exegesis of the Quran
2. Hadith (The sayings of the prophet)
3. Basic
4 Rhetoric
5. Philosophy
6. Logic
7. Mathematics
8. Astronomy

As per tradition, it is known that he was memorizing the Holy Quran in the above mosque and some other authors of the biographies, says he was memorizing the Holy Quran in Khatwal village.

In that mosque, one day Baba Saheb was studying the famous Fiqa (Islamic law) book *Nafe* and at that time Khaja Bakhtiar Kaki was coming there and found him

busy with the study of the above book so he was asked him " Oh: boy what you are reading?" and he was replied him that " He was reading the book *Nafe*. So the Sheikh was asked again him whether any gain from it. Upon looking the Sheikh, there was a strange condition which prevailed upon him so he put his head on his feet and told him " Oh: Sheikh there will effect of the chemical reaction from his eyesight for him". So for this reason, Baba Saheb attached himself with the great Sheikh of his time in India. During his whole period of stay in Multan, Baba Saheb was greatly benefitted in the company of Khaja Bakhtiyar Kaki and upon the Shaikh's departure from Multan to Delhi, he was also going to Delhi along with him. After the journey of some miles, the Sheikh told him as follows.

" My dear, spent some more time in the learning of knowledge of Zaheri (manifest) and upon its completion come to see him and by the will of Allah he will reach to his destination."

Baba Saheb was followed the instruction of his Sheikh and upon completion of the education at Multan, he was visiting the following places 1. Qandhar 2. Ghazni 3. Baghdad 4. Sewastan 5. Badakshan, for the learning of knowledge for a period of five years and then he was reaching Delhi and visited the Shaikh's residence.

The Shaikh told him " Well, he completed his work and come to see him." In some books it is mentioned that Baba Saheb was coming to Delhi and become the disciple of Khaja Bakhtiyar Kaki and Baba Saheb was mentioned in his book *Fawad-al Salkin* the event of his Bait (pledge) which is as follows.

" When this lower status person and servants of the Sufi masters was touched the feet of Sheikh Bakhtiayar Kaki then the Sheikh was placed, his Turkey cap on his head and on that occasion the following persons were present at the meeting place.

1. Qazi Hameeduddin Nagori
2. Moulana Alauddin Kirmani
3. Syed Noorddin Mubarak
4. Sheikh Nizamuddin al-Muvaid
5. Moulana Shamsuddin Turk
6. Sheikh Mahmud Muza Douz

And also many Darwesh persons were present in that meeting place. The Sheikh told following words which are as follows.

" Farid : the teacher should possess such power of the Batany (innermost) that he should clear the filth of the chest of Murid (disciple) with the spiritual power within a minute at the time of his Bait (pledge) and he should divert his attention towards Allah. If the Murshid (spiritual master) does not possess such power, then both the Murshid (spiritual master) and disciple are in the desert of the darkness."

Some authors as per their own thinking were mentioned that the Sheikh was taken Baba Saheb's pledge in Multan but when he comes back to Delhi upon the completion of his tourism and education, then at that time he was awarded him the Turkey cap and put it on his head and included him among his disciples.

Baba Saheb was observed that due to very much movement of the persons in Delhi he was feeling no peace of mind with him there so he was obtained permission

from his spiritual master and went to Hansi city and but he was used to visiting Delhi to see his spiritual master.

Once Baba Saheb visited Delhi and found Harat Khaja Moinuddin Ajmari was there so, for this reason, he was greatly benefitted by his attention and care in Delhi. As per reference from the book *Sair Arifain* in which it was mentioned that Hadzrat Khwaja Ajmeri was greatly impressed by Baba Saheb's interest and attention as well as his spiritual capacity so, for this reason, he told Baba Saheb's spiritual master and his disciple and caliph Hazrat Bakhtiar Kaki which is as follows.

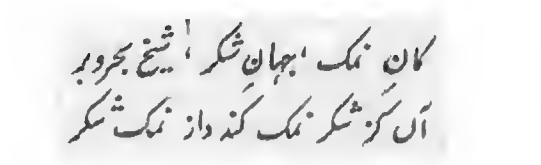
" Baba Bakhtiar : he is a great falcon of Islam, whose residence is on Sidartul Muntaha (The heavenly tree beyond which even angel Gabriel can not advance) and he is the lamp of the Sufi and Darwesh persons."

Ganj Shaker

Regarding the meaning of Ganj (treasure) Shaker (sugar), there are different opinions are available by the different writers on this matter. Here only three traditions are added in this book. The Sheikh's title 'Ganj Shaker' in modern literal terminology can be translated as sugar bank.

As per reference from the history book of *Farista* that Baba Saheb's mother who was used to train him for regular prayer in the childhood period so she used to put sugar packet under the prayer mat. And she used to tell him that the boys who will pray will find daily the sugar packet under the prayer mats. One day it happened that she forget to put the sugar packet under the prayer mat so for this reason she was worried about this matter and she asked him " Masood have you prayed today?." Baba Saheb replied her " He was praying and found the sugar and eat it." Upon listening Baba Saheb's reply, she was surprised and she was thought that there was help for him from the invisible source to encourage him in this matter and so from that time she began calling her son Masood as Gunj Shaker.

As per references from the book *Aqbar Aqtiar*, *Qazinatial Asfia* and *Gulzar Abarar*, wherein it was mentioned one event which is as follows. One merchant was going to Delhi from Multan carrying sugar on his cart and at Ajodhan Baba Saheb was standing there and asked the merchant what he was carrying on his cart.?, The merchant told him falsely that he was carrying salt on his cart to avoid him. Baba Saheb told him "Yes, it may be salty." Upon reaching Delhi the merchant found that in all bags there was salt instead of sugar and for this reason he was worried and upset in this matter for his great loss and he come back to see Baba Saheb in Ajodhan and was requested him to forgive him for his mistake. Baba Saheb told him "Not to say false in the future, which is a very bad thing." Again Baba Saheb told him, " If there was sugar in the bags, then by the grace of Allah sugar will be available him." The merchant was repented in this matter and find sugar in the bags while reaching back to Delhi city. This event was described by Bairam Khan Khane Khanan in his Persian couplet and which is as follows.



Once Baba Saheb observed three days fasting as per instruction of his spiritual master and on the third day he was breaking the fast with breads brought by somebody and he thought the breads were sent by an invisible source from Allah but soon he was vomited all the food. After this event he went to see his spiritual master and explained the details so the spiritual master told him " The breads were brought to him by a liquor drinker and gambler. There was help from Allah in this matter that his stomach did not accept that food so keep fast again and break the fast with the food which will be available from an invisible source." So for this reason Baba Saheb kept again fast for three days and he could not get anything to break the fast. In the night due to hunger he kept some small stones in his mouth and by the grace of Allah those small stones were converted into sugar. Upon this event he went to see his spiritual master in this matter and explained him all details and so the Sheikh told him which is as follows.

" Subahn Allah (Allah be praised) it was from un-seen help from Allah. If Allah wills he will become sweet as sugar and will be well known as Ganj Shaker."

In this matter Jafer Qasimi was writing a great thing that "He was well known as Ganj Shaker as his nature was very sweet."

Upon becoming the caliph of his Sheikh he was granted permission from his Sheikh and he went to Hansi for the teaching and preaching and Islamic mission work there for the service of the mankind. Upon reaching Hansi in a few days, he has seen in his dream that his spiritual master left the world so upon waking up he went to Delhi., In Delhi he was found that his spiritual master was left the following things for him with Qazi Hameeduddin Nagori.

1. Saintly dress.
2. Staff.
3. Sandals.
4. Prayer mat.

And also some other relics which were kept for him and the Sheikh before his death was declared Baba Saheb as his spiritual successor.

Baba Saheb visited the mausoleum of his great Sufi master. After that caliph of Sheikh Qutubuddin and other disciple's meeting took place in Delhi and all persons were accepted him the successor of the Sheikh and at that meeting all relics and all other belonging of the Sheikh were awarded to Baba Saheb.

Baba Saheb stayed in the shrine of his Sufi master and he was always used to busy day and night in his worship schedule, there, but he will use to come out only for Friday congregational prayers. One Friday when he was out of the shrine and was found one Darwesh persons at the door who was caught hold of the shirt and told him " Oh : Sheikh of the world , the people of Hansi city were suffering like a fish due to your separation so be kind in this matter and benefit the people of Hansi with his presence there and help them in this matter."

After Friday prayer Baba Saheb was declared to leave Delhi for his stay in Hansi so there a was great worry among the people and they have requested him to stay in Delhi so he told the following.

"That his presence is much more required in Hansi than Delhi so for this reason he should go to Hansi." Upon Baba Saheb's explanation all persons were become silent and he went to Hansi for his mission work there. Baba Saheb was staying at Hans for a long period and during his stay there the people of Hans were greatly benefitted by his spiritual personality. In Hansi city there was one person named as Jamaluddin Hansavi who was trying hard for spiritual endeavours and mystical exercises there and due to innermost help of Baba Saheb he was obtained his final destination and reached higher status and when the large number of people were increased very much so for this reason he left Hansi city while granting his caliphate to Jamaluddin Hansavi and Baba Saheb went towards Ajodhan (Pakpatam) and this area was under severe darkness of Kufar (infidelity) and Shirk (polytheism) at that time.

Baba Saheb in Pakpatm

From Hansi he went to Khatwal village and he was residing there in the service of his mother. There was very much rush of the people towards him, but he was in habit of loneliness so he was worried and upset in this matter and he took permission of his mother to go Ajodhan and left Khatwal village and by visiting many places he was settled down in Pakpatam and at that time this village was very unknown and which was surrounded by jungle areas and in which full of wild animals were there. Around this village and up to other large areas there were villages of non-believers were there. Baba Saheb settled down in this village. One night his spiritual master was given him the instructions in the dream to settle down in this village and to bring the mankind to the right path of Allah. So Baba Saheb was settled down outside of Ajodhan village on its western side under an acacia tree and spread his prayer mat there and was started worshipping of Allah. Near Ajodhan village there is one brooke where Baba Saheb used to go there for ablution and bath and the local people began saying it Pak Lok Ka Patam and they used to respect this place very much and afterwards slowly this village name became famous and well known as Pakpatam in the world.

Opposition

Due to hard task and the endeavours of Baba Saheb there was great progress of Islamic religion in and around Ajodhan village area and for this reason some persons due to their jealousy and mean mentality they began their opposition of Bbaba Saheb and his works in Ajodhan. Among these the Qazi (judge) and the Imam (leader) of the mosque of Ajodhan village were leading this movement. They had complained against Baba Saheb with government representatives and also they began opposing against the Sama (ecstasy) meetings of Baba Saheb. Baba Saheb due to his higher thinking he did not care the activities and movements against himself and for this reason he did not care and not paid any attention in this matter. Due to not caring of the activities by Baba Saheb the Qazi (judge) was becoming very angry and upset in this matter and he began new conspiracies against Baba Saheb.He was trying to get Fatwa (legal opinion) against Baba Saheb from the learned persons of Multan.He wrote his letters to the learned persons of Multan that there is one learned person is here who listens Qawwali (chorister) and organized Sama (ecstasy) meetings and he asked their Fatwa (legal opinion) in this matter. The learned persons

were asked the Qazi (judge) the name of that person in this matter so he was informed Baba Saheb's name.Upon receiving the Baba Saheb's name they were refused to issue a Fatwa (legal opinion) against Baba Saheb and they have informed him that "He was written the name of a great Darwesh person who is a perfect follower of the Islamic Shariah (law) and we are helpless in this matter to pass any Fatwa (legal opinion) against him for this reason."

Upon the result of above plot the Qazi (judge) was very upset and angry in this matter so he tried his another plot to kill Baba Saheb with a help of one greedy and tramp person and who was un-lawful Qalender (dauntless) person. So that person was visited Baba Saheb's resident while hiding a sharp dagger under his waist to kill him. At that time Baba Saheb was busy in the worship of Allah and he was in prostration and with him only Khaja Nizamuddin Auliya was present there. In prostration Baba Sheb told him "Is there any person is there?. The leader of Sufi persons replied him " Here his slave Nizamuddin is present alone here.'' Baba Saheb told him " There is one Qalendar (dauntless) in the shrine building is present who is wearing white earrings in his ears." So Nizamuddin answered him "Yes". In this matter, then Baba Saheb told him "In his waist there is dagger is hidden and he comes to kill him so asked him not to spoil his next world and to leave the shrine building." Due to this conversation there was severe terror on the Qalander (dauntless) and he ran from there immediately and went to see the Qazi (judge) and told him which is as follows " He could not able to kill such a great pious man of Allah."

Then the Qazi (judge) started his new scheme of conspiracy against Baba Saheb with the help of Partwari (village revenue officer) and the Patwari started to cause hardships to the sons of Baba Saheb. When the atrocities were reached to the high level so the Baba Saheb's sons complained about Patwari with Baba Saheb so he came into the position of Jalal (majesty) and put his staff on the earth: and told "He will not disturb you." At that time sever pain in the stomach of the Patwari was started and he began thinking his atrocities on the sons of Baba Saheb. So he asked the persons to take him to Baba Saheb so the person took him while putting him in his cot but he was dying on the way. Due, to help of Allah all conspiracies of the Qazi (judge) were become failure and all his enemies and opposite persons were gone in the darkness and they were stopped their activities.

Training of the disciples

One day Khaja Jamaluddin Hansavi brought from jungle one local fruit of dela (tenti) which is found usually in Rajasthan and North India and its tree is called Karil.



This fruit is available in the market during summers. Khaja Ishauqe brought firewood from the jungle. And Khaja Nizamuddin was put the dela (tenti) fruits in the boiling water on the firewood. By chance at that time there was no salt available in the public kitchen to put into the dela (tenti) fruits so Khaja Nizamuddin went to the shopkeeper and brought some salt on credit basis from there.

Upon arrangement of the food on the eating cloth all Darwesh were present there so Sheikh started eating the food with supplication and put his first morsel in his mouth, but immediately he put back it on the eating cloth and told the Darwesh persons "It is heavy morsel and there is doubt in this matter,?" Upon hearing this Khaja Nizamuddin stood and with great respect he was explaining him that the firewood was brought from the jungle by Moulana Baderuddin Ishauqe and dela (tenti) fruits were brought by Jalamuddin and the water was brought there by Husamuddin and he was boiling the fruit on the firewood so he could not know how the morsel was becoming heavy in this matter?. After one minute of silence the Sheikh asked him " From where the salt was coming there.?" Upon hearing this Khaja Nizamuddin was surprised at this matter and while folding his two hands, he was told " His honour his personality which knows all revelation that it was his mistake that the dela (tent) fruits are sour in nature, so for this reason it will be difficult to eatable them so for this reason he was brought the salt from the shopkeeper on the credit basis." Upon hearing this Sheikh told him to distribute the food among the beggars and advised him which is as follows.

" Nizamuddin : it is better condition of Faqa (hunger) for the Darwesh person than borrowing food for the soul's pleasure by the purchasing food on credit." So Khaja Nizamuddin determined in heart that he will not borrow loan from others. So the Sheikh revealed in this matter and said that "There will be no such situation of the loan which will arise for him in the future."

For the removal of the poverty

When persons used to visit him to solve problems of the world and hereafter, then in that situation he will ask them to refer their problem in the light of Quran and Sunnah (practice) of the Allah's last prophet. Generally, he used to instruct them patience in this matter with regular prayers to solve their difficulties and problems. One day a person come there to visit him and told him " Oh: Sheikh, he is a very poor person and always he is passing through starvation so please pray in this matter for him." So he advised him to recite Sura (verse) Juma from the Quran before sleeping on a daily basis in the house for this matter."

A letter of Sultan Balbon

One day a needy person visited Baba Saheb in Pakpatam and he requested him " Oh: Shaikh to write a letter to the Sultan of Delhi Balbon so that his work will be completed there." So Sheikh told him that all works are done by Allah only so he will pray for him in this matter and but that person insisted him in this matter to write a letter to the Sultan of Delhi. So Sheikh wrote his letter in Persian and its translation is as follows.

" That he was presented this person's need in the presence of Allah and sent this man before him. So if he will reward him something which will be deemed the thing from Allah and this man will be grateful for him, but if he do not reward anything to him then it will be deemed that it is from Allah but also, his position will become as helpless in this matter."

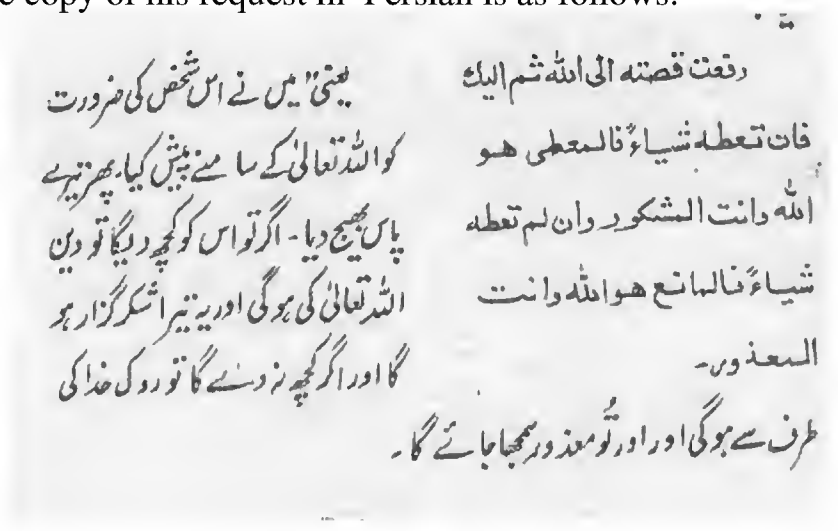
His connection with Bhaul Haque Zikeria Multani

There was very much love and affection between Baba Saheb and great Sheikh of Islam Bhaul Haque Zikeria Multani who was a Ghouth (one who redresses another's grievance) of his time. When Baba Saheb used to write letters addressed to him, then he will write him as the Sheikh of Islam Bahaul Haque. Once some persons asked him why he used to write as the Sheikh of Islam Bahul Haque so he replied in this matter that he was found his name as the Sheikh of Islam on the tablet as per reference from the book *Sair al-Aulia* on the page number 82.

Once Sheikh of Islam Bahaul Haque wrote him that there is a love affair between us so the Sheikh replied in his letter that there is love between us, but there is no affair in this matter as per reference from the book *Sair-Arifian* on the page number 54.

To follow the path of the pious persons

Sheikh Badruddin was his fellow disciple and in Delhi Nizamuddin Kharitadar was constructed one building for him and in which there were arrangements of amenities and many facilities were available for him in that building. Once Nizamuddin was involved in the theft of huge amount from the royal treasury. So for this reason, there was disturbing to Sheikh Badruddin in this matter so he wrote one sad letter to the Sheikh and he explained to him the details of the problem and all its aspects and the situation and requested him for his prayer to help him in this matter and the copy of his request in Persian is as follows.



رفعت قصته الی الله ثم الیك
فان تعطه شیاءً فالمعطی هو
الله وانت الشکور وان لم تعطه
شیاءً فالمانع هو الله وانت
المعذور۔

یعنی" میں نے اس شخص کی ضرورت
کو اللہ تعالیٰ کے سامنے پیش کیا۔ پھر تیرے
پاس بھیج دیا۔ اگر تو اس کو کچھ دیگا تو دین
اللہ تعالیٰ کی ہوگی اور یہ تیرا شکر گزار ہو
گا اور اگر کچھ نہ دے گا تو روک خدا کی
طرف سے ہوگی اور اور تو معذور سمجھا جائے گا۔

The Sheikh sent his reply letter which is as follows.

"Dear brother: He got your letter and able to know all details about it. One who will not follow the path of his pious person will come across such situation and problems of sad things in this matter. Among our holy, pious personalities, nobody

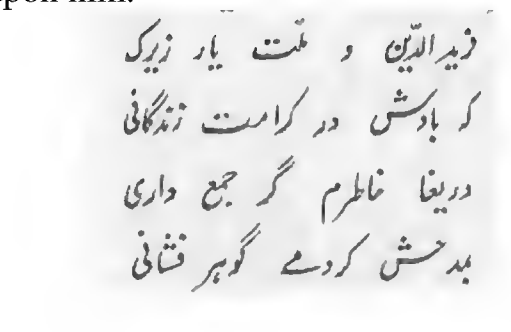
never constructed the shrine buildings for themselves and they sit in them as per reference from the book *Sairal Arifian* on the page number 51.

Interest for the ecstasy(Sama)

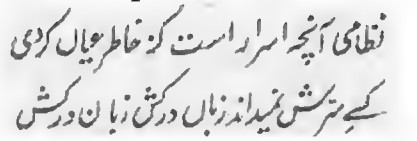
One day the Sheikh was desired to listen to Sama (ecstasy) and by chance there were no Qawwals (choristers) were available there at that time. The Sheikh was asked Badruddin Ishaque to read the letter which was sent by Qazi Hamiduddin Nagori. Moulana stood and began reading the letter for him and in that letter after Hamd (praise of Allah) and Naat (encomium on the holy prophet), it was written as follows.

1. Faqir (beggar)
2. Haqir (low)
3. Nahif (weak)
4. Zaif (old person)
5. Darwesh person
6. Humble servant

Upon hearing the following couplets of the Persian poetry from the letter, there was some change on the condition of the Sheikh and the situation of the ecstasy (Sama) was prevailed upon him.



On another day, there was the desire for ecstasy (Sama) for him so he began reading one line of poetry of Maulana Nizami and he was continuing its recitation for the whole day and night and he also repeated the same couplet for the next day also.



One day there were discussions in favour and its opposition of ecstasy (Sama) so the Sheikh said the following phrase at that time.

" Subhan Allah, if somebody will die by its fire and others are still in the condition of the disparity to accept this matter."

Once he was told " The ecstasy (Sama) is good for such persons who should drown themselves into such condition that if there will beat of 100,000 swords on their heads and if there will be 1000 angels come down there and they say something in their ears, then they will ignore the same as per reference from the book ***Rahatal Qaloob*** on the page number 12.

Death

In the last days of the month of Zil-Hajj in the Hegira Islamic calendar year 663 his illness was becoming severally worse and for this reason there were hysterics of unconsciousness which prevailed on him and despite of this serious ill health condition he did not miss his five congregational prayers as well as supererogatory prayers and also he was performed all his daily recitals and practices.

On the fourth, Muherram one of his sincere old person whose name was Syed Mohammed Kirman came to see him and asked about the health condition with him and at that time Baba Saheb was inside of his room and it was locked from inside of it. On the outside of, the room his sons and disciples were discussing about his succession. When these persons saw Syed Kirman and asked him not to enter into Baba Saheb's room as his health condition is not good. Syed Kirman stood on the outside of the door and he was beginning to think that he comes from Delhi to visit him and why there will be objected if they allow him to touch the feet of the Sheikh. At last Syed Kirman lost his control on him and he was entered into the room and was put his head on the feet of the Sheikh so he was opened his eyes and was asking him how he is?. Syed Kirman told him " Due to his prayer he is well and he was just arriving here." After Syed Kirman conveyed Salam from all learned persons from Delhi and at last he was conveyed Salam of Khaja Nizamuddin Auliya. When he did hear the name of Khaja Nizamuddin then he was becoming happy in this matter and asked how he is there?. Syed Kirman told him "He always reminds him there." So the Sheikh was much happier in this matter and asked Moulana Baderuddin Ishauqe to send all relics which he was getting from the chain of the Sufi masters and all these things to be sent to Khaja Nizamuddin Badayuni as there is the right of him over these things. After Magharib (sunset) prayer his health condition was becoming worse again. He prayed the Eisa (night) prayer in congregation and he was becoming un-conscious again. Upon becoming conscious, he was asked whether he was praying Eisa (night) prayer? And he replied "Yes". He was told that he will pray again the Eisa (night) prayer and he was becoming un-conscious again. Upon becoming conscious, he was asked again, whether he was praying Eisa (night) prayer or not?. So he was told that he was prayed two times. He was told " He want to pray again because he do not know whether he will not get the chance to pray again.? '' By saying this he was performing ablution and was performed Eisa (night) prayer with Witer (supererogatory) prayer and renewed his ablution and went into the condition of prostration and said in loud noise "Ya Haiul Ya Qayyum (يَاحَيُّ يَاقَيُّوْمُ) and left this mortal world. Some minutes before his death, he was asked whether Nizamuddin was coming there or not? And he was told "No". The Sheikh was told " He was also not present at the time of death of his spiritual master and he was there in Hansi."

When Khaja Nizamuddin Auliya come to know about the death news of Baba Saheb so he was rushed to Pakpatam and he was there for some period of time and he was constructed tomb over his grave and he was completing the recitation of one whole Quran on each and every brick of the mausoleum building.

Khaja Nizamuddin Auliya's routine in the shrine

He was used to keep open the shrine till midnight for the convenience of the visitors and he was used to spend most part of the night in the worship of Allah. After the sunrise also he was used to busy in worship and meditation (Maraqba). He used to take care for the cleanliness and ablution (Taharat) so he was used to take a bath on a daily basis. After the morning worship, he used to go in prostration for a period of two hours and during this period he was used to pray silently there and some time he was used to recite some poetry in the praise of Allah the Mighty Lord of the worlds. Some time he was used to pray for the grace and forgiveness of the mankind from his deep heart and after this he used to see the visitors till the afternoon. After a short period of rest he will be ready for Zuhar (afternoon) prayer and after this he will pay attention to fulfil the needs of the shrine persons. He will ask each and very person his condition and if there will be any problem with them, then he will try his level best to solve the problem and grievance. Every visitor can reach him easily.

He was resigned to the will of Allah

In Zuhed (mysticism) and Reza (resigned to the will of Allah), there was no example like Baba Saheb. In his last age, he was used to saying "Allah's slave Masood obeyed his master sincerely for a period of forty years. Now the present situation is that due to the grace of Allah, there is such condition with him that whatever he thinks in mind, then it will be happening physically and whatever Masood desired was fulfilled by Allah."

The details of the caliphs of Baba Saheb

There were many caliphs of Baba Saheb and the register of the caliphs was available with Hazrat Jamaluddin Hansavi. Some names of the Baba Saheb's caliphs are as follows.

1. Hazrat Khaja Sheikh Jamaluddin Hansvi. His year of the birth is 583 Hegira and the year of the grant of the caliphate is the year 634 Hegira at Hansi and his death year is 659 Hegira.
2. Hazrat Sheikh Najibuddin Mutwakil year's of birth is 571 Hegira and the year of death is 664 Hegira.
3. Hazrat Sheikh Maqdum Alauddin Ahmed Saber Kalari.

His year of birth is 614 Hegira at Herath and the year of the grant of the caliphate and departure to Kalair in 646 Hegira and year of the death is 669 Hegira.

4. Hazrat Sheikh Baderuddin Ishqaue.

The year of meeting with Sheikh is 646 Hegira and the year of the death is 693 Hegira and his grave is situated in Pakpatam.

5. Hazrat Naseeruddin Mutbanna.

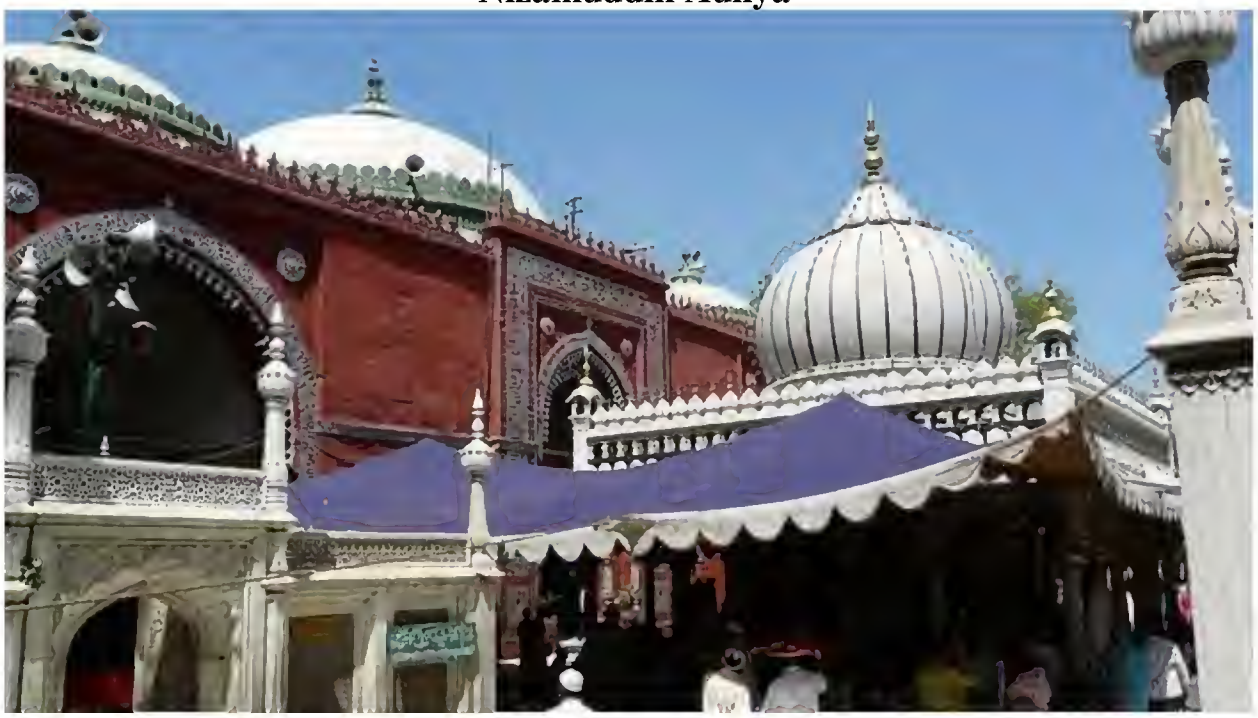
His year of birth is 637 Hegira and his grave is situated in Chulina village in the suburbs of Pargana.

6. Hazrat Baderuddin Sulaiman, who was the elder son of Baba Saheb.

His year of birth is 635 Hegira and he was becoming shrine custodian in the year 661 Hegira and his year of the death is 665 Hegira.

The End.

The biography of Hazrat Khaja Nizamuddin Auliya



The mausoleum of Hazrat Khaja Nizamuddin Auliya in Delhi

He was perfect in the knowledge of Zaheri (manifest) and Batani (innermost). His heart which was full with the light of knowledge and he was always interested to read the reliable books of Sufi knowledge and information. He was much interested in the following knowledges and he was followed the knowledge and information on the following subjects of Imam Abu Hanifa.

1. Tafsir (exegesis) of Quran

2. Hadith (sayings of the holy prophet).
3. Rules of speech
4. Fiqa (Islamic law)

His father Hazrat Syed Ahmed bin Danial was migrated from Ghazni, Afghanistan to India and he was settled down in the city of Badayun. Hazrat Nizamuddin Auliya was born in the month of Safar in the Islamic Hegira calendar year 634.When he was five years old his father was dying and at that time his mother was admitted him in the local school. When he was 18 years old, he was become perfect in all knowledges so in Badayun no teacher was not available there to offer him further education. So he went to Delhi along with his mother and settled down in one room which was under the mosque of Hilal Tastdar.

At that time there was one great and famous theologian of Islamic knowledge was there and his name was Khaja Shamsuddin Khuwarzi to whom later Ghiyasuddin Balbon was given him the title of *Shamsul Mulk* and included him among his cabinet ministers. In his praise Tajuddin Sang Reza wrote the following couplet in Persian language.

شمسا کنوں بکام دلِ دوستاں شدی
فرماندۂ ممالکِ ہندوستاں شدی

Before appointment of this post he was used to busy in the teaching and preaching classes of Islamic studies in Delhi. Khaja Nizamuddin Auliya met with him and was become his disciple in Delhi. In his teaching place there was a special room for students studying and in that room only intelligent and extraordinary three students were allowed to study there and other students of ordinary nature of skill were allowed to study outside of the room. During the period of study of Khaja Nizamuddin Auliya and the names of three fortunate students were are as follows.

1.Mulla Qutubuddin Naqala
2.Mulla Burhanuddin Abdul Baqi
3.Khaja Nizamuddin Auliya

When Shaikhul Mulk comes to know Nizamuddin Auliya 's fast learning and natural wisdom so for this reason he began paying his respect among his students. Whenever any student will be absent on any day, then he will use to tell him as follows in joke. " To tell him what a mistake he was done by him so he was absent.? So that the student cannot commit the same mistake again.''But when Khaja Nizamuddin used to absent, then he will use to remember him and recite some couplets of the Persian poetry.

باری کم از آنکہ گاہ گاہے
آئی و بما کنی نگاہے

During his study period he was a neighbour of Sheikh Najibuddin Mutawakil and who was the brother of Khaja Fariduddin and who was master of learned persons of the Delhi center of learning and for this reason Khaja Nizamuddin used to sit in his company and get knowledge from him.

When Khaja Nizamuddin completed his education and training, then he was attained great position and status so he began searching a post to meet his financial needs and he wanted the post of Qazi (judge). One day during his conversation with Sheikh Najibuddin Mutawakil he told him to pray " For his appointment as Qazi (judge) in some place and so that he can help the mankind to favour them and do justice for them." But Sheikh Najibuddin did not hear his request. So he told him again in loud noise to pray for his appointment of Qazi (judge) in some place. At this time Sheikh Najibuddin Mutakwil said him," Nizamuddin does not become Qazi (judge) but become turn out to be something other and he advised him to see his brother Khaja Fariduddin Ganj Shaker."

That night Khaja Nizamuddin was staying in Jamia (grand) mosque of Delhi. By chance Muazzin (one who shouts the call to pray) stood on the minaret and recited the following Ayat (verse) before Fajr (morning) prayer.

الم یان للذین آمنوا ان تخشع قلوبھم لذکر اللہ ۔۔۔

Upon hearing this Ayat (verse) the condition of the Sheikh was changed. In those days there was great fame for the greatness and miracles of Baba Faird Ganj Shaker. During the meetings of Sheikh Najibuddin Mutawakil, Sheikh Nizamuddin becomes an admirer of Baba Farid and wanted to see him upon hearing the events and endeavours of his life. In the morning without travelling expenses and convenience facilities Sheikh Nizamuddin started his journey towards Ajodan on his feet and he was met Baba Faird on Thursday and upon seeing Baba Saheb recited the following Persian couplet.

اے آتش فراقت جانہا خراب کردہ
سیلابِ اشتیاقت دلہا کباب کردہ

Sheikh Nizamuddin wanted to explain Baba Farid, his condition of the eagerness of the heart and sincerity, but due to his fear he could not say anything in this matter.

دکل د خپل د ھشتہ"

But Baba Faird with great love and affection told him " Welcome and greetings to him and due to the grace of Allah, he will be benefitted greatly by blessings in the both worlds." Then Sheikh Nizamuddin was getting Qirqa (saintly dress) and he was becoming head of the group of special disciples of the Sheikh of the world.

In those days Baba Saheb was living in poor financial conditions and facing much difficulty in this matter. The dependants and his sons were used to live in condition of starvation and despite of this fact, nobody in the shrine building was not upset and sad in this matter. There was prevailing of patience and thanks on the faces of all persons. Moulana Baderuddin Ishaque who was expert in extra religious knowledge

and who used to bring wood from the jungle for the public kitchen and Moulana Sheikh Jamaluddin used to bring from the jungle Dela (tenti) fruits and which are used in preparation of pickles and curries and Moulana Husamuddin Kaboli used to bring the water and cleans the cauldrons. And Sheikh Nizamuddin used to the prepare food in the public kitchen and he used to present all food items before the Sheikh of the world at the time of fast breaking.

One day when all persons were seated at their places and food items were placed before them. Then the Sheikh of the world took one morsel of it and by saying it seems it is heavy and he was put back the morsel in the plate.

Sheikh Nizamuddin says " Upon hearing these words, his body was beginning to shiver and he was standing there and said in this matter that " Oh helper of the persons, wood, Dela fruits and water were brought by Moulana Baderuddin, Moulana Husamuddin and Sheikh Jamaluddin. So I could not know the reason for doubt in this matter and the helper of the persons know all things.".

The Sheikh of the world said " The salt which was used in the food from where it was coming.? Upon hearing this Sheikh Nizamuddin put his head on the ground and he said" Today there was no salt in the shrine so he brought salt on the credit from the grocer and put it in the cauldron."

The Sheikh of the world said " It is good that the Darwesh persons should face the condition of starvation, but they should not take credit from anybody for the pleasure of the soul. Because in between loan and trust there is radical difference and if the loan was not paid then it will be a problem in the neck of the person on the day of judgment." Then the Sheikh said " To take away this food from the Darwesh persons and to give it to the needy persons."

Sheikh Nizamuddin said " He used to borrow loan some time from the other persons like others." But from that day he was firmly determined in this matter that he will not borrow loan from other people even in case of great need and necessity." At that time the Sheikh of the world was giving him that blanket on which he was seated there and he was prayed which is as follows.

" Oh: the Lord of the worlds, in future do not never made Nizamuddin stand in need for the loan."

After a long period of time when Sheikh Nizamuddin was become perfect in the following things

1.Service

2.Obedience

then the Sheikh of the world was instructing him to continue the work of preaching and propagation to the mankind and sent him to Delhi in the 659 Hegira Islamic calendar year.

In Delhi the Sheikh was settled down in Gheyaspuri and two persons were there who were in his service and their details are as follows.

1.Sheikh Burhanuddin Gharib,who was buried in Doulatabad.

2.Sheikh Kamaluddin Yaqub who was buried in Pakpatam.

The above two pious personalities who had obtained Qirqa (saintly dress) before other caliphs and they have become perfect and they began busily in the following works.

1.Tahsil Kamal (acquire perfection)

2.Mystical exercise of the soul

In Ghiyaspuri, there was much difficulty of maintenance, in the beginning, period. There have been always in the condition of starvation for a period of four days. Sheikh Nizamuddin and other Darwesh persons used to break their fast with the water. In those days one woman who was a neighbour of the Sheikh, who use to do the work of cotton yarn and obtained some money and with that money she purchased some flour and she was used sent the same to the Sheikh Nizamuddin as her offering.

Then Sheikh said Sheikh Kamaluddin to put the flour in a cauldron and prepared food so that it may use to give to the visiting persons of the shrine. So Sheikh Kamaluddin began the food preparation and at that time suddenly one Darwesh person wearing rags dress was come there and he was requested Sheikh Nizamuddin to present whatever food available there and do not hesitate in this matter." Then Sheikh told him to take some rest and just now the food will be ready and which will be presented in his presence." But the Darwesh person said " Present as it is and bring immediately." Upon hearing this Sheikh was stood and bringing the cauldron by holding in his two hands from the fire place and presented before the Darwesh person. That Darwesh person lifts the cauldron and put it down on the ground and he said " Sheikh Fariduddin Ganj Shaker was made the easiness of the blessing of innermost to Sheikh Nizamuddin and he was broken the indigence of his cauldron of Zaheri (manifest)" and he said this and vanished away from there.

After this it was used to be happening that many thousand and hundred thousand persons used to come into the presence of Sheikh Nizamuddin Auliya and were become his disciples and will use to obtain saintly dresses (Qirqa) of the caliphates and will use to get higher status and used to reach the greater positions.

In the book *Khairal Majalis* it is mentioned that one day Moulana Husamuddin Nusrat Khan, Jamaluddin Nusrat Khan and Moulana Nusrat Khan were present in the front of Sheikh Nizamuddin Auliya. Then Sheikh addressed them and said "One who will observe the fasting during day time and worship in the night time and this is easy work that can be done by the women widows. But one should busy in the work of Haq (godliness) and for this there is a requirement of a man so one who should seek Allah in this matter and for this reason they will find a way towards the court of Allah. They will be benefited by the wealth of observation of the personality of Allah. Allah does not require the worship and he is free from from the worship."

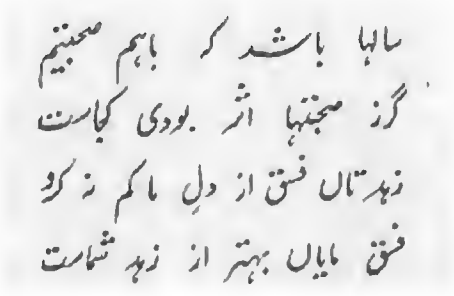
Upon this the persons in the meeting were thinking that the Sheikh will speak about any special worship. But Sheikh told " If Allah wills he will mention further details in this matter on any occasion." So the persons were spent many years of waiting for the details on this matter.

One day when all these persons were present at the Sheikh's meeting place. At that time Mohammed Kashif, who was the custodian of the Dewan A'am (public hall of audience) of Sultan Alauddin Khilji come over there and sat there with great respect and honour. Then Sheikh asked him " Mohammed Kashif where you have been.?." He said " He was in the general Diwan (public hall of audience) today Sultan Aladdin Khilji was sent him Rupees 50,000 for the distribution to the mankind."

Upon hearing this Sheikh addressed Moulana Husamuddin Nusrat Khan and others " Tell him which is better either this gift amount of the king or to fulfil the convent which he was done with all of them.? Upon hearing this, all people paid respect to him and they said " The fulfillment of the convent is better than the paradise. Then what is the value of silver Rupees of 50,000?".

The Sheikh was called the above three Sheikhs before him and asked others to leave the meeting place and he told them "The way to reach the destination is that one should engage in the work of Haq (godliness) in loneliness." The Taleb (student) should not come outside of the room without work. Always he should be in the condition of ablution except the time of the sleep when there will be the control of the dreams there. He should observe fasting always and if this not possible, then he should eat less food in this matter. Except the Zikar (invocation of Allah) and Haq (godliness) which are termed as an important and necessary thing so one should never open with his tongue unnecessarily. To talk less with the persons of the world." There is a tradition that these three pious persons due to the individuality of Sheikh Nizamuddin Auliya were obtained higher attributes and were become perfect and famous persons who realize the godliness (Haq).

As per reference from Moulana Shabuddin Imam that one day Khaja Nizamuddin Auliya went to visit the mausoleum of Khaja Bakhtiar Kaki along with Burhanuddin Gharib. After visiting the mausoleum of Khaja Bakhtiar Kaki, Sheikh was reached to the reservoir of Shamsi in Delhi and at that time Khaja Hasan Ala Sanjari who was fifty years old was busy there in the drinking of wine along with his friends and when he saw the Sheikh then he recited two couplets of Persian poetry which is as follows.


سالہا باشد کہ باہم صحبتیم
گز صحبتہا اثر بودی کجاست
زہد تاں فسق از دلِ ما کم نہ کرد
فسق ماباں بہتر از زہد شماست

When Sheikh was hearing these lines of poetry and he said " There will be effects on the company. If Allah wills you will get it." Upon hearing this and without covering of his head Khaja Hasan was fallen down at the feet of the Sheikh and he was repenting from his habit of wine drinking along with his friends. Afterwards Khaja Hasan wrote his famous and well known book about the pious

sayings of Sheikh Nizamuddin Auliya with title of *Fawaid al-Fawad*. About this book Amir Khusro said with envious that " If it was possible that all his books will be printed with the name of Khaja Hasan and his book *Fawaid al-Fawad* will become famous in his name."

It is said that one day Sultan Alauddin Khilji was sent one tray of the huge amount and Jawahar (jewelry) in the presence of Sheikh. At that time one Qalander (dauntless) was sitting there and upon watching the tray he told Sheikh " Oh : Sheikh whether this gift is for both of us.? The Sheikh by jokingly told him that this gift belongs to him only."

The Qalendar (dauntless) was becoming disappointed in this matter and so he asked again in this matter. The Sheikh was called the Qalendar (dauntless) near him and said him that he was mean to say that to take the whole present along with him only. So Qalander (dauntless) wanted to take it away and he lifted the tray, but due to heavy weight he could not able to lift it. So the Sheikh asked his servants to help him in this matter.

Khizer Khan, who was a disciple of Sheikh to whom Qutubuddin Mubarak Shah killed him and he was becoming the Sultan of Delhi and he was envious of the Sheikh. In those days the daily expenses of the public kitchen of the Sheikh were 2,000 Tinka excluding the price of the grains.

The Sultan was asked Qazi Mohammed Ghaznavi who was jealous of Sheikh that from where such huge amounts of expenses of the public kitchen of Sheikh will come.? The Qazi (judge) told him that " Many Amirs (courtiers) of the Royal Court used to help him with their gifts and presents in this matter." Upon hearing the above information the Sultan was becoming angry and upset so he ordered that "Those who visit the Sheikh's residence or offer gold coins to him as gifts and presents then against such persons the action will be taken by him."

When Sheikh comes to know the above information he was asked his special servant Khaja Iqbal to increase the expenses 4000 Tinka per day. The Sheikh instructed him at the time of need, to recite and to put his hand in the window and take the required amount from there. Many Amirs (courtiers) due to fear of the Sultan avoided visiting the shrine of the Sheikh. But at that time there were many stories of success of Sheikh were available there. In those days one merchant to whom the robbers were looted him on the way of travelling and he was coming there and he was requested Sheikh to help him in this matter. He was brought one letter of recommendation from the Sheikh Saderuddin who was the son of Sheikh Bahaudin. The Sheikh was instructing his servant to give him the gifts and presents which were received between the morning time and the time of Chast (mid morning supererogatory) prayer. It was known that merchant was received 12,000 Tinka.

When the Sultan comes to know details about the public kitchen of the Sheikh so he was ashamed in his heart. But due to his ignorance and penitent, he was sent one message to the Sheikh that Sheikh Abul Fatah Multani used to visit him and if he will visit him then it will be an act of kindness to him.

The Sheikh said to the messenger " He is a lonely person and he never used to go and come to any place. The other thing in this matter is that our ancestors who

were pious personalities of their times never used to visit the courts of kings and they did not like to become courtiers of the Sultans. So for this reason he should be excused in this matter." When the message was received by the Sultan he was becoming upset and angry in this matter. The Sultan sent message to Sheikh that he should present in his court two times in a week. When Sheikh received the message, then he was sent Khaja Hasan Sanjari to Sheikh Ziauddin Romi who was the spiritual teacher of the Sultan to instruct the Sultan " That's giving trouble to Derwish persons is not allowed in any religion. So it is the safety of the Sultan in this matter and the other thing is that our predecessors were following their ways that they did not visit the kings, so he also did not go against their practice and tradition in this matter."

Khaja Hasan was given the message of his Sheikh to Sheikh Romi and he also brought with him the news that Sheikh Romi was suffering severely from stomach pain and for this reason he could not able to pray by seating. By chance Sheikh Romi was dying on the third day. So Sheikh went there for the condolence purpose. The Sultan was also present there before the arrival of Sheikh and there was very much rush of the people were there. When the people come to know that Sheikh was coming there, then a large number of persons rushed towards him to visit him there and at last the king was left alone there.Due to this situation the king was becoming angry and upset in this matter.So upon reaching back in his court the Sultan issued instructions to Sheikh that he should visit the royal court two times in the week otherwise severe action will be taken against him.

As per order of the Sultan, Syed Qutubuddin Ghaznavi, Moulana Burhanuddin Harvi, Sheikh Waheeduddin Qandori and other great pious personalities were conveyed the message of the Sultan to Sheikh and they told him to visit the general Dewan (public hall of audience) once in a week for which there will be no effect on the affairs of the Derwish persons. Upon hearing this the Sheikh said " See what will be happened from the side of Allah."

From the above conversation the great personalities of Delhi thought that Sheikh was ready to visit the court of the king. So they went to the king and was informed him that "Sheikh will visit the Sultan on the night of the new moon." In the night Khaja Waheeduddin Qandori, Aizuddin who was the elder brother of Amir Khusro visited Sheikh and was informed him that due to the news of his visit to the general Dewan the king was happy in this matter. Upon hearing this Sheikh told them " He will not go against the tradition of their ancestors and he will not visit the court of the Sultan."

Upon hearing the discussion of Sheikh the above two holy personalities were become sad and upset with this matter. They were thinking that the Sultan might take sever action against him due to his shortsightedness. When Sheikh saw them upset and angry then he consoled them and he said " Be sure that the Sultan will not be successful against him. He saw in the dream that he was seated there in the prophet's mosque of Madina on the Safa platform in the direction of Qibla (direction in which Muslims turn in prayer). In that situation, one ox with horns come there with the intention to attack him but when he comes near to him than he

was caught, his two horns with his hands and pull him down on the ground and so for this reason he was dying there."

When the night of visiting of the Sultan comes there, then Khaja Iqabl and other servants told Sheikh if there will be order from his side, then palanquin and Kuhars (palanquin-bearers) will be brought there. But Sheikh could not reply in this matter. After a while the news reached there that Khusro Khan, who was brought up by the Sultan in the palace and who was the faithful person to him and he was killed the Sultan.

It is reported that there was a cloth merchant Shamsuddin in Delhi who was a rich and wealthy person and he was always in the front side to oppose Sheikh. One day he went to Afghanpur along with his companions for the drinking wine in the garden area and visited the meadows. When he took a bottle of wine to drink and he finds Sheikh was standing there in front of him and by the sign he instructed him not to drink the wine. There was a great effect on him so he left the wine bottle and after ablution, he went to the shrine of Sheikh immediately. When the Sheikh looked at Shamsuddin then he said " When there will be help from felicity, then the man will be away from the sins." Upon hearing this Shamsuddin was surprised in this matter and he was falling down at the feet of the Sheikh and with truthfulness and sincerity he was become the disciple of Sheikh. On the second day he was distributed all his wealth and belongings to the Darwesh persons of the Jamat Khana (mosque). He engaged himself in the worship of Allah.

Sheikh Naseer Awadhi says " When he was used to learn the knowledge of Zaheri (manifest) with Qazi Kashani and at a time once he was becoming seriously ill so there was no hope of his recovery in this matter. By chance Sheikh visited him during the period of his ill health and at that time he was in a condition of the unconscious. When Sheikh put his hand on his mouth, then he was becoming conscious and gained perfect health and he was falling down at the feet of the Sheikh. From that day his belief and sincerity in Sheikh was increased very much."

The above Sheikh also reported one tradition that one disciple invited Sheikh and also called Qawwals (choristers). He was arranging the food items as per his status and position. When the Sama (ecstasy) was started in the meeting place then many thousand persons reached there. The host prepared food for 60 persons only. As there were too many persons were present and there were little food items were available there so for this reason the host was upset with this matter. The Sheikh comes to know the worry of the host by his light of the innermost. The Sheikh instructed his servant Mubasshir to arrange the washing of the hands of the guests and arrange them to be seated them in the group of ten persons there. To divide the bread into four pieces and put on the eating cloth with curry in front of them and ask them to start eating by saying Bismilla Ar-Rahman Nirrahim.

The servant followed Sheikh's instructions. All persons eat as per their requirement and nobody left without food. Still a large quantity of food was left there in the kitchen by the grace of Allah.

A tradition was reported by Moulana Sheikh Naseeruddin that in Sarsada village one Moulana (pious person) used to reside there. Once due to the fire accident, his house was burned down and in this accident all of his property and belongings and also his allotment order of his property was destroyed. So he comes to Delhi and after his hard try he was successful to get a copy of an order from the office and he was returning back to his village by putting it into his armpit in the happy mood and conditions. On the way he met one of his friends and due to talking with him his friend the order was fallen from his armpit and it was lost on the way but he could not know in this matter.

When he reached back to his house and he was realized that the allotment order of the property was lost on the way. So he was upset and become sad in this matter and visited Sheikh and explained him all details of the event and he requested him to pray in this matter. The Sheikh told him to bring Halwa (sweet) so that he will pray in this matter. Moulana went straight to the sweet shop and from there he was demanded Halwa (sweet) for some Dirhams. The sweet maker after weighing Halwa (sweet) and he takes out paper from there and was wanting to cut the paper to pack Halwa (sweet) into it. Then Moulana saw the paper was his order of allotment which was lost by him on the way so in a loud voice he said the sweet maker do not cut the paper and this is allotment order of his properties. The sweet maker handed over the paper to Moulana and give him Halwa (sweet) in another paper.

Moulana went into the service of Sheikh along with the allotment order and Halwa. So Sheikh smiled and he said, "To keep Farman (order of allotment) paper with him and take away Halwa (sweet) for his family members."

Syed Waheeduddin Kirmani Mubark who was a disciple of Sheikh Nizamuddin Auliya who wrote his book *Sair Auliya* in which he was mentioned "When Khusru Khan was becoming king of Delhi upon killing of the Sultan Qutubuddin Mubarak Shah then he was sent 300,000 Tinka to the following Mashaiq (learned) persons of Delhi.

1.Sheikh Nizamuddin Auliya
2.Syed Alauddin Chanuri
3.Sheikh Waheeduddin Khalifa
4.Sheikh Usman Sayyah caliph of Sheikh Rukunuddin Abu Fatah Multani

When these presents reached by these Mashaiq (learned) persons they kept these amounts with them as Amanat (entrusted thing). Khusru Khan was sent 500,000 Tinka to Sheikh Nizamuddin Auliya and who at the same time distributed this money among the poor and needy persons.

After four months Ghiyasuddin was becoming Sultan of Delhi by killing Khusru Khan, and he was demanding the amounts which were presented by Sultan Khusru Khan to all Mashaiq (learned) persons of Delhi. All most all Mashaiq (learned) persons deposited the amounts in the royal treasury, but Sheikh Nizamuddin Auliya could not reply to the royal order in this matter.

On the other side the opponents persons who had jealousy and enmity with Sheikh Nizamuddin Auliya stated complaint against him in this matter. When there

was not available any solid thing to take action against Sheikh Nizamuddin Auliya then one complaint was lodged against Sheikh that he used to listen Qawwali (mystic chorus) which is illegal as per rules of the religion of Hanafi. So for this reason the Sultan was called royal Mashaiq (learned) persons to prepare one Mahzer (a statement of a case) against the Sama (ecstasy). The Sultan was called down Sheikh Nizamuddin Auliya and royal Mashaiq (learned) persons in the fort of Tuqlaqabad so that he can conduct Manazara (polemic) session there on the subject of the Same (ecstasy).

Moulana Fakheruddin Zaradi who was a sincere disciple of Sheikh Nizamuddin Auliya told the Sultan to select two top most Mashaiq (learned) persons from the royal group of Mashaiq (learned) persons to lead the discussions with them in this matter. Then Sultan was asked Qazi Rukunuddin Abul Hai who was a local ruler of the city and who has enmity with Sheikh Nizamuddin Auliya to continue the discussion.

Qazi Rukunuddin Abul Hai (judge) was asked Sheikh what dalil (proof) he is having in the favour of the Sama (ecstasy).? Then Sheikh was presented the proof (dalil) from the sayings of the prophet which is as follows.?

In the book *Nizami Mambar* which was written by Khaja Hasan Nizami in which it is mentioned " Khaja Mahboob Ilahi was read the saying of the prophet of Allah which was reported by Bukhari that before the prophet of Allah the girls of the Ansar tribe of Madina were singing while thumping on the Daf (a small tambourine) and the prophet was hearing their songs. At that time Hazrat Umar Farooq (R.A.) came over there and he asked the girls to stop the singing. Upon this the prophet of Allah said Umar Farooq (R.A.) " Do not stop those girls from singing as today is Eid (festival) day and every nation has its own Eid (festival) day."

The Qazi (judge) asked him " He is Hanifi so quote the saying of Imam Abu Hanifa in this matter so that he can accept it." Then Sheikh told him " (Allah be praised) he is quoting the saying of the holy prophet of Allah and he is demanding from the saying of Imam Abu Hanifa. So it seems that due to the pride of the government, which was spoiled his mind and he is disrespecting the prophet of Allah and if Allah wills he will be punished very soon and he will be suspended immediately from the post of Qazi (judge)."

The Sultan was very much impressed with the dignity of the knowledge of the Sheikh. During this discussion Moulana Alimuddin grandson of Sheikh Bahuddin Zikeria Multani came over there. The Sultan and all other persons in the court stood to welcome Sheikh Alimuddin. When Moulana Alimuddin looked at Khaja Nizamuddin Auliya then he first went towards him and he met with Sheikh with great respect and high honour .Then Moulana Alimuddin asked the Sultan, why Sheikh was present there.? The Sultan told him all details of the discussion in this matter. Moulana Alimuddin was a great learned person of the Islamic world. He said " He was visited Makkah, Madina, Egypt and Damascus and there all great Mashaiq (learned) persons and pious personalities are there and they are well known as great scholars and pious persons and they used to hear the Sama (ecstasy) there and nobody did not object in this matter. In fact, it is lawful for all but for Sheikh

Nizamuddin Auliya and his disciples are of the people of the rapture (hall) and their Zaheri (manifest) and innermost is decorated with the perfection of manners as well as they are with the qualities of ascetic and piety."

When the Sultan heard the discussion of Moulana Aleemuddin then he bid goodbye Sheikh Nizamuddin Auliya with great respect and high honour. The Sultan was ashamed in his heart and at that time the Sultan gave orders of the suspension of Qazi Rukunuddin from the post of Qazi (judge).

When Sheikh was become 95 years old then he was becoming seriously ill. In his high temperature of a fever, he was called his servant Khaja Iqbal and he was given instruction him that all things and belonging and money in the shrine building should be given to poor and needy persons. The servant told him, "There are available many maund (one manud = 37.324 kilograms) of grains in the store rooms of the shrine building which is used in the public kitchen." Upon hearing this Sheikh was becoming angry and upset with this matter and: he told " To break the doors of the stores of the grains and distribute among the poor and needy persons." One turban, one parahan (dress), one prayer mat and beads to be given to Sheikh Burhanuddin Gharib and asked him to proceed towards Deccan. One turban, one shirt and one prayer mat were given to Sheikh Yaqub and he was asked to proceed towards Gujrat. In this way one turban, one shirt (parahan) and one prayer mat was given to Moulana Jamaluddin Khuwarzami and Moulana Shamsuddin Yahiah.

Sheikh Naseeruddin Awadhi was not present there at that time so after some days, Sheikh was calling him there and after the Zuhar (after noon) prayer and he was given him the following relics which were coming from Sheikh Farid Uddin Ganj Shaker.

1.Qirqa (saintly dress)
2.Staff
3.Prayer mat
4.Beads
5.Wooden cup

He was given him instruction to live in Delhi and face Qaza (fate) and Jafa (oppression) of the people. Then he prayed Asar (late afternoon) prayer still the sun was not set at that time, but this shining sun of the knowledge and Irfan (intimate knowledge of Allah) was set in Delhi. This great Sheikh of his time was buried in Ghiaspur which was in the suburbs of Delhi before, but which is now included in the city area of Delhi. His mausoleum is in Delhi, which is famous even today for the fulfillment of desires and wishes of the persons who visit his mausoleum there.



The residence of Hazrat Khaja Nizamuddin Auliya towards the northeast from Humayun's tomb in Delhi.



The mausoleum of Hazrat Khaja Fariduddin Ganj Shaker in Pakpatam.

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The First Meeting

The Wednesday on 15th Rajab 255 Hegira year

This meeting was held on Wednesday on the 15th Rajab 255 Hegira Islamic calendar and on this day the well wishers of the Muslim nation and the Sultan of Arifian (pious persons) Nizamuddin Badayuni alias Nizamuddin Auliya was sanctified to touch the feet of Syedul Abidin Khaja Fariduddin Ganj Shaker. On this occasion Baba Saheb was wearing a turkey cap on his head and who took it down

from his head and with his hand, he was putting the same on the head of Khaja Nizamuddin and he was also awarded the following things to him.

1. Special Qirqa (saintly dress).
2. Wooden sandals.

Baba Saheb told him " He wanted to give the Velayat (saintliness) of India to some other person, but he was on the way. There was a sound in his heart that patience should be followed in this matter as Nizamuddin will be reaching there soon and this Velayat (saintliness) is belongs to him so it should be given to him."

Upon hearing this conversation I stood in the meeting place to kiss the feet of the Sheikh and want to say something about my desire but due to the fear of Sheikh in this matter I could not say anything. The Sheikh was able to know my thought and so he said immediately that surely there was his fondness in his heart and he continued further that " There will be fear for the new person at the time of entry." The conversation reached at this point and there was come an idea into my mind that whatever I hear from Sheikh it is better that it should be written for the record purpose. Still the idea was in my mind, but Sheikh told me "That disciple is the lucky person, one who listens carefully and with attention his spiritual master's sayings and record the sayings in the writing." As per reference from the book ***Abar Auliya*** that the disciple who hear his spiritual master's sayings and for this he will get 1000 years of reward (Thawab) for its sincerity in this matter and for each and every word he will get a lofty station upon his death in the other world. At that time he was reciting the following Persian couplet which is as follows."

اے عشق فراقت دلہا کباب کردہ بیلاب اشتیاقت جانہا خراب کردہ

And he said further that " The man should keep such condition always on him because in each and every minute there will be the situation for him in which he will hear the following. " That man is alive in whose heart there will be fondly and the love will be always there." In the beginning the discussion was progressing on the subject of Darweshi (mysticism) and in this connection he told " The name of Darweshi is hiding something and the work of people who wear the Qirqa (saintly dress) is to hide defects of the Muslim and other persons and so he should not disclose it to other persons. Whatever he will get the wealth of the world than he should distribute on the path of Allah and to spend for the legal purpose and he should not look at a particle of it." He told again that " Persons of Tariqa (spiritual path) and great learned persons wrote in their books that there are three kinds of Zakat (Religious tax as basic in function of Islam) and their details are as follows.

1.Zakat Sharia (The tax for Islamic law)
2. Zakat Tariqat (The tax for the spiritual path)
3. Zakat Haqiqat (The tax for reality)

In Zikat Sharia (The Tax for Islamic law) if you have 40 Dirhams with you then you should spend five Dirhams in the way of Allah and in Zakat Tariqat (The tax for spiritual path) if you have 40 Dirhams with you then you should keep five Dirhams with you and the rest of the amount should be spent on the way of Allah. In Zakat

Haqiqat (The tax for the reality) if you possess 40 Dirhams with you then you should not even keep with you five Dirhams and spend all amount in the way of Allah. So Darweshi (mysticism) is called and known as selling oneself."

In this connection he was told one event that "Once he was living with Khaja Shehabuddin Saherwardi for some period of time and one day in his shrine he was receiving 1,000 Dirhams towards the war booty but he was spent the entire amount on the path of Allah and by the evening time nothing was left with him " and he said " If he will keep some portion of the amount with him then he will not be called as a Derwesh person but he will be called a rich Dariwesh person."

Then he said " The meaning of Darweshi (mysticism) is contentment. So whatever he will be received by him, then he should not say that it should be received as such. Because he was found in the writings of book *Saluk Auliya* about the events of pious persons that one day Hazrat Malik Bin Dinar went to see one Darwesh person and there was discussion between them about Saluk (mystic initiation). The Darwesh was put two barley breads before him and those breads were made without salt, so for this reason Hazrat Malik Bin Dinar told him that the breads were better if there was salt in them. That Darewsh had a daughter and when she was heard the remark of Malik Bin Dinar then she went outside with one utensil and mortgaged it and got some money and from that money she was purchased some salt from the grocery and she put salt before them. After eating the breads Malik Bin Dinar told " It is called Qinat (contentment)". Then the daughter of the Darwesh while saying Salam to him and she told him, " Oh: Khaja if he would posses Qinat (contentment) with him then she did not have mortgaged her utensil. Oh : Malik Bin Dinar it is not called Qinat (contentment) which he think it. So hear the story of their condition that for the period of seven years they could not allow salt to their Nafs (souls) and Darweshi (mysticism) is far away from him." Upon this she recited the following couplets of the Persian poetry.

چوں عمر در گذشت درویشی بہ چوں کار بقسمت است کم کوشی بہ
چوں ترس حیات است نمد پوشی بہ چوں گفتہ نوشت است خاموشی بہ

Still there is no news that how many difficulties were used to be passing at the heads of the Darwesh persons.

Then there was discussion about Qirqa (saintly dress) which was given to Allah's last prophet during the night of Meraj (accession) and for this reason, the prophet of Allah was called all his senior companions in this matter to discuss on this matter and he was told " Allah commanded him to hand over the Qirqa (saintly dress) to one among all of you so he will ask one question to everybody and who will answer the question correctly then he will be awarded the Qirqa (saintly dress)."

First the prophet was asked Abu Baker (R.A.) if he will give this Qirqra then what thing he will adopt? " And who was replied him " Oh : prophet of Allah, he will follow truth and honesty and obedience of Allah. Then he was asked Hazrat Umar bin Qattab (R.A.) " If he will give him Qirqa what thing he will follow?" And he was replied him " Oh : prophet of Allah he will do justice and fair play and seek

redress and help the oppressed (mazlum) persons." Then on the turn of Usman Bin Affan (R.A.) come and he was replied " Oh prophet of Allah he will perform his duties as per advises from the other persons and follow shyness (haya) and go behind the generosity (saqawat) in this matter." In the last the prophet was asked Ali Ibn Abi Taleb (R.A.) " What he will do if he will be awarded Qirqa.?" So he told him "He will follow the hiding policy so he will keep the defects of the people." Upon hearing the reply the prophet of Allah told him " Ali take this Qirqa and there was a command from Allah for him "The Qirqa should be given to his friend who will reply correctly in this matter." Upon explaining up to here Sheikh began weeping and he was becoming unconscious and upon regaining his conscious he said " So it is confirmed that Darwreshi (mysticism) is hiding work so the Darwesh should to follow the following four things."

1.To keep his eyes blind so that he should not see the difficulties of other persons.
2.To make his ears deaf so that he should not listens un-necessary and useless things.
3.To make his tongue dumb, so that he should not say any illegal matters.
4. To break his legs and hands so that he should not go to the illegal places.

So if the above things are found in any Darwesh person then he should be called Darwesh person otherwise he should be called false person and that person is not related to anything off the Darweshi (mysticism). In this connection he said further that Hazrat Shehabuddin Saherwardi was kept bandage of his eyes for a period of forty years and when he was asked in this matter then he told " He did not want to see the defects of other persons and by chance if he will see then he will used to hide the same and do not reveal it to other persons." Upon this explanation Sheikh was went into Maraqaba (meditation) and for a long time he was in such condition and then he lift his head and told me " Baba Nizamuddin if Darwesh become as above than he will be called Darwesh and in that condition whatever he will say it will be happened or whatever he desired which will be fulfilled." At that time Sheikh began weeping and at the same time one visitor whose name was Mohammed Shah come over there and kissed the ground so he asked him to sit there. Mohammed Shah was very worried and upset as his brother was in the condition of agony of death. The Sheikh come to know the condition and told him "Why he is worried in this matter.?" and Mohammed told him "He was worried due to bad health condition of his brother, which your honour know very well.?" Then Sheikh told him' " Now you can go as your brother is well now." Mohammed Shah went back to his house and was found his brother was in good health condition and it was seemed that he was not become ill and he was eating food in the house due to the grace of Allah."

At this meeting he was told " It is such Darewshi (mysticism) which was available with the last prophet of Allah that whatever he will receive from morning to afternoon and from afternoon to evening then he will use to spend all things on the way of Allah. Ali Ibn Abi Taleb (R.A.) used to say in his sermons " He will never see that prophet of Allah used to keep anything with him by the evening time."

After this Moulana Syed Bederudden Ishaque was asked him what is Israf (wastage)? And what are its limitations.? And in this matter Sheikh was replied " Which ever is spent without thinking and against the will (Reza) of Allah will be

termed as Israf (wastage) and which ever is spent as per the will (Reza) of Allah will not be termed as Israf (wastage)." After Sheikh's above remarks there was prayer call (Azan) so Sheikh was praying and he went into the meditation (Maraqaba).

The Second Meeting

The Thursday of 16th Shaban 655 Hegira

And today I was sanctified to touch the feet of the Sheikh. In today's meeting, the following pious personalities were present at the meeting place.

1.Sheikh Baderuddin Ghaznavi. 2. Sheikh Jamaluddin Hansavi. 3. Moulana Sharafuddin Nibia. 4. Qazi Hameeduddin Nagori. The Sheikh said " The rich or poor, Darwesh and other needy persons should not be returned from here deprived. So to give them whatever there is available." He said " Who ever come to visit me whether rich or poor person whether who bring anything to me or not but it is my obligation to give him something." And after this Sheikh began weeping.Then he was continued his saying " The companions who used to visit the prophet to learn knowledge and instructions of Islamic law and upon learning these knowledges they used to pass it to other persons so that they should know the same." The Sheikh continued his discussion further and he said that in the shrine of Khaja Bakhtiar Kaki there was system that if no food supply available in the public kitchen, then he used to ask the servant of the public kitchen Sheikh Badruddin Ghaznavi to keep the water ready there and to serve water to the visitors of the shrine so that nobody should not go without beneficence and favour from there. In this connection the Sheikh continued his discussion further and he said that " During his journey to Baghdad, he was met Sheikh Ajal Sanjari who was a great pious personality of his time and who had with a tremendous look and to whom he was visited in his shrine building and conveyed his Salam to him so he caught his hand with great love and respect and he told him " Oh : great man come here and sit". So I sat there and he was pleased to see me upon seated there immediately. I was there in his company for many days and I could never see any day any person who left from there without anything. If there will be nothing available there, then he used to give the visitors the dry dates and used to pray to Allah for enhancing of the substance of the visitors. The city people used to say about him that to whom Sheikh has given him dry dates and that person never become needy against other persons during their entire lives. In this connection, he said that after leaving from there he was met one Darwesh in the cave which was located outside of the Baghdad city. I convey my Salam to him and he asked me to sit there so I sat there. That Darwesh person was becoming so weak and thin that there was no flesh on his body except bones and skin were seen clearly. So I thought in my mind that in the jungle from where he will get the food supplies.?" On this thinking, the Darwish told me " Oh: Farid since forty years he has lived in this cave and eating grass and leaves of the trees." So when I watched

his condition then put my head on his feet and left him after living in his company for a period some days."

From Baghdad I was reached in Bukhara and met Sheikh Sharafuddin Bakharzi there who was a great and famous personality of time who had a tremendous look and when I was reached there in front of him and was kissed his feet with greater respect than he was asking me to sit there. Many times he saw me and continued saying about me that " He will become a great Mashaiq (learned person) of his time and a world of people will become his disciples and followers." At that time, one black blanket was there on his shoulder and he was thrown the same to me and was instructed me to wear the blanket. I was there in his company for many days and daily he was used to seeing that there were 1,000 or more persons were present on his eating cloth by the grace of Allah. Even upon the end of the eating schedule if any person who will come there later than he will get something and nobody will not leave without the food items with them. "

At last, I left Sheikh and stayed in one mosque in the night. In the morning, I heard that there is a monastery which is situated there in which one pious personality used to live there so I went to see that great personality and could not find such grace on any other person. He was looking at the sky and was thinking something and was standing silently. He was becoming conscious after a period of four days so I have conveyed my Salam to him. So he told me that there was trouble from his side for me and he asked me to sit there so I sat there. He told " He is daughter's son of Shamsul Arifin and for a period of thirty years he was living in that place, but Farid: during this long period except the fear and surprise he could not get anything in this matter. Do you know the reason of it." So I let down my neck and asked him "To inform in this matter." He continued his discussion further and he said: "This path is straight and the right path and so those who will put their feet on this path to the truth, then they will cover the path and those who walk against the will of the friend will be killed by the fire on the way." After this, he explained his condition which is as follows. " From the day when he got an entry in the door of the master then he was found there were 70,000 veils were there and there was a command to come inside and when the first veil was removed he saw there were closest friends were there and they were standing with their dignity and they were looking upper side and they were saying by their tongues that they want to see the sight of Allah. So in this way, all veils were passed by him. In every place, new signs and new branches were seen by him. But when he reached near the special veil and there was a divine call in which it was said " Oh: the person in this place such person can enter who is ignorant of the world and its things as well as from his own personality." So I replied that " I have left all things in this matter. " Then I got a reply that when you left everything, then you now belong to Us. When I opened my eyes then I was found myself back in this place where you are visiting me here. He said, " Oh: Farid if he will leave all things in this way, then he will find Allah." The Sheikh continued his discussion further, but the time of evening prayer was started there so he was praying with the great pious personality of time and after the prayer he was watching that there was come two cups of soup and four big pieces of bread were

there from the invisible source and he asked me to come inside of his small room so I was entered into it and sat there. There was a great taste in that soup and bread and such taste and flavour I could not find again my entire my life time. I spent that night there, but in the morning, I could not find that pious person there so I left that place and reached back to Multan and where I met my brother Sheikh Bahuddin Zakaria and shook his hand there. He asked me "Up to where he was reached and what did he was gained so far?." He told him, " If he would say to fly the chair on which he is sitting then it will fly immediately and the chair was begun flying upon his saying this sentence."Sheikh Zakaria strikes the chair with his hand and he gets down from the chair and told him " Moulana Farid he became so great." I went from there to Delhi and went into the presence and in the service of Sheikh Qutubuddin Bakhatiyar Kaki. I found such a thing with him, which I could not get at another place. So I attached myself to this great personality of his time and was becoming his disciple and was greatly benefitted in his company. For a period of three days time my spiritual master was kind enough to me for his favour of many blessings and after this Sheikh told me " Moulana Farid he was completing his work" and he comes near to me and after making a slogan he became unconscious and one day he was in such condition and when he becomes conscious and then he told me. " The pious persons will pass such and such stages and then they will gain higher status and this felicity will be available to all persons and there is favour of Allah to all persons. But there should be a determination which is required for the person to reach the final destination." After this, he said, " Oh: my brother in this way there should be a step to truth, otherwise there will be damaged in this way and such person will not reach the final destination." At that time, he recited the following couplets of Persian poetry.

تو راہ نرفتہ ازاں نمودند وزنے کہ زدہ ایں درگہ بروں کشودند
جاں دررہِ دلبراست اگر میخواہی تو نیز چناں بشوکہ ایشاں بودند

He stood again at the time of prayer was near and he went into the world of amazement. Myself and all persons were standing there.

Third Meeting
The 20th Shaban on Monday, 655 Hegira year

Today I was sanctified to touch the feet of the Sheikh. Today in the meeting place the following pious personalities were present.1. Moulana Nasihuddin the son of Qazi Hameed Nagori.

2. Moulana Shamsuddin Burhan. There was discussion about the world. The Sheikh said " The Allah's last prophet was told '" The love of the world is the root cause of the all problems".

حب الدنیا راس کل خطیئۃ

He told the learned persons were told " Those who left the world will overcome it and those who followed it were killed."

قال أهل المعرفة من ترك الدنيا ملك ومن أخذها هلك

Sheikh Abdullah Tastri said " There is no greater veil between man and Allah except the veil of world." The man who will busy in the world as per his level so to such extent he will be away from Allah. So if he wants to know the position and condition of his backside, then he should put the veil on his front side. So it is not good to be busy always in the world and in its matters. Then he said that he was hearing from Khaja Bakhtiar Kaki that who referred this saying from his spiritual master "Unless the man will not clear the mirror of the heart from the love of the world with his hard endeavour of love and if also he will not establish the Zikar (invocation of Allah) and if he will not remove unrelated person (Ghair) then he will not find Allah in this matter."

Then he said " As per reference from the book ***Tuhfatul Arfian*** in which Shibli has mentioned that its capability depends on the heart. So when the heart will come on the right track, then the man will come to the right path. He said further on this matter that there are life and death for the heart and there are different shapes for it. "

أَوَمَنْ كَانَ مَيْتًا

As per above reference from the holy book of Quran that the heart will be dying due to very much busy work in the world and it will become to live with the invocation of Allah as per following reference from the Quran.

فَأَحْيَاهُ بِذِكْرِ الْمَوْلَى

He told "When the man will busy in the luxuries of world and its desires and wishes, then carelessness and defects will affect him badly and there will be greed and desires will be there in his heart. There will be thoughts and doubts in his heart about unrelated things than Allah and for this reason his heart will become black so it is like the death for him. As the land in which there is more rubbish and so which will not accept the seeds and will be called the dead land. That heart in which the invocation of Allah is not there, then it will become a dwelling place of the Jinns and Devils and they will get control over it. Due to such revolution the heart will be called the dead and against this, the heart in which there will be no connection to the world available then, for this reason, the soul will be finished in this matter and the person who will engage in the invocation and recitals of Allah then the heart will become alive." After this Sheikh was told that in the book *Umda* by Hazrat Junaid of Baghdad wrote: "On this way the capability of the heart is a must and necessary thing in this matter and this capability will be created in it when there will no such things will be found which is mentioned as follows."

1.Bad things of the world
2.Show and exhibit
3.Pride and arrogance
4.Greediness and voracity
5. Miserliness

For the cleanliness of the heart it a is must and necessary thing that it should avoid the bad habits and it's the work of Darwish person. The skill of Darwesh person is known from the above things only. Upon this the Sheikh of Islam began weeping and continued his discussion further that " The Darwish person who will busy in the worldly matters and who will require and want the higher position and status, then understand in this matter that such person is not the real Darwesh one but he is such person who has rejected the Tariqa (spiritual path). Because the name of Faqar (indigence) is to leave the world. In this connection he continued his discussion further that one day he was sitting with Hazrat Ajal Sanjari and there was a discussion there about Darwish persons. Hazrat Ajal was told in his book ***Umda*** that Hazrat Junaid of Baghdad was mentioned that in the religion of Darwesh persons it is illegal to establish connection with the world or to visit and to see the kings and Sultans. The Sheikh told " As per reference from the book ***Hadaiq*** in which it is mentioned that the King of Iraq was suffering due to some serious illness for a period of three years, so he called Hazrat Khaja Tastari for his help in this matter and so he visited the king and due to his prayer he was recovered from the illness. But due to his presence of one hour in the royal court of the king and he was kept away himself from the presence of the mankind (Qalqat) for a period of seven years for this reason."

صُحْبَةُ الْأَغْنِيَاءِ لِلْفُقَرَاءِ سَمٌّ قَاتِلٌ

He said further on this matter that the Mashaiq (learned person) of Tariqa (spiritual path) said: " The company of rich persons is like poison for the Darwesh persons." And this instruction is available in the above Arabic phrase.

In brief, the result of this discussion is that as per your distance from the company of the rich persons then you will have nearness to Allah. Because the love of the world is available in the hearts of the rich persons so, for this reason, there will be damage to Darwesh persons. As per Tariqa (spiritual path) and Taqarab (nearness), it is required that in the heart of the Darwesh there should be no effect on the friendship of the world and its people. To the Darwesh person, all people of Allah are equal before him.

Upon saying the above things, Sheikh of the time told me "On the way the presence of the heart (Huzur Qalab) is a must and necessary thing and it will not available unless there should be no prohibition from illegal morsel and leaving the people of the world." The Mashaiq (learned persons) were mentioned " Unless there will be no prohibition of illegal morsel and meeting of the kings and the worldly people, then they should not wear the dress of Galim (dress of the prophets) because it was holy dress of the prophets and all Abdal (an order of saints) and Autad (category of saints comprising only four at any time in the world) and Zuhad (ascetic) persons wore this holy dress. The following prophets know very well the value of Galim (dress of the prophets) and their details are as follows.

1.Prophet Adam (A.S.)
2.Prophet Abraham (A.S.)

3.Prophet Mohammed (peace be upon him)

The Sheikh continued his discussion further that Sheikh Bakhtiar Kaki said that he was in the company of Khaja Maudud Chisti for a period of ten years and he has not seen that he did not visit any king or rich person and his famous saying is as follows.

" If any Darwish who will visit any king or rich person then his dress of Galim (dress of the prophets) and his other things of Darweshi (mysticism) should be taken back from him and he should be asked not to speak about the name of the Darweshi (mysticism) and if he did not agree on this matter then his dress of Galim (dress of the prophets) should damage by the fire because the Fakir (Darwish) who will like the world and its people, then he is not the real Darwesh but actually he is claimant and he is a liar."

He was told " He was seen some people from Tariqa (spiritual path) that when they come across some need or succeed in a difficult affair and in that situation they used to put down the Galim (dress of the prophets) and they used to wear the chains in their necks and start supplication to Allah and pray in this matter. " The Sheikh told me " One who will wear the dress of holy persons, then he should not eat tasty and sweet food and he should not mingle with the people of the world and if he will not like this then he is involved in the cheating by the wearing the dress of the holy people."

After this, he said that " He was reading in the book ***Asarul Arifian*** in which it was written that one disciple of Khaja Zan-Noon Masri who was used to visit frequently the royal court of the king. For this reason, Khaja Saheb called him back and took his dress of Fakir (Darvish) and put it into the fire and he was very much angry and upset with him in this matter and he told him " He was used to showing the dress of the prophets and holy persons to the wicked people and in this matter he still has determined to go to Allah with this dress."

He told again " Hazrat Imam Malik used to wear three dresses. At the time of prayer, he used to take out upper and lower dress from his body and with the middle dress of the middle part of the body he used to pray. Somebody asked him the reason in this matter so he said " Due to the watching of the mankind on the upper portion of the dress there was possible of a chance to show and custom was happening in this matter. And from the inside dress there is an odour of greediness and voracity is available and which causes adulterated. The middle dress on the body is free from these two things so for this reason with this dress he used to pray. "

Upon this Sheikh began weeping and he said " It was the practice of the great Sufi masters and for these conditions they have reached their final destination. The prayer time came so Sheikh was started prayer, preparation so all persons were standing for this reason.

The 27 Shaban on Monday, 655 Hegira year

Today I was sanctified to touch the feet of the Sheikh. Today in this meeting the following pious personalities were present.1. Sheikh Jamaluddin Mutawakil 2. Shams Dabir. 3 Shaikh Najamuddin and many others were present at the meeting place.

The discussion was started on the topic of the night of Miraj (accession) of the prophet. The Sheikh told the night of the 27th of the month of the Rajab is a very important night. On this night the last prophet of Allah was reached to accession by the grace of Allah. Those who will not sleep in this night then they will get accession and they will be eligible and will be felicitated of accession (Miraj) and its reward (Thawab) will be recorded in their book of the deeds. After this he said " Once he travelled to Baghdad and upon reaching there he began asking with the people about the addresses and locations of holy personalities of the city. Upon finding one addressee of the holy person who resides at the bank of the Tigris river and he went there to visit him in this matter. When he reached there he was busy in his prayer so he was standing there. Upon finishing his prayer, he paid respect of Salam to him so he asked me to sit there." His face was with great grace and greatness and with a tremendous look so I was not seen such shining and graceful face like the moon by 14th night. He asked me from I was coming there. I was told from Ajodhan. He told me " One who will visit a pious person with the intention of devoting then anyhow some time he will become pious person." Upon hearing this sentence I put down by my head there. He told " Moulana Farid : he has stayed in this cave since fifty years. He used to eat thorn and litter here and he belongs to the sons of Junaid of Baghdad. Yesterday the date was 27th Rajab. If he wants to hear the details of yesterday night then he will explain him the details on this matter." So most respectable I told him "Yes". He told " Since 30 years he does not know when the nights will fall and during this period his body did not touch the ground. But yesterday night he was sleeping on the prayer mat. In the dream he was seeing 70,000 trusted angles of Allah from the first sky come down on the earth and they took his soul to the sky. When he reached on the first sky, he was seeing all angels were standing there and by looking at the sky, they are reciting the following Tasbih (glorification of Allah)." (Subhana Zil Mulak Wa Malakut) سُبْحَانَ ذِي الْمُلْكِ وَالْمَلَكُوتِ . Since their birth these angels were reciting the above Tasbih (glorification of Allah). Afterward his soul was forwarded beyond this level to second sky, third sky, fourth sky, and fifth sky. In all these places where his soul was taken and he was seen very strange things of Allah and for which he could not able to explain in this matter. When Arsh (throne) come before his soul, he was ordered to stop there. All holy personality and prophets were present there. My grandfather Junaid of Baghdad was present there by lowering his head and he was very silent there." There was a divine call in which it was heard " Oh: that person" , so he was replied " Labaik (being at your service) my Lord." Allah told " Well, you have performed well the duties of the worship. Now you have awarded your lofty place in the other world due to your reward of your worship." So he was happy in this matter and start prostration there. He was asked to raise his head and he was

asked whether he can move further in this matter.? No, his ascension was up to here. If he will make progress, then his status here will be increased and those who are more perfect than him have reached near the greatness of the veil."

Upon hearing this he was proceeding towards Juniad of Baghdad and put down his head on his feet and he was seen him there in the condition of prostration. He asked his great grandfather why he was there by lowering his head what is matter in it? He told " When he was called here he was worried about this matter that whether there will any action against him.? He was doubting in this matter that there was a mistake done by him. So for this reason he will be blame in this matter that his son was made such a mistake. After that my eyes were opened ." "So Farid : those who will do the work of Allah, then He will do his work." So for this reason the man should perform his duties with the courage." He said " The person who did not sleep during the nights will be getting this felicity."

I was in his service of one pious person for some period of time and who, after Eisha prayer used to keep himself in inverted condition and used to tie his legs and keep himself in the reverse position.

After Sheikh of Islam said there is order to pray 100 Nafil (supererogatory) prayers on this night after Eisha (night) prayer and in every Rakat (one set of standing genuflexion and prostration in prayers) should recite Sura (verse) Iqlas five times after Sura (verse) Alhamad and after the end of the prayer to recite 100 Darud (salutation on the prophet) so in this worship during this night any desire or wish will be fulfilled by grace of Allah.

Again he said " He was heard this by Hazrat Moinuddin Sanjari that this is a night of the mercy and those who will sleep in this night will get be away from Nemat (grace) from Allah. He told also " Allah's last prophet told in this night Allah will send down 70,000 angels with trays of the light from the sky to the earth and visit houses and pour down the trays on the persons who will not sleep during this night." Upon saying this, Sheikh began weeping. He told " It is not known why the persons will not get this grace of Allah and they will neglect the worship of Allah. The discussion was in progress and during this time Sheikh Badruddin Ghaznavi come over there along with six Darwesh persons and paid his respect to Sheikh so he asked him to sit down there.

The discussion about the Sama (ecstasy)

Now the discussion about the Sama (ecstasy) was commenced. All were silent there. Sheikh Jamaluddin Hansavi told, " The Sama (ecstasy) is contented of the hearts." With this, the lovers who will swim in the rivers of the friendship (Ashnai) and for this they will able to get momentum and action." The Sheikh told, " Sure this is a tradition of lovers that when they remember the name of their beloved and they will be pleased in this matter." Upon this, Sheikh Baderuddin Ghaznavi asked Sheikh " Why there will be a condition of unconsciousness which will prevail on the listeners of the Sama (ecstasy).?. Then Sheikh told " From the day when they heard the call of "*Alast Rabbakum* " أَلَسْتُ بِرَبِّكُمْ ("Am I not your Lord?") then they are in

condition of unconsciousness and at that time the delight of unconsciousness was pouring down in their yeast so for this reason even today when they hear any good thing then they will become intoxicated ." Shams Dabir was sanctified to touch the feet of Sheikh and asked him " At that time of '*Alast Rabbiku'* ("Am I not your Lord?") all souls were together or in separate condition.? He has replied, "All souls were together". There was a question from him why they will become later the Muslim, Hindu, Christian and fire worshippers (Zoroastrian)?."

The Sheikh told, " Imam Ghazali wrote in his book " When Allah has called "*Alast Rabbakum*" ("Am I not your Lord?") then all souls were equal. After hearing they were divided into four lines (Saf) and they have told " It means there is no doubt You are our Lord and accepted with their hearts and tongues and were gone into prostration and among them prophets, friends of Allah, true persons and pious person were included."

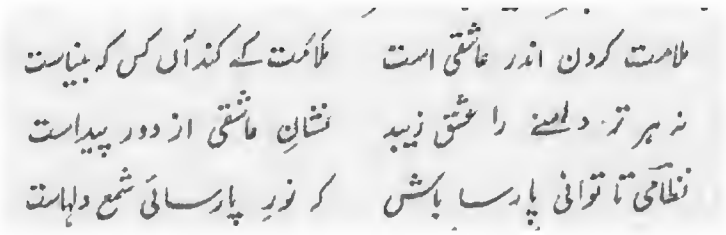
" The second line of the souls accepted Allah by their hearts but did not said by their tongues and they also went into prostration and so among them the persons who will born in the non-Muslims communities, but they will die as Muslim by faith.The third group said only by their tongues, but not accepted it by their hearts and they went into prostration and they said they have repented what they have done in this matter so they will born Muslim, but they will be died as a non-Muslim without faith. The fourth group did not tell by their tongues and not accepted it by hearts and they have not prostrated. So these persons will be away for the privilege of the covenant in the beginning and ending. "

After the description up to here by Sheikh then the first discussion was started again. He said," Those who become unconscious in the Sama (ecstasy) meetings belongings to such persons who were becoming unconscious upon hearing the call of "*Alast Rabbakum*" ("Am I not your Lord?"). So that thing is still available for them and when they hear the name of their friend then there will be surprises, pleasure and unconsciousness which will prevail upon them. All these things belong to Marafat (knowledge of Allah). It means if there will no identification of the friend then there will no interest in the worship of 1000 years. Because such person will not know to whom he is obeying and the purpose of obedience which was defined by the people of the Saluk (mystic initiation) and the persons of love."

In the Quran it is mentioned " *Wama Khalaqtu Jin Wa Ans Illa Yabodoon* . " مَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ "And I created not the Jinn and mankind except that they should worship Me." Imam Zahed mentioned its meaning as follows " And Allah created not the Jinn and mankind except that they should worship him".

The people of Saluk (mystic initiation) say that from '*Yarifun or Abidun'* 'it means the identification of the friendliest and unless there will no identification there will be no fervour in the sincerity. In the worldly love (Majazi) if somebody will not see the other then there will be no love at all. Upon becoming a lover, there will be no reach of the lover to the lover's place without the help of the beloved's relatives. So in the same way on the way of Tariqa (spiritual path) and Haqiqat (reality) unless the man will not recognize his creator and if he will not become the friend of Allah's

friends and also if he will not attach himself to them then he will not find the peace and pleasure in sincerity and worship of Allah. The Sheikh told the meaning of "*Alast Rabbakum"* ("Am I not your Lord?") is the identity of the friend. Suddenly Mohammed Shah Qawwal (chorister) come over there along with his party in front of Hazrat Ohud Kirmani. Sheikh Jamal Hansavi, Sheikh Baderuddin Ghaznavi were also present there at that time. The Sheikh asked the Qawwals (choristers) to sing something and they have started singing so Sheikh was standing and started dancing and this condition prevailed on him for one night and day, but at the time of prayer, he use to come out of the Sama (ecstasy) and will perform the prayer and upon its finish he used to join again in the Sama (ecstasy) session. The chorister recited the following Ghazal (ode).



After the ecstasy (Sama) the discussion was again started on the people of Saluk (mystic initiation). The Sheikh said " The people of Sama (ecstasy) are such people and in their condition of surprise and Istaraq (engrossment) if there will be an attack of 100 swords on them then there will be no information to them in this matter. When the man will be drowned in the love of his lover then he will not know about the world and its happenings. Also, he will not concern about the World and whatever it contains in it and he will not know about anyone who will come there and who left from there and also he will not able to know what was happening in this matter."

After this some Darwesh persons told Sheikh that they are travelling and want to go their places, but they have no money for the expenses of the journey. There were some dry dates which were available before Sheikh so he collected some dry dates and was giving them and asked them to go. The Darwish persons come out of the shrine building and began talking about the dry dates and they wanted to throw away them there as dates are no use at all for them and upon throwing dates, they watched that the dates were the gold coins. The Muezzin (one who shouts the call to prayer) was called for the prayer and Sheikh was busy in the prayer. I left the meeting place with other persons.

The Thursday 9th Shaban 655 Hegira year

And today I was sanctified to touch the feet of the Sheikh. Sheikh Jamal Hansavi was present there. There was discussion in progress about cutting of the hairs. The Sheikh told " He was reading in the book *Sairal Arifin* that when a Muslim person will become a disciple of Sheikh then first he should take a bath and, if possible, observe prayer throughout the night and pray Allah for his welfare. If this is not

possible on Thursday or Monday at the time of chaste (mid-morning prayer) supererogatory prayer to visit Sheikh along with his relatives and friends and sit there facing the direction of Qibla (direction in which Muslims turn in prayer). Pray two Rakat (one Rakat = two sets of standing, genuflexion and prostration in prayers) of Istaqara (augury) prayer. The spiritual master should ask the disciple to sit before him and upon his sitting recite some verses from the holy Quran and blow on him and ask him to read Istaqfar (asking forgiveness from Allah through repetition of formulas). When the disciple will sit in the direction Qibla (direction in which Muslims turn in prayer) then the spiritual master should take scissor in his hand and recite Allah Akbar (Allah is great) three times in loud noise.

The Method of using the scissor

There are differences among the learned persons (Mashaiq) in using the methods of the scissor. Some persons says to pay attention towards Nafs Ammara (one's baser self) and think that there is war with it and there should be a condition of Ghazi (Muslim soldier) who is fighting in the Islamic army. Upon saying Allah Akbar (Allah is great) in a loud voice, the angels will come down from the sky for the help in this matter and after this to recite *" Lahool Wala Quwata Illa Billa Aliwul Azeem "* لاحول ولا قوة إلا بالله العلي العظيم ("There is no might nor power except in Allah.") and not allowed for any doubt in this matter. Upon reciting third times Allaho Akbar (Allah is great) then recite La Ilha Illah Mahammedur Rasool Illah (There is no god but God, Muhammad is the messenger of God.) for one time and recite twenty times Darud (blessing of the prophet) and recite one time Istagfar (asking forgiveness from Allah through repetition of formulas). After the completion of above procedure the Murshid (spiritual master) should take one hair from the forehead of the disciple and should say " Oh : King of kings, his slave who was fleeing from his side was returned back again in His presence and want His worship and want to leave all things except You." After this one hair from the right side and one hair from the left of the forehead should be selected and cut both of them with a scissor.

The other group says one hair from the forehead is enough and not more than this is required in this matter. In this matter Khaja Hasan of Basra refers one tradition from Hazrat Ali Ibn Taleb (R.A.) that one hair is enough. Hazrat Ali Ibn Taleb (R.A.) is the caliph of Safa people (The People of the Veranda (Ahl-i- Safa, companions of pure). There is one Hadith (saying of the holy prophet) in his favour *" Ana Madina al Alim Wa Ali Babaham."* "I am the city of knowledge and Ali is its gate". After that, I asked Sheikh "When the tradition of scissor was started." He said " From prophet Abraham (A.S.) to him angel Gabriel advised him in this matter." In this connection, he said " Once Habib Ajmi and Hasan of Basra were sitting together there and one person come there and he told them that he was a disciple of one person." The Sheikh asked him " What's your master was given teaching to him.?" He told, "My master cuts my hair but was not given any teaching

at all." The two pious persons shouted and said: " He is not on the right path and he is misleading others."From this event, it is known that the spiritual master should check the disciple and then accept him as his disciple."

Upon this Sheikh told " The master should be such that if any person come to see for purposes of devotion (Iradat) then he should make his chest clean with the light of Marafat (knowledge of Allah) so that there should no resentment (Kudarat) remain there and he will shine like a mirror. If he does not possess such power and ability, then he should not accept him as his disciple. Because upon such thing that person will not get anything from his master."

Nafas Ammara (one's baser self), Nafas Lavama (conscience), Nafas Mutminna (one's satisfied self)

The Sheikh told " When any person want to become a disciple of any pious person or person of saintliness (Velayat) then he should check the action and movements of his three Nafs (souls) and watch whether he is under control of it or in the possession of Nafas Ammara (one's baser self) secretly. Because in Quran it is mentioned that " Wa Ma ubri In Nafsa al-Ammara Bis Suye". إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ وَمَا أُبَرِّئُ نَفْسِي . Then he should see his Nafas Lavama (conscience) and check whether he is involved in it or not.? In the Quran, it is mentioned that " Wal Iqsam Bil Nafase Lavama." وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ (conscience). After checking Nafas Mutamainna (one's satisfied, self) in him. As in Quran, it is mentioned " Ya Ayyatuhal Nafas Mutaminna Arji Ela Rabbak Raziat Marzia ". قال الله تعالى يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً (one's satisfied, self) "Then check the heart, whether it is good or not.? Upon passing from the above processes and he should burnish his consciousness and accept his pledge and make him his disciple. If any person did not know the work of the scissor as per the tradition of the people of Saluk (mystic initiation) then he is not on the right path and so for the reason he will put the poor fellow who will become his disciple on the wrong way.

Upon saying this sentence the Sheikh began weeping and he said there is an event of Basher Hafi when he was repenting and he went to see Khaja Junaid of Baghdad and on his hand, he was become penitent, so Sheikh after scissor work accepted him as his disciple and awarded him saintly dress (Qirqa). After that event Basher Hafi left the place and used to walk without wearing the footwear. Somebody asked him " Khaja : why he did not wear the footwear?". And he replied "It is not his power that he should walk on the floor of King with the footwear."This is one reason and also hear there is another reason in this matter. On the day when there was a covenant with Allah, then he was without the footwear so for this reason it is a dishonour for him to wear the footwear. After this Sheikh told " It is saying to the people of Saluk (mystic initiation) that the Sheikh, who do not advise his disciple on the rules and regulations of religion of Ahle Sunnat Wa Jamat (as people following

of the prophet's practice and commanding a majority) and who will not keep his condition as per the book of Allah and as per tradition of the prophet of Allah then he is a thief. From the smoke we can know about the fire and from the disciple we can know about his spiritual master. There are many people who are on the wrong path because of the reason that their master is not perfect spiritual master. The matter of scissor belongs to secret matter of Allah and its revelation was not known by any person. But some persons were explained in this matter that by scissor the veils between the man and his creator are removed." He said further, " The shrine of the heart of a person has much importance and significance with Allah. But the person does not rectify it. Surely there are deviations from the right path and they are on the wrong way. The prophet told " *Qalab Momen Arash Tallah."* قلب المؤمن عرش الله تعالى. It means the heart of the Muslim (Momen) is Arash (throne) of Allah. After this Sheikh told " When there are 70 veils before the Darwesh person and then there will no light which will reach to him and one who do not know the knowledge of the scissor work and Qirqa (saintly dress) and if he want peoples become his disciples then think him that he is on the wrong path and so he also bring others on the wrong track. The Darwesh should possess knowledge and power so that in scissor work and for awarding Qirqa (saintly dress) he should not commit any mistake in this matter as per the rules and regulations of Ahle Sunnat Wa Jamat (as people following of the prophet's practice and commanding a majority).

The Sheikh told " In the book ***Dalil Shafi*** Sheikh Shafiq Balaqi wrote that the Fakir (Darwesh) one who is not living away from the mankind so, for this reason, he will be away from Allah. If Darwesh person who lives in the company of people, then he will not be free from problems and difficulties. Due to this fact, a Salik (it is also known as a Salik (Arabic: سَالِك), a Mureed is an initiate into the mystic philosophy of Sufism) is kept away from the path of the Allah. So he was reading in the book *Salik Saluk* which was written by Bayazid of Bustam that " The Salik (a Salik (Arabic: سَالِك), a Mureed is an initiate into the mystic philosophy of Sufism) of the path of Tariqa (spiritual path) should not even leave the house unnecessary and should not sit very much in the company of the persons and but he can visit the meeting of learned persons but at that meeting also he should not talk unnecessary things there. Then he should watch what will be the result of his worship and see how there will be enlightened by his consciousness. After this Sheikh told " Before scissor work on the head of the disciple the disciple should be asked to have a bath first and then the spiritual master should put some sweet in the mouth of disciple and to pray with Allah as follows.

" Oh: Allah grants this man the fervour of sweetness of the way towards Yourself and good eagerness and zeal." If possible, give him instruction in the loneliness (Khilwat) otherwise, give him the instruction about silence and Iradat (devotion)."

Afterwards Sheikh told " In the book ***Israral Arifin,*** it is written that for some person the period of Khilwat (loneliness) is 40 days and for some person 70 days and for some person for 99 days. But the tradition of the 99 days is correct and reliable and this tradition is referred by Abdulla Tastari. But as per group of the Junidia it is

mentioned a period of 12 years and as per group of the Baseria it is mentioned a period of 20 years. The meaning of worship is to control over Nafas Ammara (one's baser self) and loneliness means to imprison the dog of the soul (Nafas). Many of the Mashaiq (learned) persons of the past were taught for Maraqaba (meditation) and they refer it as the Saluk (mystic initiation). They said "In the loneliness, nothing should not be done except Maraqaba (meditation)". It is better to cover the head with a cloth of the spiritual master in the loneliness because there will be light from its blessing in the Maraqaba (meditation) and for this purpose the Qirqa (saintly dress) was used to be awarded for these works only.

The advise of Zikr (invocation of Allah)

The Sheikh told "Some learned persons (Mashaiq) like Khaja Fazil Ayaz and Khaja Hasan of Basra told " It is compulsory for the spiritual master to put his cap on the head of his disciple. After this, he should advise him for Zikr (invocation of Allah)." There are three kinds of Zikr (invocation of Allah) which are as follows.

1.La Ilha Illah. لَا اِلٰهَ اِلَّا اللّٰه (There is no God but God).2. Subhan Allah, wal Hamdulilah, wa La illaha ilAllahu, waAllahu Akbar. سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَر (Glory be to Allah, All Praise is for Allah, There is no God but Allah, Allah is the Greatest) 3.Ya Haiyul Qayyum. يَا حَيُّ يَا قَيُّوْمُ (There is no God but He -the Living, The Self-subsisting, The Eternal.) If you choose first Zikr (invocation of Allah) then it is required to recite nine times La Ilha Illah (لَا اِلٰهَ اِلَّا اللّٰه) and ten times say "Mohammedur Rasool Illah". Upon this recite 21 times "Subhan Allah' and after this recite three times "Ya Haiyu Ya Qayum" يَا حَيُّ يَا قَيُّوْمُ. But the above phrase should be recited in a loud voice so that the persons who were present at the meeting should hear it and have felt the pleasure of it. But care should be taken in this matter that the noise should not be so loud and it will reach to the houses of other people and disturb them. "

The Sheikh continued his discussion that " In the group of Junaidia there is instruction in this matter to recite it for 12 times with which he was agreed in this matter. He continued his discussion further that Zikr (invocation of Allah) should be performed with great dignity and at that time, the small hairs on the body should perform the work of the tongue. When Prophet Yahia (A.S.) used to perform the Zikr (invocation of Allah) then he will use to become in an unconscious condition and so he used to go towards the jungle and try to shout in loud voice there with great zeal and enthusiasm and used to say " Oh: Allah You are pure and clean like the house and his heart is full with his Zikr (invocation of Allah). If any word other than His name will proclaim from his tongue, then he will die in that condition."

After this Sheikh told "In the book ***Sharah Asrar,*** Khaja Yousuf Chisti was mentioned the saying of Zanon Masri that the example of the spiritual master and his disciple is like a nurse and baby. If the baby will say any bad things, then the nurse will make him busy with other good things and try him to make him good hearted and pious one. In the same way the spiritual master some time he should

advise his disciple for the Zikr (invocation of Allah) and some time he will ask him to read the holy book of Quran so that his heart will not attach to any bad thing."

After this Sheikh told, " There is saying that the disciple should not mix with the people of the world very much and with them not have busy much in their company and connection because in such company the heart of the disciple is disturbed badly." " Nothing is not injurious to Darwesh than the company of the rich and wealthy persons. The Fakir's world and his religion are rectified in the room."

Again Sheikh was continued and he said " The condition of spiritual masters and his disciple should be the same which is mentioned as above. If somebody will not find a perfect spiritual master or one who will not follow the books of the people of Saluk (mystic initiate) or who will not follow completely the traditions of the pious persons of the past then in such condition one should become the disciple of that person upon thinking carefully on this matter.

After this Sheikh continued his discussion and he said " For Sheikh it is a matter of obligation for him to advise his disciple to be away from the company of the kings and wealthy persons and also he should advise him that he should not desire for fame and wealth. He should not talk very much and he should not go anywhere without any need because all those matters belong to the people of the world. The love of the world is the root cause of all problems." حُبُّ الدُّنْيَا رَاسُ كُلِّ خَطِيْئَةٍ Again Sheikh told " Always never leave the prayer mat un-necessarily. Because the people of Tariqa (spiritual path) say that when one person who will roam daily for the demand of the world, then for him the knowledge will not remain as legal or illegal for him. If any Sufi person who leave Saluki (mystic initiate) and prayer mats and roam in the bazaar and streets, then his condition will become shallow in this matter."

After this Sheikh told " Abu Baker Shibly says that the sign of the person who walks on the right path is that he should not sleep on a Friday night in all conditions and he should busy in the following things.

1. Zikr (invocation of Allah)
2. Reading of the Quran
3. Nafil (supererogatory) prayers

But he should pray Nafil (supererogatory) prayers because it is very important because it is said that *" Salat Marajal Mominin."* اَلصَّلٰوةُ مِعْرَاجُ الْمُؤْمِنِيْنَ.The Sheikh continued his discussion further and he said " The people of Saluk (mystic initiate) say " The foundation of Saluk (mystic initiate) is a mystic exercise (Riyazat) and its fruit is devotion (Iradat). So for this reason, the person should keep away from the company of the rich and kings and control the desires of the soul and try to sit in the company pious personalities. As per saying of Allah's last prophet, *" Suhabat Salahain Noor was Rahamatal Alemin."* صُحْبَةُ الصَّالِحِيْنَ نُوْرٌ وَّ رَحْمَةٌ لِّلْعٰلَمِيْنَ .It means the company of pious personalities is light and the mercy of the world.

The 11th Shaban 655 Hegira year

Today I was sanctified to touch the feet of the Sheikh. The discussion was in progress about the persons who will be busy in the prayers, but due to engrossment (Istaraq) they forget themselves in this matter. The Sheikh said " When he was in Ghazni on his journey and he was seen there were some Darwesh persons were there who were very busy in their Zakir (invocation of Allah) and recitals and he was with them in the night. In the morning he went to a reservoir which was very near for the purpose of ablution there and find there one old pious person and he was asked about him his details. He told me " He was suffering due to stomach pain since long time and due to this illness, his health was becoming very worse." I spent that day in his presence and in the night I come to know that he was used to perform 120 Rakat supererogatory (one Rakat = one set of standards, genuflexion and prostration in prayer) prayers in every night. For each time of his natural call he used to take a new bath immediately and perform two Rakat supererogatory of prayer. So I observed all his things carefully. One day I was entered in the reservoir for a bath and he was also going out of it and died there. Upon saying this event, Sheikh was began weeping and he said " It was an excellent thing that he was firm in his faith until his last movement of life and he was the slave of Allah and he was followed all rules and regulation in this matter and was bringing it to its greatest heights." He said " Upon enduring the hardships and difficulties then the man will be able to away from the sins and with this there will be good results for him."

After this Sheikh told " He was in Bukhara with Sheikh Saifuddin Bakharzi and at that time somebody come there and conveyed his Salam and said " Oh : Imam (leader) he is having some wealth with him. But during this period he was suffering losses and sometime there is a pain in his organs of the body." The Sheikh said " There may be a cause of less payment of Zakat (Islamic religious tax) and coming of illness is the reason for the belief (Eman) and faith. The Sheikh continued his discussion further in this matter and he said " The persons from successors to the prophet's companions (Taibain) wrote in their books that on the day of judgement the indigent (Fakirs) persons will get such higher and top most position and status that the mankind will be in miserable condition that why they not become indigent (Fakirs) persons in that world. The patients will get such a reward that the people will be feeling that they would have been in such condition during the whole life period and will get such higher rewards there. After this Sheikh said " At time of pain and grief the man should think about the cause of this problem because the cure of the soul can be done well by us." And upon saying this Sheikh began weeping and he was beginning reciting the following couplet from the Persian poetry. اے بسا درد کاں ترا دردست اے بسا شیرکاں ترا آہوست

The respect and favour of the Darwesh persons

The discussion was now staring about the respect and favour of the Darwesh persons so that for the sake of their blessing Allah can take you under his shadow.

The Sheikh told " The ruler of Multan and Awuch Sher Khan was used to oppose him there and during the period of one year he was killed by the army of the Kufar (infidel) ruler who attacked Multan and he was killed in that attack and he was used to recite the following poetry couplet in Persian in his matter."

افسوس کہ از حالِ منت نیست خبر انگہ کہ خبرت شود افسوس خوری

In this connection Sheikh was continuing his discussion further and he said " Once he was reached Swaistan in the presence of Ohud Kirmani and Sheikh embraced me closely and he said " It's excellent welcome for his arrival there." I was sitting in the shrine building and at that time ten Darwesh persons came there and they were discussing among themselves about the miracles and piousness. One person among them was told " The person of miracle should disclose their miracle." So others told him you should disclose your miracle first. Sheikh Ohud Kirmani turned his face towards them and he said " The behaviour of the ruler of Swaistan is not well with him so for this reason he used to give him trouble daily, but today he will not come back safely from the field." At that time upon the comments of Sheikh one person come from the outside and he was informed that today the ruler went to the jungle for hunting purposes and he was falling down from a horse and his neck was broken and he was dying there. Upon this the Darwesh persons were looking at me and they were asking me to say something in this matter. So I did meditation in this matter and after some time raised my head and said "To look before their eyes". So all were seeing before them that they were standing in the holy Ka'aba (grand mosque) in Makkah and they were coming back from there. So for this reason all the Darewesh persons recognized me as a Darwesh person. After this myself and Sheikh Ohud Kirmani told the Darwesh persons that we have done our work so they should now show their work. Upon hearing this all Darwesh persons put their heads in their saintly dresses (Qirqa) and vanished from there. After this Sheikh told me " Oh : Moulana Nizamuddin, those who will be busy in the work of Allah, then Allah will also help them in their work. It means the person who will not decrease the service of Allah and if all his deeds are as per the will of his friend then who will become Ghazi (Muslim warrior) always for his Nafas (soul) then Allah will not act against his will."

After this Sheikh said " Once he went to Badakshan and he was found there were so many pious personalities were there. Abdul Wahid, who was a sister's son of Zanon of Masr was living there in the cave which was away from the city. When he comes to know his information then he visited him in the cave. He found his weak and thin personality and he was standing in the cave and his one foot was inside and the other foot was outside of the cave and he was standing there in the condition of

surprise. He reached near him and conveyed Salam to him. He told him how he come there? And then he was becoming silent for three days and no sentence was uttered from his tongue. On the third day he comes back into the world of consciousness and he told " Oh : Farid does not come near to him otherwise he will be burned down and also do not go far from him otherwise he will be fascinated."You please hear my story. He lived in this cave for a period of 70 years. One day one woman was passed from here and his heart was desired for her so wanted to go outside in this matter. At that time he was heard a divine call in which it was told " Oh : claimant of the covenant he used to say that he was left all unrelated things." Upon hearing this divine call, his one foot which was left outside and there was one foot which was left inside of the cave was there and he has been in this condition of surprise since 30 years. There is fear with him that how he will face Allah on the day of judgement due to his regret in this matter." After this great Sheikh said "He was spending the night there and at the time of the break of fasting, he was seeing one tray was come there in front of Sheikh in which there were 10 dates." The Sheikh told " He used to receive daily five dates and today 10 dates were sent here due to his presence. So come and have eaten these dates and drink milk and break the fast." I kissed the earth with respect and eaten the dates and drank the milk. After this Sheikh was began busy in his world of activities. At that time ruler of Badakshan came there and kissed his feet with respect and he stands before him with great respect and honour. The Sheikh asked him what do you want.? So he said " The ruler of Suwastan was taking his goods by force. So please give me permission to fight him in this matter." Upon hearing the details Sheikh smiled and took one wooden stick which was lying in front of him and put it in the direction of Suwastan and tried to beat in this matter. Upon this event the ruler left from there. After some time some people brought his goods with them and they told the story that the ruler of Suwastan was sitting on his throne in the court and he was passing royal orders there and at that time one wooden stick was coming from the inside of the royal court wall and which hit the ruler so for this reason his neck was cut and he was falling down on the floor. After this event there was a divine call in which it was told " It was the hand of Sheikh Abdul Wahed Badakshani which was killed the ruler."

Upon this Sheikh said, " He lived in his company for some days and then he was given the permission to leave him from there." After this, Sheikh was beginning his preparation for the prayer.

The 13th Shaban 655 Hegira year

Today I was sanctified to touch the feet of the Sheikh. There the discussion was progressing about piousness of Sheikh Abul Ghais Yamani and Sheikh Saduddin Hamuya. The Sheikh told "Sheikh Adul Ghais Yamani al-Hussaini was a great person of innermost qualities and who was seen great Sufi masters and well known pious personalities of time like Sheikh Yousuf al-Hussaini, Sheikh Shahabuddin Saherwardi, Sheikh Fariduddin Attar, Sheikh Usman Harooni. Once Mullah Mughal conquered Yemen. At that time Khaja Abul Ghais was residing in the monastery. So

the caliph was going to see him and he explained the situation and was requested his help in this matter. The Sheikh gave him the horse whip and he was instructed to burn near the army of Mullah Mughal. The caliph as per instruction of the Sheikh was burned the wood in front of Mughal Army. Upon burning of the wood there was fighting was started in the Mughal army so they began killing each other. In the last it was known that there comes a group of green persons who killed the Mughal army and shattered the Mughal army camp and in the morning no person of Mughal army was alive and all were killed. In this connection Sheikh said one event of Sheikh Qutubuddin Bakhtiar Kaki " Once Sheikh Qutubuddin Bakhtiar Kaki was with Jalaluddin Tabrazi, Sheikh Bahuddin Zikria in Multan. At that time Qubacha who was ruler of Multan come there and told the Mughal army came near the city so he asked him what to do in this matter.? There was one arrow with Khaja Qutubuddin so he gave the arrow to the ruler and asked him to throw it towards the Mughal army so he did as per the instruction of Sheikh and the Mughal army was fleeing from Multan city."

The Sheikh said " Once there was no rain in Yemen so, for this reason, the agricultural fields were becoming dry and due to starvation a large number of the people were dying. So the caliph visited Sheikh Abul Ghaith with the people of Yemen and he was requested for his prayer for the rain. So Sheikh said to all of them to come in his prayer place tomorrow. The ruler came the next day in his prayer place and Sheikh Abul Ghaith was sitting on the pulpit and started praising of Allah and he was sent the blessing on Allah's last prophet and was looking at the sky and said: " Oh: my Lord: if he accepts his obedience then send the rain." Upon this prayer, the heavy rainfall was started and it was not stopped till six days. The people used to say by swearing that in their whole life they could not see such a heavy rainfall so far. After this, Sheikh said the details of the above Sheikh's death.

The Sheikh was sitting after the morning (Fajr) prayer on his prayer mat. One person was coming there at that time in his service. After performing Ishraq (mid-morning supererogatory prayer) prayer, he asked that person to call Ghassal (undertaker whose work is restricted to washing the dead corpse) and keep a dress and scent. The Ghassal was coming there and all other things were collected there. After this he told them to leave him alone as the horsemen of Allah will come there and he was started reciting verse (Sura) *Yasin* from Quran. When he reached the following place *" Fasubhanal Lazi Bedihi Malkurat Kulu Shai elahi Turjaon."* فَسُبْحٰنَ الَّذِیْ بِیَدِهٖ مَلَكُوْتُ كُلِّ شَیْءٍ وَّ اِلَیْهِ تُرْجَعُوْنَ Then he left this mortal world. From the corner of the wall there was a divine calling heard in which it was heard " The friend was attached to his friend." After saying this Sheikh began weeping in loud noise due to sorrow and his grief in this matter and after making a slogan he was becoming unconscious there. When he was becoming conscious then he recited the following couplet of the Persian Poetry.

در کوئے تو عاشقاں چناں جاں بدہند
کانجا ملک الموت نہ گنجد ہرگز

After this Sheikh continued his discussion further and said " When the age of prophet Mosa (A.S.) was completed and one day he was going outside to go somewhere and he was visited by the angel of death on the way. The angel was conveyed his Salam to him. He answered his salutation and asked him who he is ?. The angel said " He is the angle of death." Prophet Mosa was in the condition of fervour, so he slapped heavily the angle of death so he ran away from there and he said he will not go there again. Hazrat Izrail went to his place and in prostration, he said " Oh: Allah, where he sent him.? If he was not fleeing from there, then his life was in danger." He received the reply which is as follows. " Oh: angel of the death, among him and his friends there is no place of the other unrelated person and because We know and our friends know well in this matter."

On the next day of the above event prophet Mosa (A.S.) was sitting after the prayer and his face was in the direction of the Dome of the rock (Baitaul Muqdies) and at that time angel Gabriel comes there to see him and conveyed Salam to him and presented one apple from the paradise. Upon smelling from the apple prophet Mosa (A.S.) felt the smell of his friend in his mind and so cried loudly and died suddenly there. Upon saying the details of the above event, Sheikh was began weeping and all the persons were also affected by this and began weeping due to this reason. The Sheikh's condition began further down in this matter and he recited the following couplet of the Persian poetry.

در کوئے تو عاشقاں چناں جاں بدہند کانجا ملک الموت نہ گنجد ہرگز

The above event of prophet Mosa (A.S.) and the angel of the death could not be viewed by the apparent eye's view and apparent understanding of wisdom as this event belongs to the platonic (Imsal) world. There is superiority of man among all creations of Allah. So there should be required to show this preference and relation of man with the creator so such event was happening to show this importance and relation in this matter.

So the above event should not be viewed by the eye of the manifest (Zaheri) and by the understanding of manifest (Zaheri) of the wisdom. For this reason, so there should be no objection in this matter logically, but we should see the greatness of the mankind among the creations of Allah.

In this connection Sheikh continued his discussion further and he said " One pious personality went to visit the grave of prophet Mosa (A.S.) and he heard the voice which was coming from the grave " *Rabbi Arni Anzar Alaik"* (manifest thyself to me) and at that time he told there " The love which will remain in the both conditions of life and death" . The Sheikh told " On the day of judgement prophet Mosa (A.S.) will hold the parapet of the throne (Arash) of Allah and he will say "*Rabbi Arni Anzar Alaik* (manifest thyself to me) " and if the angels will not stop him from his excess of indulgence and fondness then there will much more problems like the problems of the day of the judgement. After this Sheikh saw me and he said: "Taleb (student) should always be drowning in the love and fondness

and he should always keep the remembrance in the heart and there should be progress for it for every moment."

After this Sheikh said " One youth person's last time came. He belongs to the category of the persons who are eligible to enter the Kingdom of Heaven. The angel of death went to visit for him to take out his soul and was searched him in the East, West, South and in the North but he could find his address anywhere. So he went back to his place and prostrated the Lord and said, " Oh: Lord of the worlds he could not find the youth person anywhere and he was commanded to check him in the ruined and deserted places and as well as such other similar places and to get him from there." So he went all these places but he could not find him there and so he went to his place and he was informed the Lord of the worlds in this matter. He heard the divine call " Oh: angel of the death, he cannot take out the souls of Our dear ones. They will die for the sake of Our name, Our remembrance and for Our aspiration and so he does not know the details in this matter." The Sheikh began weeping and recited the following couplet of the Persian poetry.

درکوئے تو عاشقاں چناں جاں بدہند کانجا ملک الموت نہ گنجد ہرگز

Upon this Sheikh said " When my brother Sheikh Bahauddin Zakaria was near at death, then his son Sheikh Sadar Uddin Arif was sitting outside of the door and at that time somebody came there and he was given him one letter and asked him to give the envelope to his father without opening it. When Sadar Uddin saw the name on the envelope and he began weeping and he told him that he was recognized him that he is an angel of death. The angel of death told him "Yes". Then he asked him why he did not go inside of the house.?. The angel said, " This work will be taken by him and his duty was only to hand over this letter to him."

Sheikh Sadar Uddin went inside of the house and Sheikh Bahuddin was busy in the worship. When he finished his work, then Sheikh Sadar Uddin has given him the envelope. The Sheikh opened the envelope and read the letter and went into prostration and died. At that time, there was a divine called heard and in which it was said: " The friend was attached to his friend." Upon saying this, Sheikh made a slogan and become unconscious and he said: " One day he will also go to see his friend."

On this occasion he was told the story of Sheikh Saduddin Hamuya and he said " He was a great pious personality of his time. He went to one mosque and he was staying there. In that city many Muslim persons were there in ill condition of health. So for this reason he asked to bring all patients before him. When the patient visits him, then he used to fondle his hand and then the patient will be recovered from the illness due to the kind grace of Allah. In this way many thousand persons were becoming well there. From that place Sheikh went to Ghazni and in that city also due to his sake many persons were got their lives back to them. Then Sheikh Saduddin went to Ouch and when his last time came there all his friends were gathered at his place on the day of his death. Sheikh Saduddin sat on the floor and his face was in the direction of Qibla (direction in which Muslims turn in prayer) and he was starting the recitation of the verse (Sura) *Baqra* and at the time of Ishraq

(mid morning supererogatory) prayer and also he was completed recitation of the holy book of Quran and after he went into prostration and died. After this Sheikh was began weeping.

He continued his discussion further and he said "Sheikh Saifuddin Baqarzi used to sleep on the place where he used to perform Isha (night) prayers. The Imam (leader) and Muezzin (one who shouts the call to prayer) were used to presenting with him during the whole night time and there will be a very much invocation of Allah and he used to be spent his whole life in this routine."

After this Sheikh said, "One person in Bukhara saw in his dream that the lighted lamp was going out of the gate of Bukhara city." Upon his wake up from the dream he went to see some pious person to know the details of the interpretation of his dream. The pious person told him "Some great pious personality will die."

The Sheikh again continued his discussion further and he said "Sheikh Saifuddin Ba-Kharzi who saw his spiritual master in his dream and who was showing very much fondness towards him. After this event for a period of one week there was talk of the separation many times and the words of farewell and separation were on the tongue of the Sheikh. So the people were surprised in this matter and they could not know the reason for it in this matter. At last he himself said " Oh : Muslim, his Sheikh was calling him so he will go there". And by saying this he went into the house. All of his friends were gathered there and lit the torch in the night when he was dying. Sheikh Saderuddin was spent some part of the night in the thoughts of the separation from his friend and at that time one person came there wearing blanket and offered him one apple with great respect which he brought in his hand and due to the smell of it Sheikh Saderuddin died there. The Sheikh was began weeping again and he was started reciting of the Persian couplet and also he was asked Sheikh Bederudden and Moulana Ishauqe to recite poetry from Masnavi (is an extensive poem) and so he was beginning reciting the poetry of Persian couplet.

درکوئے تو عاشقاں چناں جاں بدہند کانجا ملک الموت نہ گنجد ہرگز

The Sheikh was becoming unconscious and he was in this condition for a period of three days and afterwards, he was becoming in the normal condition.

The 25th Shaban 655 Hegira year

The way of Saluk (mystic initiation) in Tariqa (the spiritual path)

Today I was sanctified to touch the feet of the Sheikh. Some Darwesh persons were coming there to visit Sheikh Bahuddin Zakaria and there was discussion in progress about Saluk (mystic initiation).The Sheikh of Islam said "The Tariqa (spiritual path) way is only the name of acceptance and approval. If somebody will put a sword on the neck in that condition one should not refuse it and make no escape from it." Again he said "If there will be such above condition which prevails with any person then accept him as a Darwesh person."At that time one old lady

came there and paid her respect and honour to the Sheikh. So Sheikh told her to come near to him. When she comes close to him Sheikh asked her how are you.? The old woman said " Oh: my master since the period of 20 years she was suffering from the problem of the separation of her son and she does not know whether he is alive or dead.?" The Sheikh went into meditation (Maraqaba) and after some time he lifts his head and he told " Go her son will come back." The old woman went back to her house in happy mode and condition. After reaching her house, she was found knocking on her door so the old woman asked who is there.? And she received a reply from the door that he is such and such person. The old woman went outside of his house and she was found, her lost son was there so she with great joy and happiness she was hugging with him and she brought him inside the house and asked him where he was there for such a long period.? The son said, " He was 1875 away miles from here. So the mother asked him how he was reaching back here today.? The son was saying " He was standing on the riverside and there was an idea about her which come into his mind suddenly and due to this there was trouble in his mind so he was began weeping in this matter. At that time suddenly one pious person who was wearing a dress of honour and his colour was white emerged from the water and he was asked to him why he is weeping there.? So he explained him all details in this matter. The pious personality told me " If now he will take him back to his place what do he will do?. But he thought this task very difficult. That Darwesh told me " To hold his hand and close the eyes. Upon opening the eyes, he found himself near the door of his house."

The old woman understood that the Darwesh person who brought her son back to her house was Sheikh of Islam so she come to see him and touched his feet with great respect and honour. Upon the departure of the old lady Sheikh said " If any obedience or recital is missing from any person then he should think it is like a loss of his death. The Sheikh continued discussion further and said " When he was with Sheikh Yousuf Chisti and at that time one Sufi person come there and paid his respect and honour to Sheikh and he said " Tonight he was seeing a dream in which somebody said his death is near". Then Sheikh Chisti asked him whether his prayer was lapsed yesterday.? That person after thinking was replied "Yes". So Sheikh's interpretation in this matter in which the death is shown as a sign. So from the person of recital if he will miss a recital, then it is like the loss which is equal the loss of the death. As per reference it was a tradition of Qazi Raziuddin that he was used to read Surah (verse) *Yasin* from the holy book of Quran daily but by chance one day he could not read it. In the evening he was going somewhere on his horse and the horse hit by something and he was falling down on the ground and his leg was broken in this accident. He thought on this matter and he was found, his fault of not reading the Sura *Yasin* from the holy book of Quran."

The Sheikh of Islam said "The person who used to perform the daily recitals and if he could not perform it in the day time, then he should complete in the night time and in this way he should not leave it. Because of his negligence the effect will reach to all cities and a large number of mankind will face the problem in this matter." In this connection he continued his discussion further and he said " Once

one traveler was his guest in his house and who told him about the events of Damascus city that when he was reached there he was found in the condition of destruction and in the plunder. So he could not find the houses there more than 20. Upon his search about the condition of destruction, it was known to him that in that city almost all persons of Ahle Suunat Wa Jamat (as people following of the holy prophet's practice and commanding a majority) were inhabited in that city and they were in the habit of daily recitals. Once all most all persons were committed some carelessness and negligence in this matter. Due to this reason, even a period of the year was not completed the Mughal army was attacked the city Damascus and it made plundered and destructed."

Upon this Sheikh of Islam said " It was the practice of Khaja Moinuddin Sanjari that he used to visit funeral procession of the deceased of the neighbour persons. When all persons leave the graveyard, then he was used to sitting on the grave of the deceased person and he used to recite some prayers there on this occasion. Once he went along with the funeral procession and he sat there on the grave of the deceased person upon leaving of all relatives of that person. As per the statement of Sheikh Qutubuddin Bakhtiar Kaki that he was also present with him in that graveyard and he said " Many times he face was changing and, at last, he stood by saying that due to thanks to Allah the pledge (bait) is a good thing. The Sheikh of Islam was asked by him in this matter. The Sheikh of India said " When the person was buried in the grave immediately the angels of punishment (Azab) come over there and they wanted to continue their work. Suddenly Sheikh Haruni arrived there and he said: " He is his disciple."Upon saying of these words from the tongue of Sheikh immediately there was an instruction to the angels to say, Sheikh, that the person was opposed him. So Khaja said to them, " No problem that he was used to opposing him, but he was used to attach himself so he does not want any hardships on him." There was a divine call in which it was heard to leave the Sheikh's disciple (Murid) and forgave him. He said, " It is a good thing to become a disciple of some of the person."

" Upon explaining this event, Sheikh was began weeping and he was reciting the following Persian couplet.

گرنیک شوم مرا ازایشاں گیرند وربد باشم مرا بدیشاں بخشند

One day there was a condition which prevailed on Sheikh of Islam and he said: " If there will be some choristers (Qawwals) then they should hear something." By chance on that day choristers (Qawwals) were not present at the meeting place. At that time, Moulana Badruddin was reading some letters and messages from the mailbox and he was found one letter and which he presented it to Sheikh of Islam. So he told him to read the letter. So he stood there and began reading the letter in which it was written many words of respect and honour in favour of the Sheikh of Islam were written and some words are as follows.

1.Haqir (low)

2.Faqir (beggar)
3.Zaif (old)
4.Nahif (weak)

So upon hearing these words, there was a condition of Wajd (ecstasy) which was prevailed on Sheikh and so he began reading the couplets from Persian poetry which is as follows.

آں عقل کجا کہ از کمالِ تو رسد واں دیدہ کجا کہ در جمالِ تو رسد
گیرم کہ تو پردہ برگرفتی زجمال آں روح کجا کہ در جلالِ تو رسد

In this condition one day was spent and after this Sheikh told the story of persons of Qutub (highest cadre in spiritual pivot). He said, " Sheikh Qutubuddin was met Sheikh Jalaluddin Tabrizi and both of them began exchanging the details of the events of their travels and at that time he was present there in the company of the above great Sheikhs of the Islamic religion."

Hazrat Jalaluddin Tabrizi said " When he was going to Qursh then on the way he was met many pious personalities. One pious person who was there in the cave and he was visiting him and touched his feet with respect and honour. When he reached there he was busy in the worship. So he waited there for some time in this matter.Upon finishing of his prayer, I said Salam to him and he was replying 'Walaikum Salam Ya Jalaluddin.' So he was surprised and astonished in this matter that how he knows his name.? He understood his thinking and he said "The one who sent him here told him his name." After this I kissed the ground with respect and honour. He asked me to sit there so I was sat there. The pious person said " When once he was in Isfahan and saw a Dervish person there who has great qualities in him and he was about 55 years old man and belongs to sister's son of Hasan of Basra and who used to help Muslim and non-Muslims equally in their time of needs. Even without asking the help of the needy person he will use to fulfil his need and desire."

He said again to me that many pious persons were instructed him but the instructions of the last pious person he could not forget and he was Khaja Arifain Sheikh Jalaluddin and who said " If Darwesh want to reach Allah and His nearness then it compulsory for him that he should disgust from the world and away from persons of the world because most dangerous thing for the Darwesh person is the world and his love of the people of the world and in this way Sheikh Jalauddin explained that when the people of Allah left everything then they will able to find Allah."

After this he was told " One day and one night he was in his presence. He was seeing two breads of barley were coming there by an invisible source. That pious person gave me one bread and asked him to break the fast and asked him to go one corner and continue worship there. When one third of the night was passed and he saw there one pious person was coming over there wearing green blanket and there were seven tigers around him and he was sitting before the Sheikh. For this reason there was shivering upon me and I was eager to know about the name of that pious

person who used to love the company of jungle tigers. That person began the recitation of Quran and when he was finished the complete reading of the Quran then he stood and did ablution and he again started the recitation of the Quran since beginning and by that time the night was finished. I went near to him and joined his prayer. After the prayer my host pious person said " The pious person of the tigers is prophet Khizer (name of a prophet immortalized by the fountain of life) and do you want to meet with him.? I shook his hands two times and he was very kind towards me and at last he left the place with his tigers. I asked his permission to leave Sheikh and he said " Oh Jalal: if he wants to leave him then he can go from here. But take care that do not be careless and negligent in the service of the pious personalities of Allah. It is good to become slaves of the pious persons. Go now and you will reach to such a place where there will be a river which will be flowing there. Where you will find two tigers there. If there will any harm from them, then tell them his name so they will not do any harm to him." Sheikh Jalaluddin said upon this he was kissing the ground and he left the place. When he reached the place and he was found two tigers were there. When they saw him, they began roaring and they approached towards him to attack him so he told them in a loud voice that he was coming there from such a pious personality. Upon saying this the tigers put their heads down on his feet and began touching it and then they left silently from there and he was coming back safely from there.

Upon saying these details of Sheikh Jalaluddin, then Sheikh of Islam began the details of travel events of Sheikh Qutubuddin. He said " In the beginning he was reached in one city and in that place one Darwesh person was living there and near his place of residence there was one mosque and the mosque, which was in deplorable condition and it was having one minaret and which was well known by the name of seven minarets but actually in that mosque there was one minaret only. It was well known in that city that the prayers of the persons are accepted upon visiting the minaret. Regarding the prayer it was known that the prayer which is performed on the minaret will have the effect of the seven prayers. Also, it was known there that if such and such prayer is performed while sitting on the minaret, then one can meet the prophet Khizer (name of a prophet immortalized by the fountain of life). At last I reached that mosque and prayed two Rakat of Nafil (supererogatory) prayer there and went to the top of the minaret and prayed there and come down from there and began waiting for prophet Khizer (name of a prophet immortalized by the fountain of life). But Khaja Khizer (A.S.) did not come there so he was began leaving from the door and he was found one person come there and asked him what he was doing inside of the mosque there?. So he was saying "He was waiting for prophet Khaja Khizer (A.S.) upon praying two Rakat (one Rakat = one set of standing, genuflexion and prostration in prayer) of Nafil (supererogatory) prayer and doing recital there but could not find such wealth so he was going back to his house. That person told him " What is his work with prophet Khizer (A.S.)?, and he also wanders here and there like him, but he could not able to enter inside." During the discussion which was in progress between us and at that time one person wearing green dress was coming there so the person was kissing his feet.

Prophet Khizer (A.S.) was asked with that person what I needed?, and if he needs, whether the world or something thing either.? That person told him " He wants to see him only and not more than this."

The discussion was in progress, but there was call (Azan) for the prayer and so many Darwesh persons were coming there from all sides automatically and one Darwesh said Allah Akbar (Allah is great) and one Darwesh person was becoming an Imam (leader) and he was performing the prayer. There was a month of Ramadan so in Taraweeh (special night prayers in Ramazan) prayer twelve parts of the Quran were recited. But in my mind, I was thinking for recitation of some more parts of the holy Quran. When the prayer was over and all Darwesh persons were left from there to their previous places. I also come back to my place. In the next night I went there with doing ablution and sat there, but could not find anybody there till morning time. The Sheikh of Islam was explained too many benefits in this matter and was standing in the prayer so all persons left from there to their houses.

The 5th Ramadan 655 Hegira year

Today I was sanctified to touch the feet of the Sheikh. Dear persons of pure and pious nature were present there in the meeting place. The discussion on the month of Ramadan was started. The Sheikh said "This is the holy month and during this month the Satans will be imprisoned so that the Muslims should not be misguided by them and all doors of mercy will be opened. For every Muslim one angel will be sent down with a tray of mercy for him. During day and night the serial of coming and going of the angels will be found in the middle of sky and earth. And there is a command of Allah, which order angels to pour down the tray of mercy on the fast, keeping persons at the time when they break the fast. The Sheikh said " The fast is secret in between the man and his creator." For each and every worship there is the reward which is already fixed. But the reward of the fast nobody knows except Allah. In this matter Allah says "The fast is for Him and so He only knows what the reward should be given in this matter?."

The Sheikh said "The name of first Ashara (ten days) of this month is known as Rahmat (mercy) and the second Ashra (ten days) is known as Magrafat (forgiveness) and its third Ashra (ten days) is known as freedom and released of the persons from the hell. In the first Ashara (ten days) there will be mercy and Barkat (blessing) will be coming down from the sky on the fast, keepers. In the second Ashra (ten days) there will be Magrifat (forgiveness) and Inam (reward) and bestowing (Bakshis) and also, in every minute, many hundred thousand Muslim persons will be granted the approval of the will of Allah. In the third Ashra (ten days) all those Muslims persons who will observe the fasting during their lives will be freed from the hell."

After this Sheikh said "The person who will be pleased with the commencement of the month of Ramadan and for him Allah will free him from the grief and increase his blessing always. And those who become sad upon the end of this month for him Allah will grant him the pleasure and happiness of the both worlds." The Sheikh

continued his discussion further and he told " The reward of observation of fast of Ramadan is written as the equal worship of 1000 years. And as per this calculation, the sins will be also forgiven by Allah."

The night of Power (Shabe Qadar)

This night is available in the last Ashra (ten days) days of the month of Ramadan. So the man should be careful during this period and he should avail and get the full benefits of the night of power.

After this Sheikh said " For the people of innermost every night is the night of power. And on this day, all Nemats (graces) were available to them which are only available to the general persons in the night of power. But it is good that its importance should be specially taken care in this matter."

The Sheikh continued his discussion further and he said " During the month of Ramadan the practice of spiritual masters was that they used to hear one Quran in the Taraweeh (special night prayers in the month of Ramazan) prayer. And Khaja Haruni used to hear two Quran. After this Sheikh said " Once he was travelling towards the western side and the month of Ramadan was started and he was staying in the mosque of Imam Had'dadi. There lived one great and the famous pious person was there and his name was Sheikh Abdullah Mohammed Ba-Farzi and he was the Imam (leader) of that mosque. He used to recite every night, three Quran and 8 parts of the Quran during Tarawih (special night prayers in Ramazan) prayers. So I was able to get too much reward of hearing of the Quran during the month of Ramadan there. At the time of leaving the meeting he said " In this way and by this method of the hard work and endeavour and the task should be done. The people of pure and pious persons say " This way cannot be covered without the endeavours."

The Sheikh said " Khaja Ba-Yazid Bustami worshipped Allah for a period of 70 years. He used to live for many days without water and food. Due to his too much hardship and difficulties than he was able to get presence himself in the court of Allah. When he got presence there, then he heard a divine call in which it was heard " Still Aliash (filth) of the world is available to him. If it is not removed from him, then he cannot move further." So he said "Oh : my Lord now he was not having anything to him." And he was received replying " To see his dress and the water pot." Then Ba-Yazid Bustami removed the above things and he was getting permission . Upon explaining up to here Sheikh began weeping and said " Sheikh Ba-Yazid was stopped there due to his dress and water pot. So the persons who are involved in many matters of the world and so then what they should can keep hope in this matter?."

After this Sheikh said " This is the holy month of Ramadan and he will complete one Quran in Taraweeh (special night prayers in the month of Ramadan) prayer every night. Is any body is there who will share with him.? So all people accepted his suggestion and put their heads on the ground and they said it is their great pleasure in this matter. The Sheikh has completed the recitation of four Quran in one night. In

every Rakat (one Rakat = one set of standing, genuflexion and prostration in prayer) he was recited 10 parts of the Quran. The only short portion of the night was left due to this reason of lengthy recitation of the holy Quran. I was also presented during the Taraweeh (special night prayers in the month of Ramadan) prayers during that month of Ramadan.

The Revelation and miracles

After this, the discussion was started about revelation and miracles. Once myself and Sheikh Jamaluddin resident of Awuch were together at one place. Sheikh Jamaluddin was a man of powerful miracles and the holder of the grace with him and one day I was sitting with him. Some dauntless (Qalendara) persons come there with the holding of iron rods on their waists with them and they come there and said Salam to Sheikh and sat down there. Among Qalander persons all were not having wisdom and intelligence with them and in those days in the public kitchen of the shrine building by chance the curd was not
available. The Qalander persons were asked for the curd. The Sheikh saw me and I also look at Sheikh so that there should be something done in this matter. There was a river near the shrine building. The Sheikh told Qalenders if they require the curd, then should go into the river and they can eat as much as they can eat curd from there. The Qalander thought this thing very difficult for them, but by unwillingly they stood and they reached near the river water. Upon looking there, they find all was the curd in the river which was available everywhere. So they eat full of their stomach. Upon this Sheikh Jamaluddin said " The Darwish persons should go inside of the shrine building and they should take rest there."

In this connection he told "One pious person told the story that in the presence of Sheikh Jamaluddin one man come over there from performing the Hajj and upon kissing the ground due to the respect of Sheikh he continued his conversation that he was seen him in the circumambulation of Holy Ka'aba during Hajj pilgrimage season. So Sheikh was upset and angry in this matter and he said him, " Oh: foolish, does not disclose the matters of Fakirs (Darwish) and be silent in this matter. The persons of Allah used to live in Kamli (blanket) and what is this great thing.? In his presence the Ka'aba is available. If he wants, he can visit from the East to West within time off in the twinkling of an eye." The Sheikh caught the hand of that person and said him " To close his eyes and that person closed his eyes and he saw Sheikh was on the mountain of Qaf (Caucasus a legendary abode of the fairies) with one angel who was Mu'wakkil (guardian) of that place. And after some time, they come back to the place. Then that person accepted the status and position of pious personalities. He left the place while saying " It is right that the position and status of friends of Allah will not be known to anybody except Allah."

After this Sheikh of Islam said "Nobody wasn't seen Sheikh Jamaluddin during the prayer time. When the time of prayer comes he used to vanish from there. At last, the secret was known that he used to perform his prayers in the holy Ka'aba (grand mosque) in Makkah."

During the discussion one old Jogi (Hindu ascetic) who was doing many endeavours was coming there from a long distance in the presence of Sheikh and upon visiting him there was very much fear of Sheikh on him so he was let down his head there. So Sheikh looked at him and he told him in the loud voice " Lift your head" then he lifted his head and stood there with the folding of his hands. The Shaikh of Islam asked him from where he was coming there and what is his condition.? Due to fear Hindu ascetic (Jogi) could not reply in this matter. So Sheikh repeated his words, but he could not reply. Upon asking three times, he said slowly, " Your honour he could not talk in front of him". Upon this Sheikh of Islam told me, " This Jogi (Hindu ascetic) come here with many big challenges, but when he put his head down on the earth then I thought in my mind that the earth should catch his head. So it happened like that. He tried to lift his head from there, but he could not rise from there. If he will not regret from his arrogance and pride, then he was left there until the day of judgement."

Then Sheikh looked at the Jogi (Hindu ascetic) and asked him about his work. The Jogi said, " We have obtained the perfection in the work of flying in the air and he have got this thing." The Sheikh told him to fly in the air so that we can watch the game." Upon flying of Jogi (Hindu ascetic) Sheikh gave the signal to his wooden sandals to fly in the air by the order of Allah and beat on the head of Jogi (Hindu ascetic). So the Jogi (Hindu ascetic) was upset with this matter and come down on the earth and accepted that when the position and status of sandals are so great then who will equal his position with the status of Sheikh so he was accepted the religion of Islam and its truth."

In his new way of life Jogi (Hindu ascetic) said " In the world all kinds of good and bad nature children are born to the parents. This will happen due to knowing or not knowing the rules and regulation of the intercourse by the parents." This is a lengthy and detailed discussion. One day I asked Sheikh his explanation in this matter. So Sheikh smiled in this matter and said: " Moulana Nizamuddin well you have learnt all the details in this matter but all things are no useful for you so leave these things."

At that time, some Darwesh persons with the wearing of the wool caps come there from Palestine and put their heads down there for the respect of the Sheikh. The Sheikh told them to sit and they sat there. There was one pious person who was watching Sheikh many times and putting his head down there. At last, he could not control himself and he was standing there and put his head on the feet of the Sheikh and he said " Oh: master (Maqdoum) he has seen him in the Palestine mosque in sweeping work there. The Sheikh told him " You are right, but do you know the promise or you have forgotten your promise in this matter.? So you should not disclose this secret. So that Darwish was regretted very much that he was making a big mistake in this matter. When he felt very much regret and weeping for his mistake, then Sheikh said " My dear, where the pious personalities of Allah sit,there will be available the holy Ka'aba, Arash (throne of Allah) and the chair of Allah and also whatever the things which Allah was created can be seen by them." Then he asked them to close their eyes and again asked them to open the eyes and they made

a slogan and were become unconscious. After passing of sometime when they become conscious and they said actually Sheikh was showing us all things which he was discussed with us. The Sheikh awarded the caps and granted them caliphate of Suwastan and given them permission to leave from there. After that, it was known by the travelers that Sheikh was used to visiting the mosque in Palestine daily and was used to do the work of sweeping there. Upon this discussion Sheikh said "He was standing for a period of 20 years in the condition of thinking. And due to standing for a period of 20 years and, for this reason, the blood was reached in the legs and it was discharged from there. During that period, he was promised not to give cold water and a loaf of bread for the soul." When this discussion was in progress one Derwish person came there and his name was Shahabuddin Ghaznavi who was a disciple of Sheikh and he was coming there and he was kissing the earth and sat there. Who was brought 100 Dinars from the ruler of Lahore for Sheikh? So Sheikh asked him soon to give the gold coins. The Darwish gave him only 50 Dinars to Sheikh. So Sheikh smiled and said "Shahab, well you have made the brotherly distribution of the amount. But Darwish should not do like this. So the Darwesh person was regretted in this matter and gave him balance 50 Dinars immediately. The Sheikh said, " If he would not have warned him, then he will be away from the right path and never reach to the final destination." Upon saying this Sheikh gave him back 100 Dinars and asked him to renew his pledge to him because there was a problem in the first pledge. Upon his second pledge, Sheikh asked him to leave the place. If he wants to give cap to anybody then he can give him and now here his work is over so he can leave this place.

The 25th Shawwal of 655 Hegira year

Alam of Alwai (heaven) and Alam of Safli (world)

Today I was sanctified to touch the feet of the Sheikh. Sheikh Jamaludin Hansavi, Sheikh Baderuddin Ghaznavi, Moulana Baderuddin Ishaque and other pious personalities and pure persons were present there in the presence of Sheikh. After this one Jogi (Hindu ascetic) come there so I asked him what is a real affair in his religion.?. He said "There are two worlds which are accepted by them and which are mentioned as follows.

1.Alam Alwai (paradise)
2.Alam Safli (world)

From the forehead to the navel (Naf) is belongs to Alam Alwai (paradise) and from the navel (Naf) to leg belongs to Alam Safli (world)." Upon hearing this Sheikh of Islam said " He is speaking rightly, but care to should be taken for the following things which are necessary and must in the Alam Alwai (paradise).

1.Truth and Safa (purity)
2.Good manners
3.Good dealings

In the Alam Safli (world) the care and control should be taken for the following things.

1.Piety

2.Cleanliness

3.Care of Zahed (asceticism)

Then Sheikh of Islam began weeping and he said " He liked his discussion very much."

Then he said " Those who will claim the friendship and love of Allah and also if he will have the love of the world, then in this case he is a liar and false person."

After this Sheikh said " In the book of history Qazi Hameeduddin wrote there are three times when the mercy of Allah will be sent down to the world.

1.At that time of the ecstasy (Sama).

2.At the time of eating of the food for the purpose of getting energy and power for the obedience.

3. At the time of the cleansing of the hearts of the Darwesh persons.

During this discussion, six or seven young and old Darwesh persons of grace and who belongs to the linage of the Chist come there and they said: " There is a reality among them to so please ask some of your friends to hear the details on this matter for the sake of Allah." The Sheikh of Islam allotted me this work and Maulana Badruddin Ishaque was also asked to assist me in this matter. So we have obeyed the instruction of the Sheikh. At the time of the statement they used such words of respect and honour and for this reason on me and on Badruddin Ishaq there was lamentation which was prevailed upon us due to the good speech of the persons so there come thinking in our minds that these are angels sent down by Allah who come there to teach us for the settlement of disputes and problems. When Sheikh of Islam comes to know the details in this matter, then he began weeping and he said "Yes" there should be nothing revealed from the dead body, it means there will be no reveal of the effect of the anger."

After this, in this connection, Sheikh said " When who will eat his food, then it is compulsory for him to observe obedience so that the food will become part of the worship. The Fakir (Darwish) should eat as per the desire of the soul." The Sheikh said " As per reference from the book ***Rahatal Arwah*** in which it was written that one Darwesh was made one monastery there and he was living in it for many years there. One another Darwesh come there and he lived on the other side of the river. When the first Darwish's food was ready, then he called his wife and his children and told his wife to go and give the food to that Darwesh. So the woman told him how she can go there as there is no boat in the river. He said " When you reach on the bank of the river and say " Oh: river of the venerable to give her the way for the sake of that Darwish who did not do even one-time intercourse with her during a period of 30 years." And in this way, you will get away on the river." Upon hearing these words she was surprised as she had many children from him but what he is saying on this matter but she was silent at that time and went to the bank of the river and she was repeated the words and she found the way in the river and she was reached near the Darwesh person and said Salam to him gave him the food which she

was brought for him. That Darwesh eats the food and asked the women to leave the place. So she was surprised how she should go back to her place. So the Dervish asked her how she was coming there.? The women told him that " Her husband was instructed in this matter and she followed his instruction and she come there." The Dervish asked her that she should say " Oh: river of the venerable now to give way for the sake of that Darwish, who did not eat food for a period of 30 years." In this way, the woman found the way to the river and reached back at the place of her husband. She asked him to explain the secret in this matter. He said " He and that Darwish person said correctly in this matter. Since for a period of 30 years, he could not intercourse with her as per the desire of his soul, but he did intercourse as per her rights only. And that Darwish did not eat food unless there will determine in his mind that with the food there will be a source of the power and energy for the worship."

After this discussion was started about Hazrat Abdulla Ben Masood that his height was small. The last prophet of Allah said about him that " He is the purse of the knowledge." كَنِيفَةُ الْعِلْمِ "With this, it is known that his height was small. In this connection Sheikh said "One day he was presented with the Sheikh Bakhtiar Kaki and at that time one person whose name was Rais and who was his fellow disciple (Ham-Qirqa) and he came there and kissed the earth and said " Tonight he was seeing in his dream one dome (Quba) and around which a large number of persons were coming and going from there. He was asked who is there in that Quba (dome)?." And it was said that in that Quba (dome) the Allah's last prophet is resting there. The person who is coming and going from that Quba is Abdullah Ben Masood. He was proceeded further and was asked Abdullah Ben Masood to go into the presence of the prophet and convey his wish so that he could be able to kiss his holy foot and to visit him. He went inside the Quba (dome) and come back from there and told him " The prophet says he do not have capacity in this matter. But he should go and see Bakhtiar Kaki and convey his Salam and give his message that he is used to receiving his presents every night but for tonight he could not receive it "

Again Sheikh of Islam said "At the time of sleeping Khaja Bakhtiar Kaki used to send 3000 Darud (blessing) on the prophet of Allah then he used to sleep in the nights. The Sheikh then explained the details of the endeavours of Sheikh Bakhtiar Kaki that he could not sleep for a period of 20 years in the worship of Allah and did not touch his body with the earthly soil. The Sheikh said, " The sleep is illegal for a Darwesh person."

One day Shams Dabir come there with a copy of book ***Mufasil*** and asked his permission to read it and Sheikh asked him to sit and read the book. Shams Dabir began reading it and Sheikh began to explain its meaning and at some places he has corrected its details which were written in the book. Due to this kindness of Sheikh, Shams Dabir was very happy in this matter and Sheikh Islam asked him what is your requirement? And he said " His mother, who is very old and weak and he is taking care of her and facing financial problem." So Sheikh asked him " To go and bring the amount of thanks and he left from the place and at that time he was brought 50

Chital coins with him there and Sheikh asked him to distribute among all persons. Somebody got one and some person was getting two Chital and Sheikh gave me four Chital by his hand to me. After this Sheikh recited the verse (Sura) Fatiha from Quran. After this event, there was great progress and development with Shams Dabir and in a few days he was become the advisor of Sultan Ghyasuddin Balbon of Delhi Kingdom and in his house, there were too many new and great changes were coming over there.

The 15th Shawwal 655 Hegira year

The Darweshi (mysticism) and estate (Jagir)

Today I was sanctified to touch the feet of the Sheikh and Sheikh of Islam was sitting there and the ruler of Ayodhan was sent the title deed of estate of two villages and 200 silver Tinka with his employees and he asked them to present these things in the service of Sheikh and Sheikh asked the employees to sit there so they all sat there and presented all things in the service of Sheikh and Sheikh of Islam smiled and told them that " Till date he did not accept all these things and also it was not the practice of our Sufi masters (Khajagan) who were passed away from the world. So take back all these things as there are many other people are there who are in need of all these things so give them."

After this Sheikh of Islam told one story which is connected with the above event. " Once Sultan Mahmood was sent through Ghasasuddin Balbon the title deed of the estate of four villages and along with the money to him in Multan. The title deed of the estate of four villages sent for him and the money was sent for the expenditure of the Darwesh persons there. But he refused to accept the same." Upon saying this Sheikh of Islam began weeping and he said: " When we accept all these things, then who will tell them as the Darwesh persons and then we will be included among the people of the wealth." Then he told the employees of the ruler of Ayodhan to take back all these things and give to some other needy persons.

After this Sheikh told "He was present in the service of Sheikh Bakhtiar Kaki then the minister Shamsuddin Anarallah Burhana come there with army of the king and he said " The Sultan was sent title deed of an estate of 6 villages and some other things as presents in your service " and Sheikh was smiling and said " If our Sufi masters (Khajagan) were accepted all these things then there was no objection from our side. But they did not follow this custom in this matter so we will not go against their customs and tradition, then how we will face them on the day of the judgement?."

The Good manners

After this the discussion continued further about the Hadith (sayings of the prophet) from the book ***Musharaq al-Anwar*** and he said all Hadiths (sayings of the prophet) which are recorded in this book are true. One pious person reported one reference from Moulana Raziuddin that when he will face any difficulty about any

Hadith (saying of the holy prophet) and in that case if he will face any problem with the people, then he will use to see the prophet in the dream and then he will use to make corrections if any in that Hadith (saying of the prophet). After this Sheikh said, " Allah's last prophet once want to pray, but at that time nobody was not there except Hazrat Abdullah bin Abbas. So prophet caught his hand and brought him in line with him. But when the prayer was started Abdullah bin Abbas went on his backside due to his respect and honour. The prophet was broken, his intention of the prayer and took him in line with him. But he again went back side of the prophet of Allah. This event happened three or four times. At the last prophet of Allah asked Abdullah bin Abbas, why he went in the backside of him.? So he said, " What is his ability that he should stand with the prophet of Allah?." The prophet liked his too much manner of the respect and honour and he was praying in his favour which is as follows

" Oh: Allah to allow him the wisdom of the religion."

The revelation and miracles

After the above topic the discussion about this revelation and miracles was started. He said " The miracles should not be revealed and this is the work of persons as per courage with them. The great Mashaiq (learned persons) persons were not given importance to this. So it is compulsory for one who knows this so, then he should think as it is nothing in this matter and Sheikh said " One day Khaja Hasan Noori went at the bank of the Tigris (Dajla) river. One fisherman was set, his net there. Khaja Hasan Nori said, " If there is a miracle to him then, this time, there will be the catch of fish of 100 kilograms in weight." The news of this event was known to Junaid of Baghdad. So he said, " If possible there will be the catch of the snake in the net and who will bite him so that he will be killed there and he will be martyred in this way." Now nobody knows what was happening to Khaja Hasan Noori in this matter.? In this connection, Sheikh continued the discussion further and he said: " Sheikh Saduddin Hamuya says to disclose the miracle is like to leave obligation." On this subject, Shaikh said, "Brother Saduddin says the ruler of his city did not have a devotion to him. One day he was passed from his door. He sends a messenger to his house and asked him to bring the Sufi person out of his house so that he can see him. The messenger comes into his house and he explained all matter to him. But he was not given any importance in this matter and continued his worship. So for this reason, the messenger went back to the ruler and told him all details. So the ruler comes inside of his house and saw him. When he saw this he was standing there and welcome him and, at last, both of them sat in one place. He asked the servant to bring an apple for him. He cut the apple and presented to the ruler and he also ate the apple. On the tray, there was one another big apple was there so the ruler thought that if the Sheikh has pious of heart then he will present that big apple to him. Upon this thought in the heart of the ruler then he took the apple in his hand and told the ruler that once he was in travelling and in one city he saw many persons were there in one place. Among those persons, one man was there who was sitting

there and who was watching the show. The showman was given one ring to one person among the gathering and asked the donkey to find out the person who is having the ring with him and he was by covering the donkey's eye with a bandage of cloth so that he could not able to see anybody. So the donkey began his search by smell every person and, at last, he went near the person by his smell, and he was stopped there who was having a ring with him and he showman was collected ring from him. In short, of explaining the above story what he wants to say in this matter that If he would say anything about miracles and revelation then his status and position will become same of the donkey. If he will not say in this matter, then you will think this Darwesh do not have Safa (cleanliness) of the heart. Upon saying this, he put the big apple before the ruler."

Then Sheikh of Islam began weeping and he said " The pious persons should used to keep secrets and they did not disclose themselves and not to show their miracles before anybody. The Sheikh was saying about these benefits and the prayer call was heard and Sheikh becomes busy in the prayer and the persons left from the meeting place.

The 20th Shawwal 655 Hegira year

The miracles

Today I was sanctified to touch the feet of the Sheikh. Sheikh Bederudden Ghaznavi and other persons were present at the meeting place. There was a discussion about the justice of Hazrat Umar Farooq (R.A.) was in progress and Sheikh said " When he become a Muslim, he took the sword with him and took Hazrat Bilal and asked to go on the top of the minaret and to shout the prayer call (Azan) from there. "So the prayer call (Azan) was performed from there. Due to prayer call (Azan) which caused a panic (Tehlaka) among non-believers of Makkah and they come to know that today Hazrat Umar became Muslim. They said that now it is not possible for them for the success of their planning and acts.

Then he said that "Once Hazrat Umar Bin Qattab was passing from one way and one butter milk selling old woman was weeping there on the way.She told him, " Whether it is legal in your ruling period that the earth should drink her buttermilk.?" So then he said "Oh earth to give back buttermilk of the old woman otherwise he will beat you with this whip?." Still, this matter was being told by him, then all buttermilk was coming out of the earth at that time and which was collected by the buttermilk selling woman. Then he said "One time Hazrat Umar Bin Qattab was sewing his dress in the courtyard and his back was towards the sun. When there was an effect of the heat of the sunlight, then, he was looking at the sun with a look of anger. There was a command to the angels to take out light from the sun. When the light was taken out of the sun so there was prevailed darkness in the whole world. The prophet due to sadness told that "Perhaps there was happening the day of resurrection, so for this reason the light was taken out from the sun. During this time angel Gabriel came over there and he told the prophet that the day of the

resurrection did not happen. But due to sunlight, there was heat on the back of Hazrat Umar Bin Qattab so he was looking at the sun with anger. So from that time we have taken out the light from the sun. The prophet of Allah called Hazrat Umar Bin Qattab and recommended for forgiveness in the matter. Hazrat Umar Bin Qattab told him " Oh prophet of Allah, I have looked at the sun with an anger, but now I have forgiven the sun so, then immediately the light was given back to the sun and it was becoming bright as before.

Then he said " once he sent a message to the Qaiser of Rome that why he did not pay the amount of tribute to Madina.?. He was excused in this matter and said that if the messengers upon the visit of Madina if, it is found eligible then he will send the tribute amount to Madina, otherwise he will not pay the amount of the tribute. When the messengers of the Qaiser of Rome were reached to Madina and visited the house of Hazrat Umar Bin Qattab and they have asked there where he was going.? When they have reached in the graveyard in which he was stitching his dress there. They said Salam to him and he was able to know due to purity of heart and asked of them whether they have brought the amount of tribute there.?. But they said that "They will not pay the amount." There was kept a whip there on the earth and he collected it in his hand and told them that "Oh messengers I was being defeated the Qaiser of Rome. So for this reason, due to fear the messengers left from there.

On the way they came to know that the Qaiser of Rome was sitting on his throne in his royal court and he was conducting the general court session there, then suddenly the wall of the court of the king was shattered and one hand with a whip was appearing there and due to this reason the head of the Qaiser of Rome was cut and fallen on the floor in the royal court hall. The condition which was seen by the messengers in Madina was explained in the Rome so there came the huge amount of tribute to Madina and there was no limit on it and many thousand infidels person accepted the religion of the Islam.

The 21st Shawwal of 655 Hegira year

The parting of the world

Today I was sanctified to touch the feet of the Sheikh. The discussion was in progress about leaving the world and Sheikh said " Once one pious person laid his prayer mat on the water and after prayer, he said, " Allah's prophet Khizer (name of a prophet immortalized by the fountain of life) is committing a mortal sin, so enable him repentance in this matter." Prophet Khizer (name of a prophet immortalized by the fountain) come there immediately and said him, " Oh: holy person what he was done show him? So that he can repent in this matter and ask forgiveness with Allah." He said " He was planted one tree in such a jungle and he was sitting there under the tree's shade and take a rest there. His claim in this matter is that it was done for the sake of Allah." So prophet Khizer (A.S.) was accepted his mistake and repented in this matter."

Upon this that pious person was told prophet Khizer (A.S.) about the realities of the leaving of the world " It should be like this and he explained further in this matter that he would like this and if he will be given the world and if there will be promise in this matter that there will be no accountability with him then he will not accept this. If he will be asked to accept the world otherwise he will be put into the hell, then he will prefer the second thing and he will not accept the world. Prophet Khizer (A.S.) asked what is the reason for such no concern in this matter.? He said " In the world there is an anger which was expressed by Allah. So the thing for which Allah is an enemy to it, so he also an enemy of it."

The engrossment in the invocation of Allah (Zikar)

Then the discussion was commenced that in all conditions Zikar (invocation of Allah) should be continued and Sheikh said "One person asked with a great pious person that when he will be engaged in Zikar (invocation of Allah) then he should remember him there. The Derwish said " It is a sad time that when there is the invocation of Allah, then at that time there will be thought about him."

The wisdom and knowledge

Then a discussion about the wisdom and knowledge was started. The book of *Mufasil was* kept there and Sheikh said " There are two favours of Allah which were available on the mankind. One is the manifest (Zaheri) is descending on the prophets and other is the innermost which is wisdom. Because if one man who is the learned person, but he does not have wisdom, then that knowledge which he is having with him is not at all beneficial to him. In this connection Sheikh said " He was seen in the book *Asar Taibin* in which it was written that Whatever descending on prophet Adam (A.S.) is the knowledge of existing things and about this it is mentioned in the Quran ٱلْمَلَٰٓئِكَةِ عَلَى عَرَضَهُمْ ثُمَّ لَّهَا ٱلْأَسْمَآءَ ءادَمَ وَعَلَّمَ "And He taught Adam all the names, then showed them to the angels (2-31)." Prophet Adam (A.S.) was surprised to whom he should select. But at last, he has selected the wisdom and he said with the wisdom there will be knowledge. In this connection, Sheikh said the story " There was an instruction for prophet Sulaiman (A.S.) in the holy book that the lovers and pious persons should be careful in the four parts of the day. In the first part, they should do hymn of Allah and during the prayer time they should be not be careless from beginning to the ending. In the second part, they should think towards them that in which types of sins in which they are involved, what is they are eating and in which work they is engaged. In the third part, they should sit and mingle with their brother and if he will find his any mistake and did not disclose it to other people. In the fourth part when not to eat and then do not sleep and do worship and should do good deeds and do not mingle in the company of the bad persons. "

After this Sheikh said " As per reference from the saying of Allah's last prophet that surely the knowledge and wisdom are interconnected with each other. The knowledge is not separate from the wisdom or the wisdom is not separate from the knowledge. So who is superior to the persons.? The persons who know himself and in this way there is the upper hand of the wisdom. In this connection Sheikh said " As per reference from a book ***Tuwariq*** in which Qazi Hameeduddin Nagori wrote

there is a limit to everything and the limit of the worship is wisdom because without the knowledge there is no use of the worship and without wisdom the knowledge will become a headache and on the day of judgement this will be become a matter of objection. When Imam Abu Hanifa was asked for the reason of solving 1,000 problems from each verse and each Hadith (sayings of the prophet) of the prophet. Then Imam said, "His wisdom helps him in this matter." If the wisdom is not there then he should not solve any issue of the Islamic law". Sheikh of Islam said " The wisdom is more virtuous than all other things. If there will be no wisdom, then there will no knowledge of Allah (Marafat). Upon this discussion, there was shouting of a prayer call (Azan) so Sheikh began his prayer, and for this reason, I left from the meeting place.

The 25th Zeqada 655 Hegira year

The Knowledge and wisdom

Today I was sanctified to touch the feet of the Sheikh. Then the discussion about the knowledge and wisdom was started and Sheikh said "The knowledge is superior and important among all worships of fast keeping, prayer and Hajj pilgrimage, with Allah. Upon this Sheikh of Islam began weeping and he said " The knowledge is that thing which is not known by the person of the world and asceticism (Zuhad) is such thing which is not known by the ascetic (Zahed) person and the work is out for two of them. So that a courageous person should overlook these two matters.

Then Sheikh told "If the people know the importance of the knowledge then they will leave all their things and engage in it to get it and the knowledge is like a cloud which will not descend other than mercy and those who will share it will be free from the sins."

In this connection Sheikh said " One day he and Jalaluddin Tabrizi were sitting at one place and we were discussing about the knowledge is like a pure glass lantern in which there is a lighted lamp and with its light all of the world of the mankind (Nasut) and the world of angels (Malakut) are shining so one who ever will be engaged in the knowledge and, then he will not face the darkness and in his body there he will be benefitted of the splendour all worlds will be there."

In this connection, Sheikh said " The learned persons are careless from the knowledge. They have made the world as their own Qibla (direction in which Muslims turn in prayer) and they are thinking the Islamic law (Shariah) as a play with them. The sheikh began weeping and he said now there is no remaining of the power and blessing.

Upon this Sheikh of Islam began weeping and he said " In the book it is mentioned that on the day of the judgement the reformers and the learned persons

those who were used to busy with the people of the world and who do not have done their designated work and so for them there will command of Allah to send them into the hell. The angels of punishments will be given the command to put chains on the fire upon their necks and to take them to the hell.

Again Sheikh said " The persons of knowledge which are mentioned above are those people with the knowledge who will show piety and innermost but they did not act upon the knowledge and while putting up lame excuses and they used to earn the wealth of the world. After this Sheikh said " Qazi Hameeduddin Nagori wrote in his book ***Rahat al-Arwah*** that if the man will not follow the proud of his knowledge and if he will use it legally then Allah will grant him the right knowledge to distinguish the following things.

1. Right (Haq) and wrong (Batil)
2. Good and bad
3. Legal (Halal) and illegal (Haram)

Then he said "There are many kinds of the wisdom are there. But the name of the person of knowledge is entirely attached to the knowledge. But actually, the learned person (Alim) is such person who knows the knowledge of the prophet of Allah. The link of knowledge of the prophet is in the sky. Because Allah will descend all knowledge through the revelation (Wahi) on the prophet of Allah.

After this, the discussion was started about Marafat (knowledge of Allah) and Sheikh said "The man who does not know himself, then he will be engaged in the lust and greed. So for this reason, one who will know himself, then he did not love others and those who have love of Allah, if there will be 10,000 world before him, then he will not look at them. Then Sheikh looked at me and he said " The people of Marafat (knowledge of Allah) are such persons when there will come there 100,000 angels like Gabriel, Israfil, Michael, who are trusted angels in the court of Allah will bring before them from the Arsh (throne of Allah) to nether regions but they will not take notice of their presence and then they should not think except the knowledge of Allah there and also they should not know about their arrival and departure .If he is against of the above then think him as a false claimant and he does not belong to the category of the people of knowledge of Allah."

In this connection Sheikh said " One day he was present in the service of Sheikh Shabuddin Saherwardi and he said " When Allah wants to make a person His friend then will open the door of Zikr (invocation of Allah) for him and allot his place in the caravan of the fear and surprise and which is a palace of Allah's magnificence (Azamat) and majesty (Jalal). In this way every person will come under the safety and protection of Allah."

In this connection Sheikh said " One day he was presence in the service of Sheikh of Islam Khaja Moinuddin Sanjari and he said " The people of knowledge of Allah (Marafat) will be available trust to them and that trust available with a religious sanction (Alawi) and fondness and when he will attain such status, then he will not know his own condition and position even if he will be put in the fire." Afterward Sheikh said " The people of the Maraft (knowledge of Allah) should able to claim

of their position, when should able to get benefit the mankind from the gains of their Marafat (knowledge of Allah) and to defeat the persons who claim for the love."

After, this Sheikh he said "About the details of the daily recital and practices of Sheikh Jalaluddin Tabrizi. At the time of his death one disciple was present there who saw Sheikh in the smiling condition at that time, so he asked with him in this matter " Oh : master, he is going to leave the world for ever and there is no sadness on his face but instead of grief he is smiling at this time. He said " This is the identity of those persons who know Allah. "

Then Sheikh said " He was heard from the Sheikh of Islam Khaja Bakhtiar Kaki that to give the water of Fiker (thinking) to the tree of the wisdom so that it will not dry but there should be growth and development of it. To give water of ignorance to the tree of carelessness so that its roots will not develop. The tree of repentance will grow in the water of regret
(Nidamat) and it will develop well with it. The tree of love will grow with water of the agreement (Muwaqfat).

In this connection Sheikh said" It is mentioned in the events of Khaja Moinuddin Sanjari that on the night of his death he was seen the Allah's last prophet in his dream many times. The prophet said, " Allah's friend Moinuddin is coming there and we have arrived to welcome him." And he was dying and upon his death it was written on his forehead which is as follows.

" The friend of Allah died in the love of Allah." فِی حُبِّ اللهِ حَبِیبُ اللهِ مَاتَ

When the Sheikh's discussion was reaching up to here, then there was shouting of prayer call (Azan) and Sheikh started the prayer so myself and all other persons left from the meeting place.

The 12th Zeqad 655 Hegira year

The importance of leaving the world

Today I was sanctified to touch the feet of the Sheikh. Moulana Baderuddin Ghaznavi, Jamaluddin Hansavi and other persons were present there in the meeting place. There was a discussion in progress about leaving the world and Sheikh said "Since the time of creation of the world by Allah and due to enmity Allah never looked at it." And during this time Sheikh said " Hazrat Ali Ben Abu Taleb (R.A.) says he has fear from two things. One from the desire of long expectations (Amal). Second the world and to follow the desires of the soul. Because the soul keeps the man away from the invocation of Allah and the desires of long expectations will forget the man from the other world. The Sheikh said: " There was a pious person in Ghazni. He asked with him there is the world which we are facing on the back side of us and the other world's mouth is on our front side so which thing we should like?" And he said " To like the other world and try to make it better because on the day judgement such endeavours will help us. To perform the works which are

possible today and for the tomorrow, there will be no chance at all for such works ".

In this connection Sheikh told the following story " Khaja Abdullah Sahil Tastri was distributed all wealth and property on the way of Allah. So the family members were objected to him in this matter and were asked him to have retained something and some money for meeting their expenditure. But Khaja told them " He do not care in this matter." In this discussion Sheikh said " In the book ***Asra-al Arifin*** in which it was written by Khaja Yahia Maaz Razi which he was reading that when the wisdom will be sent down from the sky and which will not reside in every heart.The wisdom will be away from the following persons who are suffering in any one of the following diseases."

1. The greed of the world
2. Thinking for the tomorrow
3. Jealousy and greed with the Muslims
4. Love for the dignity and status

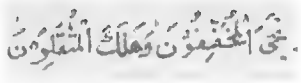
Then Sheikh said "He was sitting somewhere with brother Bahuddin Zikeria and there the discussion was started on Zuhad (asceticism) and he said Zuhad and Darweshi (mysticism) is the name of three things. If these three things are available there to any person then the such person will be called ascetic (Zuhad).

1. To know the identification of the world and leave it.
2. To do service of Allah and to bear it in mind.
3. To desire the other world and to demand for it.

After this Sheikh said " As per reference from our Sufi master Khaja Fazil Ben Ayaz that on the day of judgement the world will come there with her nice decoration and will say " Oh: my Lord make her personality suitable for any of his slaves. " Upon this, Allah will tell her, " He do not like her and also those who follow you." At that time, the world becomes shattered into pieces. Then Sheikh looks at me and said "To leave the world so that on the day of judgement he will be free from the hell."

Then he said " From the presents and from the conquests and other sources, he used to get huge money and if he will deposit these amounts then it will become a great treasury but he used to spend all money on the way Allah."

In this connection he said " Khaja Moudoud Chisti was mentioned one reference from the book ***Sharah Auliya*** that all harm (illegal) and evil things were gathered in one building and its key is the world. Those people who are wise, and far-sighted never going near that key and the building. The book of exegesis of Imam Zahid was kept before Sheikh and in that book there was one tradition was mentioned and its translation and its interpretation is as follows.


نجى المخفون وهلك المثقلون.

" The insignificant persons were becoming successful and get in the way and the persons with heavy load were killed there."

After this discussion his saying was started about the greatness of Allah and Sheikh said " Allah is venerable from all things. When all world knows about this thing, then why the worldly people are away from grace (Nemat) by it. Why the man will not spend the life in thinking (Fiker) and Zikr (invocation of Allah) and Sheikh said " There are such persons are there when they hear the name of their friend and then they will sacrifice all their wealth and lives for for him. So as per reference from the book ***Israr Taibin*** in which it is mentioned that there was one Darwish, who was settled down in one house in the jungle and he used to live there. He was standing there in the world of thinking (Fiker) for a period of sixty years. There comes a divine call in which it was heard " Ya Allah''. When the Darwesh heard his friend's name, then he shouted a slogan and died immediately there."

In this connection Sheikh said " If the person of Saluk (mystic initiate) is away from the Zikr (invocation of Allah) then at that time they used to say they are dead persons. If we are living then Zikr (invocation of Allah) will not be away from us." At that time Sheikh said " In Baghdad there was one pious person who use to reside there and his daily recital and practice for Zikr (invocation of Allah) was about 1000 times daily basis. And one day he could not continue his daily recital and for this reason there was one divine call in which it was told him that such and such person was dying. When the people heard this divine call then they went to see that person at his house and they find the pious person was living. So they were surprised at this matter and regretted with him for their misunderstanding. That pious person smiled and said " You all right and you have followed the divine call. As his one day's daily recital was neglected by him so for this reason it was announced by the divine authority that he was dying."

In this connection Sheikh said " To have Zikr (invocation of Allah) on the tongue is the sign of a man of Eman (faith) and it will keep a man from the hypocrisy (Nefaq) and also it is a like fortification which keep him away from the Satan and safety from the fire of the hell."

After this Sheikh said " As per reference from the book ***Sharah Mashaiq*** in which it was written that when the Muslim (Momen) will open the tongue with Zikr (invocation of Allah) then at that time there will be heard a divine call in which it will be said " To stand and celebrate it as Allah was forgiven his sins."

Then Sheikh said " When he was in Swistan and he saw a Darwesh person who standing there in Suker (intoxication) condition and he never talks except Zikar (invocation of Allah). So if in Zikar (invocation of Allah) one who will get this felicity permanently then it is compulsory for him that he should day and night while sitting, standing and sleeping with ablution or without ablution in his all conditions except the time of natural calls and he should not neglect Zikar (invocation of Allah).

In this connection, Sheikh said " There was one pious person who used to help the persons to solve the problem in the Hadiths (sayings of the prophet). One day there was a discussion about the comb. He said " To combing is the Sunnah of the practice of the prophet of Islam, and also, it was the Sunnah of the (practice) other holy prophets. He said " One who will comb his beard in the night, then Allah will

not put him in the problem of Faqr (indigence). There will be a reward of the freeing 1000 slaves in lieu of each hair of the beard and the equal numbers of his sins will be decreased. If the people will know the benefits of combing then they will leave other worships and adopt this worship."

Again Sheikh said " One comb should not be used by the two persons. And this matter will put differences among these two persons. Then Sheikh said " During the time of the prophet one woman gave the birth of the two babies and who were born jointly. The relatives of the women were asked the prophet, how to separate the newly born babies. At that time, the angel Gabriel came over there and he told " Oh: prophet of Allah to order them to comb the babies with one comb, then they will be separated." So it was done in this way and in a few days, the babies were separated.

After this the discussion was started about the congregational prayer and the Sheikh was given this instruction, strictly " If there were two persons available then the congregational prayer should be performed. But there is no instruction about the congregational prayer of two persons, but there will be a reward available for it for the congregational prayer."

After Sheikh told the story " Once he was travelling towards Lahore and he has met there one person of grace and he said with Zikr (invocation of Allah) there will available the following six things.

1. The person will be reached in such condition in which he will think that Allah can see his heart.
2. Allah will keep him away from the sins. The person who didn't leave sins at the time of Zikr (invocation of Allah) then it is a sign that Allah kept him away from him.
3. The person who will be busy in the Zikr (invocation of Allah) too much then the friendship of Allah will be firmed in the heart of that person.
4. The person who does more Zikar (invocation of Allah) then Allah will keep him as his dear one.
5. With the Zikr (invocation of Allah) one should be free from the evils of the Jinns.
6. In his grave, Allah will become his friend.

In this connection he said " No Zikr (invocation of Allah) is equal to the reading of the holy Quran. So it should read it and as its reward is more than other worships.

The excellence of Sura (chapter) Mulk

After this Sheikh said " He was heard with the tongue of the Sheikh of Islam Bakhtiar Kaki that in the sayings of the prophet of Allah it is mentioned that the name of Surah (chapter) Mulak in the Taurah and it is mentioned as Masur and in Persian it is mentioned as Masura. This verse keeps us from the punishment of the grave. He said again " In sayings of the prophet of Allah it is mentioned about Sura (chapter) Yasin that one who reads this Sura (chapter) then he will get the reward of such a person who will get the night of power."

The excellence of Zikr (invocation of Allah)

Then Sheikh said " There was one pious person in Baghdad who used to say too much Allah Allah. One day he was passing on the way. One wooden stick was fallen on his head and his head was broken and there a was discharged of the blood started from there. In this matter it is noted to hear that in each and every drop of blood, which was falling on the ground and from which the Naqsh (painting) of Allah was formed there. This event is right because those who will die in such work, then he will face such result in this matter."

The excellence of the supplication

After the above topic, the discussion was started about the prayer (supplication) and the Sheikh said: " He was reading in the book ***Fatwa Kubra*** in which Abu Harare says " ***Lesa Shai Akbar Enda Laha Min Duwa*** (لَيْسَ شَيْءٌ أَكْبَرُ عِنْدَ اللهِ مِنَ الدُّعَاءِ)". What it means to Allah, nothing is more important than supplication (prayer). Then the Sheikh said " Sheikh of Islam Moinuddin Sanjari says one tradition from Khaja Usman Haruni that in the book of ***Quwat al-Quloob*** it is mentioned, " Inal Laha Yahubul Muslimin Fe Duwa (إِنَّ اللهَ يُحِبُّ الْمُسْلِمِينَ فِي الدُّعَاءِ) and its meaning and interpretation is that Allah keeps Muslims as his friends at the time of prayer."

After this the Shaikh said "Once he and brother Bahuddin Zikeria Multani were in one place and at that time there came one pious person and the discussion about the supplication was started between three of us. That pious person said if any person will not take care of the following four things, then Allah will also keep him away from the following four things.

1. Zakat (religious tax)
2. Sadqa (alms) and sacrifice
3. Salah (prayer)
4. Duwa (supplication)

There will be no wealth due to avoiding of the Zakat (religious tax).
There will be no comfort due to avoiding of the alms (Sadqa) and sacrifice.
There will be seized of the faith (Eman) by avoiding the prayer (Salah) at the time of death.
There will no acceptance of the supplications of Allah one who avoids of Dua (supplication).

The daily recital (Wazifa) for the safety

After the above topic the Sheikh said " In Baghdad, one pious person was kept before the tiger so that it can kill him. But he was lying there for a period of seven

days, but the tiger could not do any harm to him. His safety was possible with him due to the keeping of him the great name of Allah which is as follows.



Ya Daim bila fanai wa ya Qaim bila zawal wa ya Amir bila wa Wazir

Upon this Sheikh began weeping and he said " His enemy is his soul of Ammara (one's baser self) and Iblis Lain (Satan)." During the period Azan prayer called was heard so the Sheikh started Salah (prayer) so all others and myself left the meeting place.

The second Zil Hajj 655 Hegira year

The Excellence of acts and recitals of the month of Zil-Hajj

Today I was sanctified to touch the feet of the Sheikh. There was a discussion about the excellence of the month of Zil-Hajj. The Sheikh said " In the Aurad (daily round of prayer formulas) of Sheikh of Islam Bakhtiar Kaki it is mentioned one tradition of the prophet with reference from Abu Huraira that to pray Salah (prayer) of two Rakat (one rakat = one set of standing, genuflexion and prostration in prayer) in the first night of Zil Hajj. In the first Rakat after Sura (chapter) Fateha to recite three times three verses from Sura (chapter) Inam. In the second Rakat after Sura (chapter) Fateha to recite one time Sura (chapter) Qul or Sura Karfiroon. For this Allah will order the reward of Hajj and which will be written in his record of deeds."

After this Sheikh of Islam said " One young man was died who was sinful (Fasiq). Who was a great sinner and bad character man. So the people began to think about his position in the darkness of the narrowed grave. In those days he came in the dream of a pious person. And he was asked how Allah treated with him.? He replied " When the people left him after his burial in the grave, then the angels of the punishment came there with their things to punish him, but immediately the command of Allah was received there in which it was told " We have forgiven and awarded him the paradise. He is one among of Us". The angels stopped their punishment there and they said " This man was a great sinner and wrongdoer person. So what good deed he was done by him for which he was forgiven him and he was awarded the paradise." They were received reply " The reality is the same which you say, but one year in the first of night of the month of Zil-Hajj, he was performed Salah of two Rakat (one rakat = one set of standing, genuflexion and prostration in prayer) so for this reason We have forgiven all his sins."

After this, in this connection he said " As per reference from Wahab Bin Munba that Allah was sent present to prophet Mosa (A.S.). The angel Gabriel was brought those present and said to prophet Mosa (A.S) " Oh: Mosa the person who will read

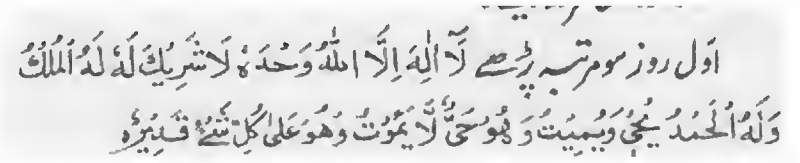
the following Kalamat (phrases) during the first ten days in the month of Zil Hajj then he will be eligible for the following rewards in this matter.

1. The reward of reading of the holy book *Taurah* for 12,000 times.
2. The reward of 12,000 deeds will be recorded in his record of the deeds.
3. 12,000 sins will be removed from his record of the deeds.
4. 1,000 angels will pray for him.
5. His deeds will be declared as superior deeds of the world.

Then the Sheikh said " He was seen in the book of ***Awarif al-Mawarif*** which was written by Shaikh of Islam Shahabuddin Suherwardi as per the reference of Abul Lais Samerqandi that these phrases (Kalamat) were also sent down in the *New Testament* (Injil) and due to its blessing even a blind person can see the falling of the light from the sky. Upon this Sheikh of Islam said, " Those who will pay respect and honour these phrases, then he can see its effects by the grace of Allah."

First day

To recite this phrase of declaration of the oneness of Allah (Kalim-al-Tauhid) one hundred times.

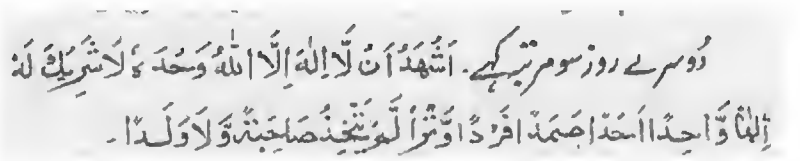


"La Ilaha Illallaho Wahdahu la Sharika Lahu Lahul Mulko wa Lahu Hamdo Yohyi wa Yumito bi Yedihil Khairo wa Huwa ala Kulle Shai-in-Quadeer."

(There is no God but Allah; He is One; He has no Partner; His is the Kingdom (of the whole Universe). To Him is due all Praise; He gives life and He causes to die. In His Hand is all Good, and He has Power over all things.)

Second day

To recite this phrase one hundred times.



" Ash hadu an La Ilaha Illallaho Wahdahu la Sharika Lahu illa wahidan ahdan samadan afardan wa waterlam yataqazu sahibatan wala waladan."

Third day

To recite this phrase one hundred times.

تیسرے روز پڑھے۔ اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَاشَرِيْكَ لَهٗ اَحَدًا
صَمَدًا لَمْ يَلِدْ وَلَمْ يُوْلَدْ وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ۔

" Ash hadu an La Ilaha Illallaho Wahdahu la Sharika Lahu ahdan samadan alam yalid yalam yulad walam yakun lahu kufan ahad."

Fourth day

To recite this phrase one hundred times.

چوتھے روز سو مرتبہ پڑھے۔ اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَاشَرِيْكَ
لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِيْ وَيُمِيْتُ وَهُوَ حَيٌّ لَّا يَمُوْتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلٰى
كُلِّ شَيْءٍ قَدِيْرٌ۔

" Ash hadu an La Ilaha Illallaho Wahdahu la Sharika Lahu lahu mulku walahal hamdu Yohyi wa Yumito wahu haiyu la yumito bidhial khair wahu ala kuli shain qadir."

Fifth day

To recite this phrase one hundred times.

پانچویں روز سو مرتبہ پڑھے۔ حَسْبِيَ اللّٰهُ وَكَفٰى وَسَمِعَ اللّٰهُ لِمَنْ دَعَا وَلَيْسَ
وَرَاءَهُ الْمُنْتَهٰى سُبْحَانَ مَنْ لَّمْ يَزَلْ كَرِيْمًا وَّلَا يَزَالُ رَحِيْمًا۔

" Hasbi Allahu wa kafa wa samah allahu liman duwa wa laisa waru al-munthahu subhana man lum yazilla kariman wala mizalu rahima."

On the sixth day repeat the phrase of the first day and on the seventh day repeat the phrase of the second day. On the eight day repeat the phrase of the third day and on the 9th day repeat the phrase of the fourth day and on the tenth day repeat the phrase of the fifth day.

Then the Sheikh said " During the first ten days of the month of Zil Hajj to pray two Rakat (one rakat = one set of standing, genuflexion and prostration in prayer) of Nafil (supererogatory prayer) after Witar (Some of Hanafis even thought it was obligatory) prayer before sleeping and in each Rakat to recite first Sura (chapter) al-Hamad and then Sura (chapter) Inna Atanak one time, then Allah will give him such a reward which Allah knows well and that person will not die unless he will not see his place in the paradise before his death."

After this, on this topic the Sheikh of Islam continued his discussion further that upon seeing Sheikh Saaduddin Hamuya in his dream and he asked him " How Allah

was treated by him? He said " Allah was forgiven him and for each and every obedience he was rewarded him as per its value, but the reward of two Rakat of supererogatory prayer which he was used to pray for the first ten days during the month of Zil Hajj was finding its grant and reward very much and its value is not able to assess."

After that the Sheikh said " In the first ten days in which Thursday and Friday are included so, on these two days to pray supererogatory Salah (prayer) of six Rakat and in every Rakat recite 15 times Sura (chapter) Iqlas after Sura (chapter) al-Hamad. After the prayer recite Darud (blessing of the prophet) and recite the following supplication.

لَا إِلٰهَ إِلَّا اللّٰهُ الْمَلِكُ الْحَقُّ الْمُبِيْنُ.

" La Ilaha Illallaho Mulk Haqul Mubin", and for this Allah will reward him very much and its value is not able to assess and its certain value of description is mentioned as follows.

1.The Thawab (reward) of 24,000 prophets.

2.Till the end of next year, no sin will not be recorded in his record of the deeds.

After this Sheikh said "Among his friends there was one person who was a pious person and great worshipper and he was among the persons of grace and who used to pray this Salah (prayer). Upon his death, I asked him " How Allah treated with him.? Then he said that " He was seen in the Aurad (daily round of prayer formulas) of Sheikh Moinuddin Sanjari that as per saying of the prophet one who will read the Sura (chapter) al-Fajar during the first ten days of the month of Zil Hajj then Allah will protect him from the fire of the hell."

In this connection, the Sheikh said " Upon the death of Sheikh of Islam Khaja Moinuddin Sanjari was seen in the dream and in which he was, said " The following procedures were completed well by the grace of Allah.

1.Death

2.Grave

3.Munkir and Nakir (names of two angels cross-questioning the dead in the grave)

When he was reached under the Arsh (throne) and he went down in the prostration there and he was heard a divine call in which it was said " Moinuddin raised his head and explain why he is so afraid.? " He replied, " Due to His fear of willy-nilly as He is The Compeller (Al-Jabbar) and The Dominant (Al-Qahrar)." And he heard a divine call again in which it was said " One who will busy in Our work then We will also busy in the work for him.Those who used to read Sura (chapter) al-Fajr in the month of Zil-Hajj then he should be not worrying with fear and anxiety. Go, you are forgiven "

After this Sheikh said " The prophet said one who will pray six Rakat (one Rakat = one set of standing, genuflexion and prostration in prayer) of supererogatory prayer in the following method, then he will get such a reward for which even the all mankind will try together to describe its value but it will not be possible for them in this matter."

1.In the first Rakat after Sura (chapter) al-Hamad recites one time Sura (chapter) Ayat al-Kursri.
2. In the second Rakat recite one, time Sura (chapter) Lelalaf.
3. In the third Rakat recite one time Sura (chapter) Iqlas.
4. In the third Rakat recite one time Sura (chapter) Izaja.

After this Sheikh said " One who will pray two Rakats during the night of Arfa (major Hajj day) of Zil Hajj month with 100 times Sura (chapter) Ayat al-Kursi after Sura (chapter) al-Hamad then Allah will recompense him the Thawab (reward) of 1000 Hajjs."

After this the Sheikh said " Once he was Mutakaf (secluding oneself for prayers) in the mausoleum of Sheikh of Islam Khaja Moinuddin Sanjari and at that time the month of Zil Hajj was started. On the night of Arafa (major Hajj day) he was praying and sat near the mausoleum and commenced reading of the holy book Quran. Some portion of the night was passed. He was reached reading the 15th part of the book, but due to a mistake in reading the Quran, he could not read any Huraf (letter of the alphabet) of Sura (chapter) of Mariam or Sura (chapter) Kahaf by his tongue. So there was a call from the mausoleum of the master (Maqdum) to read the missing Huraf (letter of the alphabet) so he was reading the same. And he was heard a call again in which it was said " He is well reading the holy book Quran and the son of Khalaf (successor) should possess such quality with him." When reading the whole book of Quran was completed, then he was put his head over the footed side of the grave and began weeping and he said " He do not know in which group his name will be added.?" And he was a hearing, call in which it said " Moulana one who will pray the above prayer, then surely he will belong to the people of the paradise." So I kissed the grave and thought I, have posses something so I was satisfied in this matter.

After this Sheikh said " One who will pray of four Rakat of supererogatory prayer (one Rakat = one set of standing, genuflexion and prostration in prayer) on the day of Arafa (major Hajj day) during Zuhar (after noon) prayer and Asar (evening) prayer time and he should recite 50 times Sura (chapter) Iqlas after Sura (chapter) al-Hamad then his supplication will be accepted by Allah."

After this Sheikh said " To recite this supplication, one hundred times.

بِسْمِ اللهِ مَاشَآءَ اللهُ لَا
يُؤْتِ الْخَيْرَ اِلَّا اللهُ مَاشَاءَ اَلْخَيْرُ كُلُّهٗ بِيَدِ اللهِ بِسْمِ اللهِ مَاشَاءَ اللهُ لَا
يَصْرِفُ السُّوْءَ اِلَّا اللهُ بِسْمِ اللهِ مَاشَاءَ اللهُ مَابِنَا مِنْ نِّعْمَةٍ فَمِنَ اللهِ بِسْمِ
اللهِ مَاشَآءَ اللهُ لَا قُوَّةَ اِلَّا بِاللهِ

" Bismillahu masha allahu la yuwait khair illa masha allah kahir kullahu be yadi llahi bis millahi masha allah la ya yasrafu alsua illahu bimilla masaha allah ma bina min nemate famin laha bis milah masha allah lahul quwata illa billa."

In this, matter, there is available one reference in which it is mentioned that Allah's last prophet said "One who will recite these phrases before the sun sets time, then Allah will address that person and say "Oh My person he made Him happy so he can ask whatever need from Him". The person who recited these phrases during the time of sleeping and at the time of waking up, then he will be free from the Satan and all calamities will be away from him."

After this Sheikh said "To pray Salah (prayer) of 12 Rakat (one Rakat = one set of standing, genuflexion and prostration in prayer) in the night of the Eid al-Azha. In every Rakat recite five times Sura (chapter) Iqlas after Sura (chapter) al-Hamad and for which there is a great reward from Allah for him.

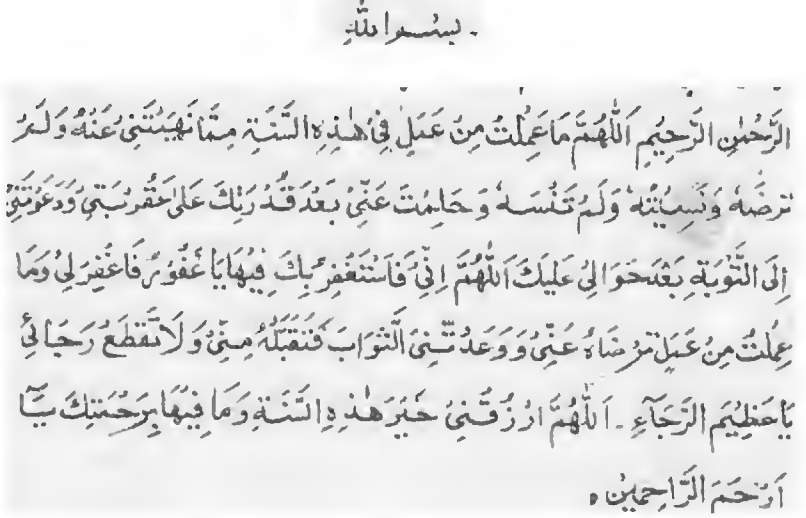
After this, the Sheikh said "After the sermon of Eid al Azha one should pray Salah (prayer) as follows. In the first Rakat recite Sura (chapter) Alam Nashara one time after Sura (chapter) al-Hamad. In the second Rakat recite Sura (chapter) Al-Murasalt one time after Sura (chapter) al-Hamad. In the third Rakat recite Sura (chapter) al-Zuha one time after Sura (chapter) al-Hamad. In the fourth Rakat recite Sura (chapter) Iqlas one time after Sura (chapter) al-Hamad.

Then Sheikh said " In Auward (daily round of prayer formulas) of Sheikh of Islam it is available one tradition of the prophet, which says " One who will return back to his house from Eid al-Azha prayer then he should pray two Rakat of prayer as follows.

In every Rakat, he should recite five times Sura (chapter) al-Mursalat after Sura (chapter) al-Hamad. For this, he will get of Thawab (reward) of the following things.

1.Hajj.
2.Umra.
3.The supplication of the prayer during circumambulation.
4.There will be an increase in his wealth.

After this Sheikh said " He was seen in Aurad (daily round of prayer formulas) of the Sheikh Usman Haruni in which it was written that one who will read the following supplication on the last day of the month of Zil-Hajj, which is also the last day of the year then he will be under the safety and protection of Allah."


بسم الله
الرحمن الرحيم اللهم ما عملت من عمل في هذه السنة مما نهيتني عنه ولم
ترضه ونسيته ولم تنسه وحلمت عني بعد قدرتك على عقوبتي ودعوتني
إلى التوبة بعد تولي عليك اللهم إني فاستغفرك فيها يا غفور فاغفر لي وما
عملت من عمل ترضاه عني ووعدتني الثواب فتقبله مني ولا تقطع رجائي
يا عظيم الرجاء. اللهم ارزقني خير هذه السنة وما فيها برحمتك يا
أرحم الراحمين.

Bismilla ar rahman nir rahim

"Allahuma ma amalatu min amli fi haza sunatehe mimma anhu walam tarzahu wa nasiyatu walam tansau wa hamilat anni ba'da qudratak ala uqubati wa dawatni ela tauba ba hawali ela alaik alahumma inni fastaqferak fiha ya ghafur faghferli wama amilatu min amalin tarzahu anni wa wadatni thawab fataqbal minni wala taqtawu rajai ya azeem ur reja. Allahunna arzaqtani khair hazihe sunate wama feha be rahamatika ya arharmur rahamin."

The Sheikh said " Brother Sheikh Bahuddin Zikeria Multani who was reported one tradition of the holy prophet of Allah and said " Those who will pray two Rakat (one Rakat = one set of standing, genuflexion and prostration in prayer) of Salah (prayer) at the end month of Zil Hajj and should recite some portion from the holy Quran after Sura (chapter) al-Hamad and after completion of the prayer if he read the above supplication then Allah will forgive his sins of one year and also forgiven him. At that time, Azan (prayer call) was started so the Sheikh commenced his prayer so myself and all other persons left from the meeting place.

The 7th Zil Haj 655 Hegira year

The Religion of Imam Abu Hanifa

Today I was sanctified to touch the feet of the Sheikh. There was a discussion about the religion and the Sheikh was started his discussion on this matter, he said " According to ranking and position the details of the religions are as follows.

1.The religion of Imam Abu Hanifa
2.The religion of Imam Shafei
3.The religion of Imam Malik
4.The religion of Imam Hanbal

It is noted that the people should not have kept on doubts in this matter. But they should think that the religion of Imam Abu Hanifa is superior and other religion's position is after this religion. So his religion is best among all other religions.

The Sheikh said " In the book ***Fatwa Zaheeri*** the writer was mentioned in its last chapter about this event that " When Imam Abu Hanifa was performing his last Hajj then he thought that he will not visit this place again. So he was requested the servants of the holy Ka'ba in Makkah to open the doors so that he should go inside of the Holy Kaaba and perform the worship of Allah for one night there. The servants replied him "This will be the new thing there and nobody, has not done this act before him. But due to his higher knowledge and his excellence as all the world will follow him so for this purpose his desire will be fulfilled. " So for this reason the Imam Saheb was allowed to enter into holy Ka'ba. Imam Saheb and his friends stood inside and did intention of two Rakat (one Rakat = one set of standing, genuflexion and prostration in prayer) of prayer and put the left leg on the right leg

and was completed half portion of the Quran and then Imam Saheb put the right leg on the left leg and was completed other half portion of the Quran there. After the prayer, he was starting his supplication which is as follows.

" Oh : Lord of the worlds, the rights of His worship he could not fulfil. Also, he could not recognize Him well as per its requirements. So overlook this humble person's defect in the service." There was a divine call in which it said " Oh : Abu Hanifa he was recognized as well and he was made very much Our service. We forgive him and all persons who will follow him until the day of judgment." Upon saying all these details the Sheikh of Islam said " Due to the grace of Allah he is also a follower Imam Abu Hanifa."

Then the Sheikh said " Imam Ismail Bukhari says as per correct tradition that he was seen Mohammed Bin Hasan Shebani in his dream and was asked of him how Allah was treated with him.? And Imam Mohammed said " Allah forgave him by saying that if He want, then He would punish him?. If in case he will not explain of the knowledge so he was forgiven." Imam Bukhari asked him where is Imam Abu Hanifa?. He said " He was reaching to the lofty station in the other world."

Then the discussion started about the difference in the religions and which is religion is better than others.? The Sheikh was began weeping and said " He could not say the name of the great Imam due to his greatness and his piousness. When his one disciple Imam Shebani used to climb over a camel, then Imam Shafei will act as the rider's attendant. From this event the difference of religion is clear that Imam Shafei was a disciple of Imam Shebani and who was a disciple of Imam Abu Hanifa."

Then Sheikh said " Hameeduddin Nagori and Sheikh Bakhtiar Kaki, Sheikh Jamal Tabrazi, Sheikh Baderuddin Ghaznavi were sitting in Mutakaf (retirement to mosque for continued prayer) in Jamia (grand) mosque of Delhi. All of them determined to complete the daily recitation of two Quran. One night they decided to worship by standing on one leg and it means in the two Rakat of prayer, they will reach the day time and all of them were agreed in this matter. Qazi Hameeduddin acted Imam (leader) of the prayer and others became his followers. In the first Rakat (one Rrakat = one set of standing, genuflexion and prostration in prayer) Qazi Hameedudin recited one Quran and four parts of it and in the second Rakat he recited one Quran and completed the prayer and he said in his supplication which is as follows."

" Oh: Allah we have not done His worship as per its requirements. But for the sake of His mercy forgive all of us.". They heard a divine call in which it was called " All of you were forgiven and your wishes will be fulfilled." After this event, all of the above pious persons left from that place.

The geological record of the religion

After this, the Sheikh said " As the disciple should know the genealogical record of the spiritual master in the same way he should also know the genealogical record

of the religion as its connection which will reach to Allah and the details are as follows.

The Sheikh of Islam said " If somebody will ask about your religion, then you reply him that you belong to a religion of Imam Abu Hanifa Kufi. The other details of this geological record of the religion are as shown as follows.

Imam Abu Hanifa who was the follower of the religion of Imam Ibrahim Alqama and who was the follower of the religion of Imam Ibrahim Najfi and who was the follower of the religion of Abullah bin Masood and who was the follower of the religion of prophet Mohammed (Peace be upon him) and who was the follower of the religion of prophet Ibrahim (A.S.) and who was the follower of the religion of prophet Noah (A.S.) and who was the follower of the religion of Prophet Shees (A.S.) and who was the follower of the religion of the Prophet Adam (A.S.) and who was the follower religion of angel Gabriel and who was the follower of the religion of angel Michael and who was follower of the religion of angel Israfiil and who was the follower of the religion of angel Izrael and who was the follower of the religion of Allah and about further of it nobody knows this knowledge except Allah.

The supplication of Masura

After this, the discussion about the supplication of Masura (The holy prophet's prayer) and verses of the Quran was started. The Sheikh said with his holy tongue " Everybody should not be away from supplications and recitation of Quranic verses.

Tahjud (supererogatory prayer) prayer

Then Sheikh said " The Tahjud prayer (supererogatory prayer in the early hours of the morning) was Fard (obligatory) for the prophet and it is Sunah (tradition of the prophet) for other Muslim persons). It is the name of the prayer of eight Rakat (one Rakat = one set of standing, genuflexion and prostration in prayer) in the early hours of the morning. In this prayer recitation of any verse is allowed and so there is no obligation in this matter. But care should be taken for lengthy recitation as it was the practice of the Allah's last prophet. After this the Sheikh was mentioned one event of a great pious person whose name was Qutubuddin. Once his Tahjud prayer was lapsed. In the morning he felt that there was pain in his leg. So he began thinking about this matter and he heard a divine call in which it was said it was punishment for missing of the Tahjud prayer.

The act for the safety from the Satan

Then Sheikh said "It was written in Aurad (daily round of prayer formulas) of Sheikh Khaja Moinuddin that the tradition of the prophet, which was reported by Abdulla bin Masood and which he mentioned " One who will read ten verses from

Sura (chapter) Baqer in the following order then there will no entry of the Satan allowed during the daytime into the house.

1.Four Ayats (verses) before Ayat al-Kursi
2.Four Ayats (verses) after Ayat al-Kursi
3.Last two Ayats (verses) of Sura Baqer

And those who will read the above Ayat (verses) then the Satan will not be allowed to enter into the house during the night time.

The recital for the freedom from the poverty

Then Sheikh said " One who is facing the condition of the poverty and starvation, then he should make the recital of the following phrase then his condition will be improved.

لَاحَوْلَ وَلَاقُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ

" Lahool wala khuwata illa billa aliwul Azeem."

After this the Sheikh said " One day he was present with the Sheikh of Islam Bakhtiar Kaki and at that time one person came there and he was kissing the feet of the Sheikh and he was asked to sit there. The person told him he was facing financial problems with him. So the Sheikh told " Do you aren't reciting the phrase "Lahool Wala Khuwata Illa Billa Aliwul Azeem." That person told "No" he is not reciting this phrase. The Sheikh said " As per the tradition of the last prophet of Allah one who will recite many times this phrase, then Allah will make him free from the poverty."

Then the Sheikh said " He was seen in the book ***Baqital Mujtahdin*** by Abul Lais Samar Qandi in which he was written that he was surprised on the following four groups about their carelessness.

1.The recital for the freedom from the grief

Those who are in grief than they should recite this phrase

لَآ اِلٰهَ اِلَّآ اَنْتَ سُبْحَانَكَ اِنِّيْ كُنْتُ مِنَ الظّٰلِمِيْنَ ، مِنَ الْغَمِّ وَكَذٰلِكَ نُنْجِي الْمُؤْمِنِيْنَ ،

" La ilha illa anta subhanaka inni kuntu min zalimin". Because Allah said

فَاسْتَجَبْنَا لَهٗ وَنَجَّيْنٰهُ مِنَ الْغَمِّ وَكَذٰلِكَ نُنْجِي الْمُؤْمِنِيْنَ ، " Fasatajnalahu wa najiahu min gammi wa kazalik najini al-momineen." After this, in this connection, the Sheikh said " When prophet Ayub (A.S.) was becoming ill, then the insects were born in his body and he was suffering from such a severe ill health problem for a period of forty years. Then he prayed so he was asked to recite the following supplication many times.

لَآ اِلٰهَ اِلَّآ اَنْتَ سُبْحَانَكَ اِنِّيْ كُنْتُ مِنَ الظّٰلِمِيْنَ ،

" La ilha illa anta subhanaka inni kuntu min zalimin". After the practice of reciting this phrase there was recovery of illness for prophet Ayub (A.S.). The Sheikh said " Once caliph Harun Rasheed imprisoned one young person for his mistake and he was planning to kill him. At that time one pious person came there and instructed him to recite the above phrase. The young person recited the above phrase and he was freed from the prison and he was also awarded the special robe of honour (Khalqat) by caliph Harun al-Rasheed.

2.The freedom from the fear

I am surprised from such persons who are fearful of some things and they do not recite حَسْبِيَ اللّٰهُ وَنِعْمَ الْوَكِيْلُ " Hasbe allahu namal wakil". In the Quran, Allah says وَفَضْلٍ لَّمْ يَمْسَسْهُمْ سُوْٓءٌ ۚ فَانْقَلَبُوْا بِنِعْمَةٍ مِّنَ اللّٰهِ "Fanqalibu benamatin minal lahi fazlin lamu yalashum su'ae." In this connection the Sheikh said one tradition " There was one king who was very cruel and in his mind there was came an idea to proclaim himself as God. One day he took advice from his advisors what step he should be taken in this matter?. There was one cunning minister with him and who was advised to kill all learned and Maulavi (Muslim priest) and Mulla (one knowing only religious lore) persons of the city. So that then they will not available and for this reason there will be no person will be left who will follow the religion of Islam, then he can do as per his desire in this matter."

The king as per the advice of the minister, he asked him what he should be doing the next thing in this matter. He asked him to kill all copyists so that reading and writing of knowledge will be no more there. So the king also followed this instruction of the minister. Due to this reason Muslims were left their right path of the Islam. In short in those copyists there was arrested one pious personality of the time who was a sister's son of Khaja Hasan of Basra and upon seeing him the king, he came down from the throne and with great regret he has freed him and awarded him a robe of honour (Khalat). When the pious personality left for the court the king told the persons who were present in the court " When the pious person has entered his palace, he saw two big pythons, which were standing on his two sides with him and fire flames were coming from their mouths." The pythons told him, "If he will do any harm to this pious person, we will swallow him." Then the person asked with that pious person how he was freed from there.? He said he used to recite this phrase حَسْبِيَ اللّٰهُ وَنِعْمَ الْوَكِيْلُ نِعْمَ الْمَوْلٰى وَنِعْمَ النَّصِيْرُ " Hasbe allahu nemal wakil nemal moula nemal nasir." So the person who will recite this phrase then nobody can do harm to that person."

3. The recital to free from enemy's craftiness

The Shaikh of Islam said " He is surprised by those people who are afraid of the cunning of the persons and they do not recite the following phrase.

أُفَوِّضُ أَمْرِيْ إِلَى اللّٰهِ إِنَّ اللّٰهَ بَصِيْرٌ بِالْعِبَادِ

" Afwaz amri ilallah innal laha basirul ebad." There is instructed from the holy Quran (فَوَقٰهُ اللّٰهُ سَيِّاٰتِ مَا مَكَرُوْا) " Foutahu Allahu Sayati Ma Makaru" Then the Sheikh of Islam said " When Khwaja Hasan of Basra used to visit the court of Hajaj bin Yousuf then he used to recite the above Ayat (verse)." And Hajaj bin Yousuf used to say that he is such afraid with Khwaja Hasan of Basra and that he did not find such afraid with any other persons. When he will use to visit him in the court then there will be shivering in all parts of his body and he was observed that two tigers were used to follow with him."

4. The act to obtain the heaven

The Sheikh said " He is surprised from such person who want to acquire heaven, but they do not recite the following prayer. مَا شَاءَ اللّٰهُ لَا قُوَّةَ اِلَّا بِاللّٰهِ " Mashallah la quwata illa Billah." Because Allah says فَعَسٰى رَبِّيْ اَنْ يُّؤْتِيَنِ خَيْرًا مِّنْ جَنَّتِكَ " Fasa rabbi an yutain khairan min janatika." The Sheikh said " He was reading in the book ***Asar Taibain*** that one young man who was a great sinner and the offender was used to recite the above supplication very much at the time of sleeping. When he was dying the persons saw him in a dream walking in the paradise and asked him how Allah treated was with him.? And he said in this matter that even though he was a great sinner and the offender, but he used to the recite above supplication very much at the time of in the morning and evening time. So due to this reason of the reciting the above prayer he got such a felicity there.

5.For the easiness of the punishment of the grave

Then the discussion about the punishment of the grave and fear of angels Munker and Nakir (names two angels cross-questioning the dead in the grave) was started. The Sheikh said " One person told Abdulla bin Abbas that he will say one thing to him and if he will follow it, then he will not be afraid with angel Munker and Nakir. During the Friday night to pray two Rakat (one rakat = one set of standing, genuflexion and prostration in prayer) and in every Rakat recite Sura al-Hamd one time and 50 times Sura Iqlas and he said he was used to pursuing the above prayer." In the book ***Sharah Auliya*** it was written that upon his death one person saw him in his dream and he was asked him " How Munkir and Nakir were treated with him.? " He said " At first there was very much fear of them upon him and they had beaten him one time with the mace. But at last, there was a command from Allah to leave him." After this Sheikh said " Somebody asked Abudlla bin Abbas whether he had something for the poverty?." And he said "Yes", one should pray two Rakat of prayer and in every Rakat after al-Hamad to recite 15 times Sura Iza Zulzilat then he will be free from the problem."

Then the Sheikh said, " Once he was present in the service of Shaikh Bakhtiar Kaki and there were many great Sheikhs were also present there and the discussion about fear of the grave was in progress." Moulana Shahabuddin said, " The person who will note down this recital in their books and followed it then he will not have the punishment of the grave upon his death."

1.Sura (chapter) W'aqa
2.Sura (chapter) Muzamil
3.Sura (chapter) al-Shams
4.Sura (chapter) Lail
5.Sura (chapter) Alm Nashra

After this another Darwesh person said " One pious person was dying who belongs to a family member of the Chist. When he was buried in the grave, then the angels arrived there immediately and started asking him the questions. That Darwesh person replied all questions correctly in the best possible way so his grave was lighted. Somebody saw him in a dream and asked him how Allah was treated by him? And he said " Allah forgave him and there was very much kindness from Allah and it was said " We have forgiven him for the sake of his prayer which he used to prayed."

The recital for the increase of the sustenance

The Sheikh of Islam said " As per saying of the last prophet of Allah wherein it is mentioned that one who will recite three times Sura (chapter) Iqlas and three times Darud (blessing on the prophet) after Fajr (morning) prayer and read the following verse then he Allah will be rewarded him the following graces (Nemats).

1.Long life
2.Plenty of wealth
3.Status and position
4.He will enter into the paradise without accountability.

وَمَنْ يَّتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مَخْرَجًا ۙ
وَّيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۭ وَمَنْ يَّتَوَكَّلْ عَلَى اللّٰهِ فَهُوَ حَسْبُهٗ ۭ اِنَّ اللّٰهَ بَالِغُ اَمْرِهٖ ۭ قَدْ جَعَلَ اللّٰهُ لِكُلِّ شَيْءٍ قَدْرًا ۝

" Wamin yataq allah yajlahu mukerijan wa rizqahu min haisu la yastibu wa min yatakawal alalahe fahuwa hasbahu. Innal laha baliqu amrihi qad jalal lahu likulle shain qadir." The Sheikh of Islam was explaining the above and then prayer call (Azan) was started and the Sheikh has started his prayer so myself and all other persons left the meeting place.

The 20th Zil Hajj 655 Hegira year

The prayer of Khaja Fariduddin Ganj Shaker

Today I was sanctified to touch the feet of the Sheikh. It was a time of prayer of Chast (supererogatory prayer at the time of mid-morning). The Sheikh was present in the Jamat Khana (mosque) building and one group of travelers came there. Then the Sheikh addressed all persons and said he was praying to Allah that "Moulana Nizamuddin should find whatever he will desire from Allah."

The excellence of the Darud (blessing of the prophet)

Then there was a discussion about Darud (blessing) on the prophet was started. The Sheikh said " He was seen in the book *Asar Mashaiq* in which it was written that one who will recite Darud (blessing) on the prophet for one time, then he will be free from sins and his position will become as such that he did not commit any sin and in his account 100,000 good deeds are recorded in his record book of deeds and he will be counted among pious persons."

The Sheikh said "The companions of the prophet, Taibeen (successors to the prophet's companions) all categories of the Mashaiq (learned) persons were followed the recital of the Darud (blessing) on the prophet. If they miss any night their recital of Darud on the prophet then they think as they were dead and used to regret in this matter for the loss of it. And they used to say that if they were live then they would send Darud on the prophet. After this Sheikh said " Once the recital of Sheikh Yahya bin Maz Razi was missed and who used to recite 3,000 Darud (blessing) on the prophet. At last he awoke in the morning and started such mourning that if anybody was really dying in the house. The people visited him and asked the details of him. Yahia bin Maz Razi was in such condition and he was heard a divine call in which it was told " Yahia: Thawab (reward) of the reciting of Darud (blessing) on the prophet, which We used to give him was increased to 100 times and his name was written today also among the reciters of the Darud (blessing) on the prophet."

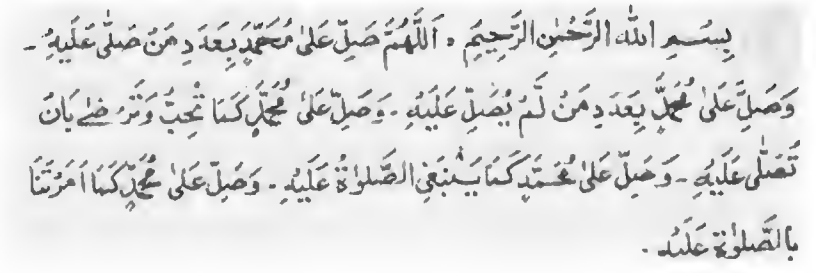
In this situation the Sheikh of Islam began weeping and he said as per of the tradition " One Khaja Sanai saw the prophet of Allah in his dream but the prophet was not showing his face to him. Khaja run towards him and he was kissing his feet and said " Oh : prophet of Allah: his life is sacrificed for him. What is the reason in this matter that he is not getting favour from his side.?" The prophet hugged him and he said " He was used to sent too many Darud (blessing) on him from his side for this reason he was feeling shyness from his side." Then the Sheikh said " Subhan Allah (Allah is praised) they are such persons among the slaves of Allah who used to send too many Darud (blessing) on the prophet so for this reason the prophet feel shyness from them so there should be many blessings on their souls."

In this connection the Sheikh said "There was one group of Jews was sitting there and at that time, one Muslim beggar came there and was asked something from them. By chance at that time, Hazrat Ali bin Abu Taleb (R.A.) was passed from there. Upon seeing him the group of Jews by a joke told him "See the king of youth is coming there." That beggar was approached towards him and explained him the

details of his poverty and hunger. The caliph of the prophet of Allah understood in this matter that the beggar was sent to him for his trial. At that time, there was nothing with him. Hazrat Ali bin Abi Taleb (R.A.) holds his hand and recited ten times Darud (blessing) on the prophet and blown on his palm and asked for him to close the fist. The beggar followed his instruction in this matter and he went there with the group of Jews. Then they asked him to open his fist and upon opening it, they find one Dinar was there. On that day, many Jews were converted and entered into the religion of Islam.

After this, the Sheikh said " Once caliph Harum al-Rasheed became ill and during this ill health six months were passed and he was near to his death. At that time, Shibli was passed away from there. When Harun al-Rasheed came to know that Shibli was passing from there, then he told his courtiers to try to bring him in the court so that he can see him there.When Khaja Shibli came there and by looking at him, he said immediately " Rest assured that he will be recovered soon". And he recited Darud (blessing) on the prophet and blown on him and he touched his hand, then Harun al-Rasheed became very well and gained normal health condition. We should know in this matter that the Darud (blessing) on the prophet, which Abu Baker Shibli was recited and blown on him and from the blessing of it Harun al-Rasheed recovered his health condition immediately. The Sheikh said "To recite the fifth Darud (blessings) on the prophet, which is best, but it should be recited during the prayer time and which will be better than this and it is mentioned as follows. Because this Darud (blessing) is good and better than all other Daruds (blessings). All blessings (Darud) are equal and same but the excellence of all Darud blessings (Darud) is different and is not the same. It means to all of them there is some small difference is there in their excellences.

The fifth Darud (blessing) of the prophet is as follows.


بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ ۔ اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ بِعَدَدِ مَنْ صَلّٰى عَلَيْهِ ۔
وَصَلِّ عَلٰى مُحَمَّدٍ بِعَدَدِ مَنْ لَّمْ يُصَلِّ عَلَيْهِ ۔ وَصَلِّ عَلٰى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضٰى بِاَنْ
تُصَلّٰى عَلَيْهِ ۔ وَصَلِّ عَلٰى مُحَمَّدٍ كَمَا يَنْبَغِي الصَّلٰوةُ عَلَيْهِ ۔ وَصَلِّ عَلٰى مُحَمَّدٍ كَمَا اَمَرْتَنَا
بِالصَّلٰوةِ عَلَيْهِ ۔

Bis milla irrahman nirrahim

" Allahuma salla ala Muhammadin ba'da daman sallu alai salla Mohammadin ba'da daman lam yasalu alaihi wa salla ala Mohammadin kama tuhibu witarza ba an tusella alahe wa salla ala Mohammadin kama yunbaqi alsalawat alaihe wa salla ala Mohammadin kama amartana

Bil salawatu alaihe."

Then Sheikh said " As this Darud (blessing) of the prophet is superior from other Daruds (blessings) because Moulana Qaidul Hasan Zandusi written it in his book ***Roudah Munnawar.*** He was written when Imam Shafei was dying and some persons

saw him in their dreams and they asked him, " How Allah was treated with him.?" He replied " Due, to this Darud (blessing) Allah was forgiven him." The second excellence of this Darud is that one day the prophet of Allah was sitting there and many companions of the prophet were also available there around him and Abu Baker Siddiq was sitting on the right side of the prophet. At that time one person came there after Salam, he was sitting there. The prophet told him to sit in the place which is better than the place of Abu Baker Siddiq. So for this reason the companions thought him as the angel Gabriel because as per practice the great respect and honour was used to be given him in the court of Allah's prophet. The prophet addressed to Abu Baker and said him, "This person used to recite a larger number of Daruds (blessing of the prophet) on him than any other person who could not send such numbers to him". Hazrat Abu Baker said to the prophet " Oh : prophet of Allah this person will not eat his food and not engage in other activities of the life and all the time he used to busy himself in sending of Darud (blessing) upon him." The prophet said " He used to eat his food and engage in his dealings but he used to send the above Darud (blessing) upon him one time in the day and one time in the night ."

The Shaikh of Islam was explaining the benefits of the Darud (blessing) and at that time five Darwesh persons were coming there and they were kissing the feet of the Sheikh. The Sheikh told them to sit and they sat there and they said " We are travelers and having intention to visit Ka'aba in Makkah but they do not have money for the expenses in this matter.If there will favour from his side, then they can proceed on the journey with peace of mind." So there was thought for the Sheikh and he went into meditation for some time and raised his head. There was a potsherd in front of the Sheikh in which there were dry dates were available there. The Sheikh was blown on the potsherd, and gave them the dry dates to the Darwesh persons. But the Darwesh persons were surprised in this matter. The Sheikh was coming to know the surprise of the Darwesh persons by his purity of heart and told them to see the dry dates. When they look at the dry dates and they find them as gold.At last it was known by Sheikh Baderuddin Ishaque that the Sheikh recited the above Darud (blessing of the prophet) and blown on the dry dates.

The excellence of Ayatul Kursi (The verse of the throne)

Then the discussion started about Ayatul Kursi (verse on the throne). The Sheikh said " When this Ayatul Kursi was sent down from the sky, then 70,000 angels came with Gabriel and Gabriel told to the prophet " Take it with respect and honour." Allah says " Those who recite this Ayatul Kursi will get rewarded for each and every word for the worship of 1000 years. And also he will get the reward of 1000 angels who are reciting this Ayat (verse) at the Kursi (throne) and We will count them among Our close persons."

Then the Sheikh of Islam said in the book ***Fatwa Zaheri*** it is mentioned that Allah's prophet says " One who will recite Ayatul Kursi at the time of leaving his house then Allah will command 70,000 angels to pray for his forgiveness till his

return back to his house." After this Sheikh said " He was heard from Sheikh of Islam Bakhtiar Kaki that he told " One who will recite Ayatul Kursi while at the time of his entry into his house, then Allah will remove the poverty and hunger from his house."

After this, the Sheikh said " He had read in the book ***Jame Hikayat*** that in the house of one Darwesh person some thieves came there, but the Darwesh was recited Ayat Kursi and thus he was made fortification of the house. When the thieves entered into the house they all became blind. The Darwish was wake up and he came out of the house and asked them who are they?. They told him " They are thieves and for theft purpose they entered into his house, but Allah made them blind there. So he should pray for the recovery of their eye sights.We will leave this work and accept the religion of Islam on his hand." The Darwish was smiling and said, " To open your eyes and they find their eyesight back with them."

The 27th of Zil Hajj 655 Hegira year

Today I was sanctified to touch the feet of the Sheikh. There was a discussion which was progress about the prayer. The Sheikh said " He was reading in the book of Imam Shebani a tradition of the prophet of Allah which was reported by Imam Jafar Sadiq that the prophet said " If any person is facing any grief or sorrow or hardness of trouble then he should pray Fajr (morning) prayer and he should recite one hundred times the following supplication.

لَاحَوْلَ وَلَاقُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ يَا فَرْدُ يَا وِشْرُ يَا اَحَدُ يَا صَمَدُ ۔

" Lahool wala quwata illa billa aliul Azeem ya fardu ya wishru ya ahud ya samadu."

The supplication for the easiness of suffering of the sustenance

رَبَّنَا لَا تُزِغْ قُلُوْبَنَا بَعْدَ اِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَّدُنْكَ رَحْمَةً ۔

After this, the Sheikh said " Once he was a presence in the service of Khaja Bakhtiar Kaki and there was a discussion about supplications was in progress. Hazrat Qutub said, " One who is facing financial difficulties then he should recite the following supplication."

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ يَا دَائِمَ الْعِزِّ وَالْمُلْكِ
وَالْبَقَاءِ يَا ذَا الْمَجْدِ وَالْعَطَاءِ يَا وَدُوْدُ ذَا الْعَرْشِ الْمَجِيْدُ فَعَّالٌ لِّمَا يُرِيْدُ ۔

Bis milla irrahman nirrahim Ya daim aiz wa mulk wal baqa ya zajade wal ata ys wadood zal arshi majidu falun lima yaridu."

The supplication for the success for all important affairs

The Sheikh said " One who is in the condition of trouble due to an obstacle and helpless then he should recite the following supplication, one thousand times then he will be successful in this matter.

اَقْوَى مُعِيْنِىْ وَاَهْدٰى دَلِيْلِىْ اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ ۔

" Aqwa moinu wa ahda dalilan eyaka nabudo yaka nastain "

The supplication for the approval of the acts

The Sheikh said " He was reading in the book ***Tafsir Zahidi*** in which it was mentioned that one who wants the approval of his deeds, then he should recite this verse (Ayat) for the approval of the deeds.

رَبَّنَا تَقَبَّلْ مِنَّا اِنَّكَ اَنْتَ السَّمِيْعُ الْعَلِيْمُ

" Rabbana taqabal minna ennaka antal samiul alim"

If anybody wants welfare in this world and in the next world and free from the fire of hell then he should recite the following supplication.

رَبَّنَا آتِنَا فِي يَالدُّنْ حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

" Our Lord! Grant us good in this world and good in the hereafter, and save us from the chastisement of the fire."
[2:201]

The supplication for the firmness

If somebody wants patience in big works and for the firmness in every dealings or success upon the enemies then he should recite the following supplication.

رَبَّنَآ اَفْرِغْ عَلَيْنَا صَبْرًا وَّثَبِّتْ اَقْدَامَنَا وَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِيْنَ ۔

" Rabbana afriq alaina sabran wa sabbitu eqdamana wa ansurna qamul kafirin."

The supplication for peace of the heart

If somebody wants Eman (faith) and security of the heart, then he should recite the following supplication.

رَبَّنَا لَا تُزِغْ قُلُوْبَنَا بَعْدَ اِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَّدُنْكَ رَحْمَةً ۚ رَبَّنَا لَا تُزِغْ قُلُوْبَنَا بَعْدَ اِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَّدُنْكَ رَحْمَةً ۚ اِنَّكَ اَنْتَ الْوَهَّابُ

" Rabbana la tuz qulubana ba da ez hadaitana wa hab lana min la dunaka rahmatan ennaka antal wahab."

In this connection the Shaikh said " The prophet was seated there and around him there were many companions were present in the meeting. The discussion was

progressing about past prophets of Allah. One of the companions stood and asked " How he will be satisfied with his Eman (faith)?."So the prophet began thinking about this question. At that time Gabriel came over there said " Oh : prophet of Allah : he was brought this verse (Ayat) and one who will recite it then his heart will be satisfied from his Eman (faith). And hope that he will leave from the world with Eman (faith)." The Sheikh said " The above verse (Ayat) which was sent down by Allah due to the request of the companion of the prophet."

The supplication for including among the chosen (special) persons of Allah

The Sheikh said " One who wants to become the friend of Allah then he should recite the following supplication many times.

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَّا رَيْبَ فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ

" Our Lord! Thou art He that will gather mankind together against a day about which there is no doubt; for Allah never fails in His promise." (al-Imran:9)

Upon this, the Sheikh said, " He does not know what is the reason in this matter that why people are away from the felicity of this prayer."

The supplication for the children

The Sheikh said " In the case of any importance affair of his slave who is running away or if somebody desires a pious child then he should recite the following supplication.

رَبِّ هَبْ لِي مِن لَّدُنكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ

" Rabbi habli min milla dunaka zuriyatin tayabatin innaka samul duwa".

Upon this Sheikh said " Prophet Zakeria (A.S.) was recited this prayer so Allah was granted his prayer and he was given a son as prophet Yahiah (A.S.) and who used to weep in his childhood due to fear of Allah that the flesh of his cheek was melted. His father prophet Zakeria (A.S.) and his mother used to console him in this matter that still you are small child so why there is so much fear of Allah on him?.Then he replied her, " Oh : my mother when you put cooking pot on the fire and first you put smaller wood pieces and when there will good fire then you put there big wood pieces. So I have feared that in the hell first the small children will be put there."

The Sheikh said " Once he was travelling towards Suwistan and he was visiting there pious persons in that city. One day he went into the presence of Mohammed Suwastani. He was a great pious personality and he was an old person, but he was among the persons of Velayat (saintliness). There was a discussion about the tradition of Saluk (mystic initiation) was in progress and Darwish persons were busy in the arguments in this matter. At that time one person came there and touched the feet of the Shaikh and he was sitting there. The Sheikh understood by the purity of his heart and he said " This person came there for his need." The Sheikh told him "

To go and recite the following prayer and he will get a pious child by the grace of Allah."

رَبِّ هَبْ لِي مِنْ لَّدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ

" Rabbi habli min milla dunaka zuriyatin tayabatin innaka samul duwa".

That person left from there and Allah gave him a pious child who afterwards became the custodian of the shrine and performed 70 Hajj without wearing the footwear and he was also dying in this intention.

The supplication for the company of the pious persons on the doomsday

Upon this Sheikh said " He was reading in the book ***Kashaf*** that If any person wants the company of the pious person on the doomsday and to watch the resurrection of the day of judgement then he should recite the following prayer.

رَبَّنَا وَآتِنَا مَا وَعَدتَّنَا عَلَى رُسُلِكَ وَلاَ تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لاَ تُخْلِفُ الْمِيعَادَ

" Our Lord! Grant us what Thou didst promise unto us through Thine apostles, and save us from shame on the Day of Judgment: For Thou never breakest Thy promise. (Al-Imran:194)."

The Sheikh continued his discussion further and he said " In Bukhara city one person was very famous for sins and wrong doings and when he was dying and he was seen in the dream with pious personalities and friends of Allah.In surprised they were asked of him how he got this wealth.? He said " He was reading in the book of ***Tafsir Kashaf*** that one who will read the following verse (Ayat) then he will be with the pious personalities. So he read the verse with truthfulness. Allah who accepts small thing and for this he was rewarded with great favour in this matter. So his small worship was accepted and his all sins were forgiven by Allah. Now there is command for him to live among the friends of Allah.The verse is as follows.

رَبَّنَا وَآتِنَا مَا وَعَدتَّنَا عَلَى رُسُلِكَ وَلاَ تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لاَ تُخْلِفُ الْمِيعَادَ

" Our Lord! Grant us what Thou didst promise unto us through Thine apostles, and save us from shame on the Day of Judgment: For Thou never breakest Thy promise. (Al-Imran:194)."

The supplication of the safety upon the cruel persons

The Sheikh of Islam said, "Those who want the safety and protection of the cruel persons, then they should recite the following supplication."

رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ
الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَلْ لَّنَا مِنْ لَّدُنْكَ وَلِيًّا وَّاجْعَلْ لَّنَا مِنْ لَّدُنْكَ نَصِيرًا۔

" Rabbana akhrijna min hazehe qariya zalime ahleha wa ajlu ladunaka wilyan wajal lana min la dunnaka naseera." The reader of this verse will be always successful and victorious.

Upon this, the Sheikh said " One day caliph Ali Ibn Abi Taleb (R.A.) was busy with fighting with a large of a number of army persons and he was facing difficulty there and so he sent a message to the prophet of Allah that he was trying all war strategy and plans. When the prophet of Allah finds the message so he was upset and worried about this matter. At that time immediately the angel Gabriel came over there with a message that to read the following verse and due to its blessing there will be success and victory in this matter. The prophet was written and sent the message to Ali Bin Taleb (R.A.) and who followed the instruction and he was captured a large of number of groups of army persons which had the upper hand at that time in the war and brought them to Madina.This success was happening due to the blessing of the above verse only.

The supplication for the increase of the sustenance and for the mercy and blessing

The Sheikh said " Moulana Burhanuddin Zahid who wrote in his book ***Tafsir Zahedi*** that one who want mercy and blessing and an increase in his sustenance and for no dependence on others then he should recite the following verse (Ayat).

رَبَّنَآ أَنزِلْ عَلَيْنَا مَآئِدَةً مِّنَ السَّمَآءِ تَكُونُ لَنَا عِيدًا لِّأَوَّلِنَا وَآخِرِنَا وَآيَةً مِّنكَ وَارْزُقْنَا وَأَنتَ خَيْرُ الرَّازِقِينَ.

"O Allah, Lord of us! Send down for us a table spread with food from heaven, that it may be a feast for us, for the first of us and for the last of us, and a sign from Thee. Give us sustenance, for Thou art the Best of Sustainers. (5-114)."

Then The Sheikh said " This verse was sent down by Allah to the followers of prophet Mosa (A.S.). But they were ungrateful for the grace and so Allah made them pigs and dogs who ate from a table spread with food from heaven."

The supplication to be free from the cruelty

The Sheikh said " If you do not want to share with cruel people then recite this supplication.

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ.

The Supplication for the comfort of the heart

The Sheikh said, " One who want to spend his life with the religion of Islam with happiness and in a pleasant way so he then should recite the following verse many times."

رَبَّنَآ أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ.

The **supplication to release from the prison**

Then the Sheikh said, "When someone who was in the prison of a cruel person then he should recite the following verse."

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظّٰلِمِيْنَ ۙ وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكٰفِرِيْنَ ۝

The supplication for the end of life on the Islam and Eman (faith)

If any person when dies and want the status of pious personalities, then he should recite the following verse (Ayat).

فَاطِرَ السَّمٰوٰتِ وَالْاَرْضِ اَنْتَ وَلِيّٖ فِي الدُّنْيَا وَالْاٰخِرَةِ ۚ تَوَفَّنِيْ مُسْلِمًا وَّاَلْحِقْنِيْ بِالصّٰلِحِيْنَ

Upon this, the Sheikh of Islam said "After a long time when prophet Yaqub (A.S.) and prophet Yousuf (A.S.) met then, at that time prophet Yousuf (A.S.) was recited this verse in the prostration and prayed as follows.

"Oh: my Lord: You made me a king and it was Your willingness and he was not requested for it. On the day of judgement do not settle my account with the kings. He is helpless poor and the weak, poor person does not have the power that his account should be accounted with kings "

The supplication from the safety of the evil spirits

The Sheikh said, " If any person wants to safety from the evils of Jinn, of the cruelties of the cruel persons and idol worship then he should recite the following verse ."

رَبِّ اجْعَلْ هٰذَا الْبَلَدَ اٰمِنًا وَّاجْنُبْنِيْ وَبَنِيَّ اَنْ نَّعْبُدَ الْاَصْنَامَ

Upon this Shaikh said "This verse was sent down by Allah when the last prophet of Allah was sitting there and the companions were sitting around him and were hearing his advises. At that time one Bedouin (Arabian nomad) came there and said Salam and asked him " Oh: prophet of Allah : show something from which his children will be free from the evils of idol worshippers." The prophet began thinking what to advise him on this matter. At that time the angel Gabriel came over there and said Salam and said " Oh : prophet of Allah : there is a command of Allah to advise the following verse and ask to recite it many times. Allah will keep him safety from the evils of the idol worshippers."

The supplication for the success upon the non-believers

The Sheikh said, " Those who want the success on the infidels then he should recite the following verse (Ayat)."

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلَّذِيْنَ كَفَرُوْا وَاغْفِرْ لَنَا رَبَّنَا ۚ اِنَّكَ اَنْتَ الْعَزِيْزُ الْحَكِيْمُ ۝

The supplication for the completion of light, of Eman (faith)

When somebody wants that there should be the completion of light, of Eman (faith) in his heart then he should recite the following verse.

رَبَّنَا اَتْمِمْ لَنَا نُوْرَنَا وَاغْفِرْ لَنَا اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۔

After this explanation of the benefits the Sheikh addressed me and said " He was doing all this incitement for him as a Pir (master) and so he must act as per the advice of his teacher. So in this matter unless the disciple is not freed from the filth then he will not proceed on the spiritual path (Tariqat) and then he will not be away from the wrong path."

The daily recital and practice

Then Sheikh said with his holy tongue that the prophet said those who will recite this supplication daily and if he will die during the recital period, then he will send to the paradise." The verse is as follows.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۔ لَآ اِلٰهَ اِلَّآ اَنْتَ خَلَقْتَنِيْ وَاَنَا عَبْدُكَ
وَاَنَا عَلٰى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ اَعُوْذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ
اَبُوْءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَاَبُوْءُ لَكَ بِذَنْبِيْ فَاغْفِرْ لِيْ فَاِنَّهٗ لَا يَغْفِرُ
الذُّنُوْبَ اِلَّآ اَنْتَ بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ

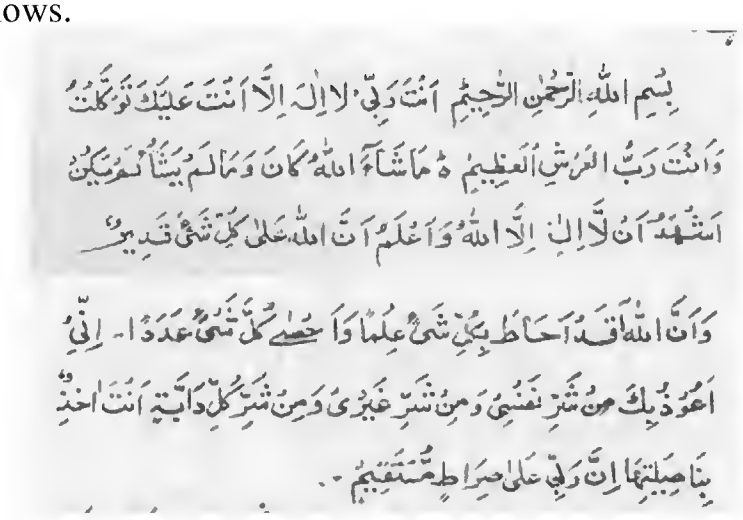
In this connection, he said "Hazrat Abbas says upon his hearing this verse by the prophet of Allah and he used to recite this supplication after the congregational prayers. He made it his recital and practice. When he was dying then somebody was asked him what Allah was treated by him? Due to the blessing of the supplication which was advised by the prophet, he was forgiven by Allah and he got a great place in the paradise."

Upon this Sheikh said " One who will recite this supplication at the morning time and till the evening time, he will be safe and free from problems and difficulties. If any problem which will be sent down from the sky to any person and which will be passed away from that person one who will recite this supplication. But if there will no sincerity and truthfulness, then that problem will be fall on that person. He has heard this effect of the supplication of the holy tongue of the Sheikh of Islam Qutubuddin Bakhtiar Kaki. It is compulsory for every person that he should always busy in the work of reciting of the supplication and he should not forget the supplication for himself for his intercession.

The second supplication

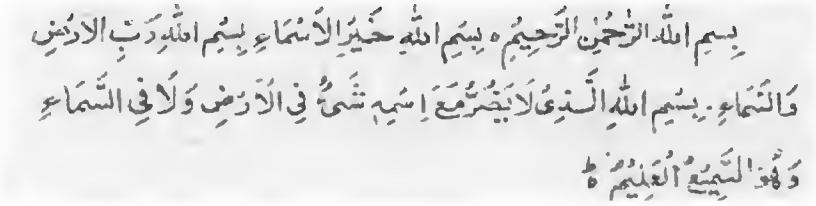
The Sheikh of Islam said " Sheikh Abu Taleb Makki wrote in his book ***Qua'tul Qaloob*** that prophet of Allah said those who will recite this supplication, then he

will be safe from any problem or difficulty by the evening time. The supplication is mentioned as follows.


بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ اَنْتَ رَبِّيْ لَا اِلٰهَ اِلَّا اَنْتَ عَلَيْكَ تَوَكَّلْتُ
وَاَنْتَ رَبُّ الْعَرْشِ الْعَظِيْمِ ۝ مَا شَآءَ اللّٰهُ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ
اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَعْلَمُ اَنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ
وَاَنَّ اللّٰهَ قَدْ اَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا وَّاَحْصٰى كُلَّ شَيْءٍ عَدَدًا ۔ اِنِّيْ
اَعُوْذُ بِكَ مِنْ شَرِّ نَفْسِيْ وَمِنْ شَرِّ غَيْرِيْ وَمِنْ شَرِّ كُلِّ دَآبَّةٍ اَنْتَ اٰخِذٌ
بِنَاصِيَتِهَا اِنَّ رَبِّيْ عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ ۔

The third supplication

In this connection Sheikh said "Qazi Imam Shabi in his book ***Kifiya*** wrote this tradition that in the Bani Israel, there was an old ascetic (Zahid) who had a young and beautiful maid with him but as that person was very old so she did not love him. She wants to leave him by any means. There was an old lady in her neighbourhood who told her that she will prepare a deadly poison for her and she will give it to her and she was advised her to give him at the time of fast breaking. So she was acting as per old lady's instruction and she was waiting in this matter until the whole night to see when the ascetic (Zahed) person will die. In the morning the, maid was observed that there was no effect of the poison which was happening to the ascetic (Zahed) person.So she could not control upon herself in this matter and she told him, " If he would keep her with him or kill her as she was given him a deadly poison in the meals. What was the reason that it was not effected upon him.?" The ascetic (Zahed) person was smiled and he told her, " He had with him one supplication which will not effect poison or any other thing which will not do harm to him." The supplication is mentioned as follows.


بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝ بِسْمِ اللّٰهِ خَيْرِ الْاَسْمَآءِ بِسْمِ اللّٰهِ رَبِّ الْاَرْضِ
وَالسَّمَآءِ ۔ بِسْمِ اللّٰهِ الَّذِيْ لَا يَضُرُّ مَعَ اسْمِهٖ شَيْءٌ فِي الْاَرْضِ وَلَا فِي السَّمَآءِ
وَهُوَ السَّمِيْعُ الْعَلِيْمُ ۝

The condition of the supplications

Upon this Sheikh of Islam said " There are many conditions of the supplication are there and if I will mention all of them then the discussion will be lengthy.

Its first condition is, it should be started with the name of Allah the Beneficent and Merciful as per saying of the prophet of Allah which is as follows.

كُلُّ اَمرِ ذِیْ بَالٍ لَمْ یُبْدَءْ فِیْهِ بِبِسْمِ اللّٰهِ فَهُوَ اَبْتَرُ

It means if any important work or big task which is not commenced in the name of Allah, then, for this reason, it will not have a blessing in it. It means it will not be successful. So its compulsory that every supplication should be commenced in the name of Allah.

The second condition is not to allow their women to wear the ringlets or jewelry which creates the sound as it is available in the sayings of the prophet that Allah will not accept the supplication of such persons who feel happy with their women upon wearing the jewelry which creates the sound.

The third condition is to offer alms (Sadqa) upon the beginning and ending of the supplication. A tradition is reported by Imam Shafei that he was in need of something from the king so while he was going there he paid alms (Sadqa) on the way to one Darwesh person and was asked him to pray for the fulfillment of his desire. Because one who visit the king then he should give something to door keeper of the court and the Darwesh person is a door keeper of Allah and when he will agree then his desire will be fulfilled.

The month of Muharram 655 Heira year

The month of Muherram's excellence and its supplications

Today I was sanctified to touch the feet of the Sheikh. All people of Ayudhan were coming there, including the rich, poor, learned persons (Mashaiq), Darwish and indigent persons and they kissed the hand of the Sheikh and upon this the Sheikh used to put his hand under his prayer mat and give some amount which was written in their fate to each and every visitor. The persons were brought sweets with them so there was too much collection of the sweet items there and some portion of it was given to the Darwesh persons.On that occasion, all persons of that city and all travelers visited the Sheikh.This was the tradition and practice of the every month with the Sheikh.

At that time, Sheikh Abdullah Mohammed bin Ahmed Balqi who is among pious personalities of his time came there and kissed the feet of the Sheikh and sat there. The Sheikh was in meditation and started Zikr (invocation of Allah) and due to his too much Zikr (invocation of Allah), he was becoming un-conscious there. So Qirqa (robe of the honour) of Hazrat Bakhtiar Kaki was put on him.So after some time, he came back in the condition of consciousness. The persons who were present there kissed the feet of the Sheikh.Then Sheikh addressed Sheikh Abdulla Balqi and said him " Do you know that our brother Khaja Bahauddin left from this desert of the mortal world to the immortal city?. And he replied " He does not know what is matter.? " So the Sheikh told "Yes, he was dying just now. So let us pray for his funeral prayer now.?" Then Sheikh and all persons of the meeting place performed the funeral prayer of the Sheik Bahauddin Zakaria.

After this Sheikh said, " As per the tradition of the prophet the funeral prayer in absence is allowed." Because when the leader of the martyrs Hazrat Hamza and other persons were martyred then the prophet of Allah was performed the funeral prayer in absence. So it is compulsory for us to follow this tradition in this matter."

Upon this, there was a discussion about the excellence of the month of Muharram was in progress. The Sheikh said, " In this month except the following things one should not engage in other activities."

1. Obedience
2. Reading of the Quran
3. Salah (prayer)
4. Supplications

Because the subdue of the Allah will goes and mercy of Allah will be sent down very much in the first ten days of this month. He said " During these ten days, many groups of the Mashaiq (learned person) followed lamentation and humility.

The Sheikh continued his discussion further and he said "You do not know what was happening to the prophet of Allah in these ten days. The children of the prophet were faced afflicted and aggrieved conditions. Some of them were killed by thirst. Even one drop of water was not given to the children of the prophet by the un-fortunate persons. When Sheikh of Islam came to reach this discussion at this point, then he made a slogan and he was becoming unconscious. When he became conscious then he said: " How they were cruel, imprudent, unfortunate and un-kind in this matter.They were unkind people. They know well that they were children of the king of the world and the religion of Islam. Then,with great cruelty and helplessness, they have killed them. They even did not think that how will they face the prophet of Allah on the day of judgement. At last, Sheikh said to read the following supplication at the time of the beginning of a new year in the month of Muharram."


بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۞ اَللّٰهُمَّ اَنْتَ اللّٰهُ الْاَبَدِيُّ الْقَدِيْمُ
وَهٰذِهٖ سَنَةٌ جَدِيْدَةٌ اَسْاَلُكَ فِيْهِ الْعِصْمَةَ مِنَ الشَّيْطٰنِ الرَّجِيْمِ
وَالْاَمَانَ مِنَ الشَّيْطٰنِ وَمِنْ شَرِّ كُلِّ دَيْنٍ وَّمِنَ الْبَلَايَا وَالْاٰفَاتِ
فَذٰلِكَ وَنَسْاَلُكَ الْعَوْنَ وَالْعَدْلَ عَلٰى هٰذِهِ النَّفْسِ الْاَمَّارَةِ بِالسُّوْءِ
وَالْاِشْتِغَالَ بِمَا يُقَرِّبُنِيْ اِلَيْكَ يَا بَرُّ يَا رَءُوْفُ يَا رَحِيْمُ يَا ذَا الْجَلَالِ
وَالْاِكْرَامِ بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ ۞.

In this connection Sheikh continued his discussion further and he said " He was seen in recital of Sheikh of Islam Khaja Moinuddin Sanjari that one should pray six Rakat (one Rakat = one set of standing, genuflexion and prostration in prayer) on the first night of month of Muharram and in each Rakat after Sura al-Hamad to recite Sura (chapter) Iqlas ten times. And in another correct tradition, it was written to pray two Rakat and to recite in every prayer one time Sura al-Hamad and one time Sura Yasin. For this Allah will reward him 2000 palaces in the paradise. There will be

two thousand doors of the ruby in every palace and at every door there will be the green throne of topaz will be there and on which one Houri will be sitting there. This supplication will protect him from 6000 problems and 6000 good deeds will be recorded in his book of deeds.

The Sheikh continued his discussion further and said " He was read in Imam Shabei's book of ***Kifiya*** that one who will read hundred times daily the following supplication then Allah will be free from the fire of the hell.

لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ
وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۔ لَا مَانِعَ لِمَا أَعْطَيْتَ
وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا رَادَّ لِمَا قَضَيْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ۔

Upon reading the above supplication, one should blow on his hands and touched his face with the hands, then Allah will free him from his sins and he will become as same like the newly born baby from his mother."

The Sheikh of Islam was explaining the above and the prayer call (Azan) was started and the Sheikh has commenced his prayer so myself and all other people who were present at the meeting place left from there.

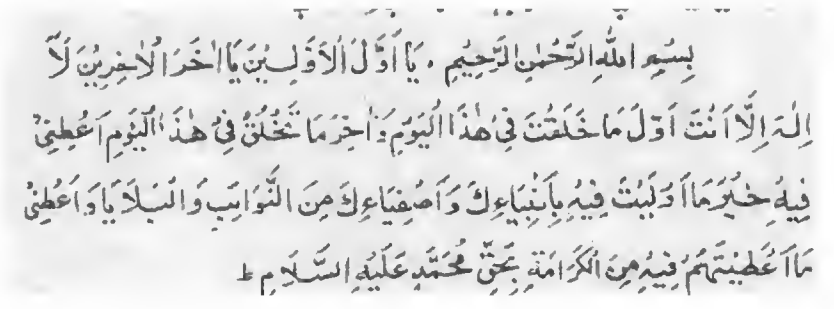
The 10th Muharram 655 Hegira year

And today I was sanctified to touch the feet of the Sheikh. At the meeting place Sheikh Dabir, Jamaluddin Hansavi, Sheikh Badruddin Ghaznavi and other persons were present at the meeting. The discussion about the blessing of the Ashura day (a tenth of Muharram) was in progress. The Sheikh said, " It is mentioned in the sayings of the prophet of Allah about the Ashura day which is as follows."

مَنْ صَامَ يَوْمَ عَاشُوْرَاءَ فَكَأَنَّمَا صَامَ الدَّهْرَ كُلَّهُ

" One who will observe the fast on the day of Ashura (tenth Muharram) is like the person who was observed the fasting of the whole year." Upon this Sheikh said " To pray four Rakat (one Rakat = one set of standing, genuflexion and prostration in prayer) on the night of Ashura night. And in every Rakat after chapter (Sura) al-Hamad to recite three times chapter (Sura) Ayatal Kursi and ten times chapter (Sura) Iqlas. Upon finishing of this prayer to recite chapter (Sura) Iqlas 100 times.

The Sheikh said " In the recital and daily practice of Sheikh Usman Haruni it is mentioned the saying of the prophet of Allah which was reported by Abu Huraira that to pray two Rakat after the sunrise and in every Rakat after chapter (Sura) al-Hamad to recite the chapters of the Quran which were remembered by that person and upon this he should read the following supplication. There is a great reward for this prayer and supplication.

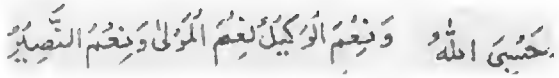

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۔ يَا اَوَّلَ الْاَوَّلِيْنَ يَا اٰخِرَ الْاٰخِرِيْنَ لَآ
اِلٰهَ اِلَّا اَنْتَ اَوَّلُ مَا خَلَقْتَ فِيْ هٰذَا الْيَوْمِ وَاٰخِرُ مَا تَخْلُقُ فِيْ هٰذَا الْيَوْمِ اَعْطِنِيْ
فِيْهِ خَيْرَ مَا اَدَّلَيْتَ فِيْهِ بِاَنْبِيَاءِكَ وَاَصْفِيَاءِكَ مِنَ الثَّوَابِ وَالْبَلَاءِ وَاَعْطِنِيْ
مَا اَعْطَيْتَهُمْ فِيْهِ مِنَ الْكَرَامَةِ بِحَقِّ مُحَمَّدٍ عَلَيْهِ السَّلَامُ ط

Upon this Sheikh said " In the daily recitals of the Sheikh of Islam Bakhtiar Kaki in his handwriting it is mentioned that to pray six Rakat on the day of Ashura (tenth day of Muharram) and in every Rakat after Sura al-Hamd to recite the following chapters (Sura) one time.

1.Sura Wa-shams
2.Sura Inna Anzalna
3.Sura Iza Zulzelat
4.Sura Iqlas
5.Sura Muzetan

After ending of the prayer in the condition of prostration, he should recite chapter (Sura) Qul Ya Ahwul Kaferoon and pray for any wish then it will be fulfilled.

In the above it is also written to recite 70 times the following supplication, so, for this reason, Allah will forgive him and he will be included in the category of pious persons of Allah and great Mashaiq (learned) persons.


حَسْبِيَ اللّٰهُ وَنِعْمَ الْوَكِيْلُ نِعْمَ الْمَوْلٰى وَنِعْمَ النَّصِيْرُ

In this connection, the Sheikh said " There was one thief who used to steal shrouds. He theft shrouds of 2200 dead persons from the graveyards. But he was repenting on the hand of Khaja Hasan of Basra and who has stopped this work. So Khaja Saheb asked him " What he was seeing the position of Muslims in the graves." He said " It is difficult to mention the details of all persons there. But he will mention three events in this matter.

First grave

When he opened one grave and he was seeing one person's black face and in his hands and feet there were chains of fire were there and there was a discharge of pus and blood was also there. There was a bad odour from his mouth so, for this reason, it was not bearable of it so he began to leave that place and heard the dead body is asking him why he was running from that place.? He told him to come near so he went near him and asked him what he was doing in his life and tell the details in this matter for which he was passing from such punishment in the grave." So he was entered in his grave and saw the angels of the punishment were there who put the chains on his neck and they were sitting there. He asked him who he was? He said " He was a Muslim and his father was also Muslim. But he used to drink wine and was

involved in adultery and he was dying in that lustful condition and so for this reason, he was facing such disgrace in this matter."

Second grave

" When he was digging the second grave and find one black person in the naked condition and who was standing there. There was fire from his four sides and his tongue was outside of his mouth. There was a chain on his neck and the angles were holding the other end of the chain in their hands. When that person saw him and he requested him to provide him some water as he was suffering hardly due to thirst. Upon this he wanted to give him water, but the angels warned him not to give him the water to this person who is an abstainer of the prayer. His act will be against the command of Allah. He asked that person what work he used to do in the world.? He replied " He was a Muslim, but he hasn't done obedience of Allah. So for this reason like him a large number of persons are facing such punishment in this matter."

Third grave

Upon this he, was digging a third grave and he saw a more handsome person whose handsomeness could not be described in the words and around him there was a meadow and there were many streams were flowing there. In front of him Houries from the paradise were sitting on the throne. He was asked that young man who is he and what work he used to do in the world.? Which act was brought this result for him there.? He said " Oh:man he was same like him, but he was hearing on Ashura day (tenth Muharram) by a preacher that one who will pray six Rakat (one Rakat = one set of standing, genuflexion and prostration in prayer) then Allah will forgive him. So he was used to pray always, that prayer without fail."

The Sheikh of Islam said " In the sayings of the prophet of Allah it is available that one who will pray four Rakat on the Ashura day or night so he will keep him away from the enmity and Allah will keep him safe from the questioning of angels Munkir and Nakir in the grave and he will be secured from his enemies."

The 17th Safar 655 Hegira year

Today I was sanctified to touch the feet of the Sheikh. The well wisher went to Hansi to visit Hazrat Jamaluddin Hansvi for some days and who was a great friend of Khaja Qutubuddin Bakhtiar Kaki and I was sanctified to touch the feet of the Sheikh and he was ordered me to sit so I sat there. I presented the letter of Sheikh Burhanuddin to the Sheikh and he read the letter and he said " There was too much delay in this matter." So I put my head on the ground and said " The: body of the earthly soil was there but his heart was here." The Sheikh said " Yes, it is same as per his saying. There was too much fondness which was overpowering him and he used to say that if there will be wings available, then he will fly to the place of the Sheikh and go into the service of the Sheikh." Then he addressed the persons in the

meeting and he was told "The son of the Sheikh and the disciples should be like Moulana Nizamuddin."

The Sheikh said to him, " He was sent him his one letter in which there was a great desire from his side to sanctify his feet. In which he also sends his one couplet to which he was memorized. When he will remember him then he used to recite it. It is incomparable. If he will read it, then he will hear it."

زانگاه کہ بندۂ تو دانندمرا بر مردمکِ دیدہ نشانند مرا
لطفِ عامت عنایتے فرمودہ است ورنہ کیم از کجا چہ دانند مرا

Upon kissing the Sheikh's feet, I read the above Persian couplet. When I recited that couplet there was too much tenderness on the Sheikh and he was started dancing from the time of Chast (mid-morning) to the afternoon and he was in the condition of ecstasy. Upon this Sheikh awarded me the following things.

1.Special Qirqa (the robe of honour)
2.Staff
3.Prayer mat
4.Wooden sandals

Upon this Sheikh took him by his side and he said " Moulana Nizamuddin his last time was near so he bid him farewell. And again he could not see him. So now he can go today as it is his farewell day. But it is good that if he could stay here so that it's good to have his look and then he began weeping and his eyes were full of the tears at that time and he was reciting one Persian couplet which was about to get the look of the friendliest and its importance in this matter."

دیدارِ دوستانِ موافق غنیمت است چوں یافتیم حیف بود گر رہا کنیم

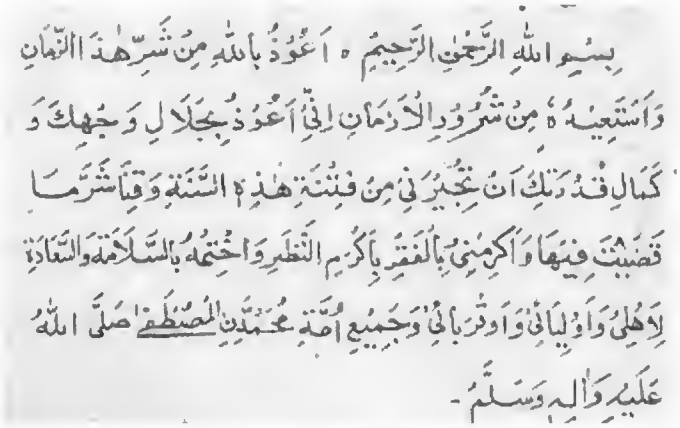
The acts to free from the calamities in the month of Safar

Upon this, the discussion was started about the month of Safar. The Sheikh said " It is very hard and tough month. When this month used to arrive then the last prophet of Allah was used to be worried and upset with this matter and when it will pass then he feel happiness and joy. He was greatly affected by the hardness and difficulties of this month."

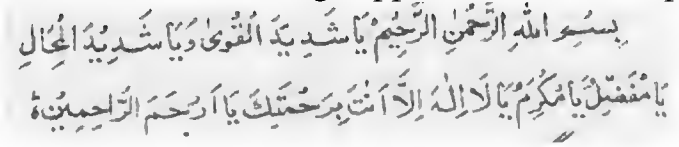
The Sheikh said " There is one saying of the prophet in which he says " One who will inform him the good news of the end of the month of Safar, then he will inform him the good news of the paradise for him."

مَنْ بَشَّرَنِیْ بِخُرُوْجِ الصَّفَرِ اَنَا بَشَّرْتُہٗ بِدُخُوْلِ الْجَنَّۃِ۔
مَنْ بَشَّرَنِیْ بِخُرُوْجِ الصَّفَرِ اَنَا بَشَّرْتُہٗ بِدُخُوْلِ الْجَنَّۃِ۔

The supplication is as follows.


بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝ اَعُوْذُ بِاللّٰهِ مِنْ شَرِّ هٰذَا الزَّمَانِ
وَاسْتَعِيْذُهٗ مِنْ شُرُوْرِ الْاَزْمَانِ اِنِّيْ اَعُوْذُ بِجَلَالِ وَجْهِكَ وَ
كَمَالِ قُدْرَتِكَ اَنْ تُجِيْرَنِيْ مِنْ فِتْنَةِ هٰذِهِ السَّنَةِ وَقِيَاشَرَّ مَا
قَضَيْتَ فِيْهَا وَاَكْرِمْنِيْ بِالْفَقْرِ بِاَكْرَمِ النَّظَرِ وَاخْتِمْهُ بِالسَّلَامَةِ وَالسَّعَادَةِ
لِاَهْلِيْ وَاَوْلَادِيْ وَاَقْرِبَائِيْ وَجَمِيْعِ اُمَّةِ مُحَمَّدِنِ الْمُصْطَفٰى صَلَّى اللّٰهُ
عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ ۔

In this connection the Sheikh said "Allah will send down 10,80,000 calamities and among those calamities 9,20,000 will be sent in the month of Safar only. During this month, one should busy in the worship and supplication of Allah so that one should be safe from the calamities ." The Sheikh said " He was heard from one pious person that one who want to safe and secure from the calamities of the month of Safar then he should read the following supplication after the prayer.


بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ يَا شَدِيْدَ الْقُوٰى وَيَا شَدِيْدَ الْمِحَالِ
يَا مُفَضِّلُ يَا مُكْرِمُ يَا لَآ اِلٰهَ اِلَّآ اَنْتَ بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ ۝

Upon this Sheikh said, "To pray four Rakat after Eisa (night prayer) prayer in the first night in the month of Safar for the safety of all Muslims." The method of four Rakat (one Rakat = one set of standing, genuflexion and prostration in prayer) prayer is as follows."

1.In the First Rakat after chapter al-Hamad to recite chapter (verse) Qul Ahwul Kafiroon 15 times.

2.In the second Rakat after verse al-Hamad to recite chapter Iqlas 11 times.

3.In the third Rakat after verse al-Hamad to recite Sura Qul Uwuaz Birrab Bin Nawas 15 times.

4. In the fourth Rakat after verse al-Hamad to recite Sura Qul awuaz Birrab Bin Naas 15 times.

After completion of the above prayer recite many times " Eiyak nabodu wayaka nsatain " and recite Darud (blessing of the prophet) 70 times. As this prayer is performed in advance so that person will be safe from the calamities which will send down from the sky on that day.

In this connection, the Sheikh said " He was reading in the book ***Sharah Sheikh Moinuddin Chisti*** and in which it was written that on the last day of the month of Safar 3,20,000 calamities will send down from the sky. So this day is very hard and tough compared to the other days of this month. So one should pray four Rakat on the last Wednesday of the month then Allah will keep him safe from all calamities of the month and also he will be safe from all calamities of the next year." The supplication is as follows.

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ يَا شَدِيْدَ الْقُوٰى وَيَا شَدِيْدَ الْمِحَالِ
يَا مُفَضِّلُ يَا مُكْرِمُ يَا لَا اِلٰهَ اِلَّا اَنْتَ بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ

The Sheikh said " All persons will be affected by calamities during this month only. As per tradition, prophet Adam (A.S.) ate the wheat in the paradise, during this month. For this mistake he was weeping for a period of 300 years and his body's flesh was melted and it was confiscated from the body. Then there was a command which came from Allah to pray in this matter for Allah's forgiveness. So all these hardships and difficulties were started from the month of Safar. In this connection the Sheikh said " There is one tradition from Wahab Ibn Munba that once Abel (Qabel) and Cain (Habel) took permission of hunting from prophet Adam (A.S.).The prophet Adam (A.S.) was prohibited them not to go jungle for the hunting but they have ignored his advice. So they went into the jungle and they had a quarrel for something and Habel was killed by Qabil. Then he was ashamed and began thinking what he was doing?. This news was reached to prophet Adam (A.S.) and he was very sad and upset with this matter. At that time Gabriel came there and he was told " There is a command from Allah that the children of Habil will born all Muslims and from the children of Qabil all will born Jews, fire worshippers and infidel persons because he was killed his brother in the month of Safar.

In this connection Sheikh said " The followers of the prophet Noah (A.S.) were indulging in the strom and were killed. Prophet Ibrahim (A.S.) was thrown into the fire on the first of the Safar month and in this month prophet Ayub (A.S.) was indulging in the calamities of insects in his body. On the day when the saw cut prophet Zikeria (A.S.) was last the Wednesday in the month of Safar. When the knife cuts prophet Yahiah's (A.S.) throat and this event was happening in the month of the Safar and in this month prophet Jirgis (A.S.) was cut into seven parts and prophet Younus (A.S.) was went into the stomach of the whale."

Upon this, the Shaikh began weeping and made a slogan and he was becoming un-conscious. When he became conscious and he explained the difficulties and problems which the last prophet of Allah was encountered for the preaching and propagation of Islam during the month of Safar and in that situation he used to connect himself with Allah for help and assistance during the month of Safar. The Sheikh said "On all prophets of Allah, the calamities were sent down during the month of Safar only and this month is very hard and tough. May Allah protect us and all Muslims from the difficulties and problems of the month of Safar."

The 27th Safar 655 Hegira year

Today I was sanctified to touch the feet of the Sheikh. The great personalities of Saluk (mystic initiate) such as Sheikh Burhanuddin Hansavi, Sheikh Malhula Lahori, Sheikh Jamaluddin Hansavi were present in the service of the Sheikh. Some Sufi persons of Chist family were also present there. There was a discussion about the

endeavours were in progress. The Sheikh said "Somebody was questioned Khaja Ba-Yazid Bustami about his endeavours (Mujhada). The Sheikh said " He stood for a period of 20 years in the world of thinking in the wind while opening his eyes and in that period of 20 years he could not never remember about sitting, standing and sleeping. There was discharged of blood from his feet and also there was swelling in his feet. Then he was in the world of engrossment for a period of two years. And he has never given water to the soul for its full satisfaction."

In one week or one month he used to give two Dirham water and when my endeavours reached at its height then I did not give water to the soul for its full satisfaction for a period of ten years. After that there was the desire of the sweet pomegranate of the soul so he used to promise him and in the course of time ten years were passed away. Then the soul's objection was there in this matter and who said " When his promise will be fulfilled.?." He told him " At the last moment." If he will explain the details of his endeavours then he will not power to hear it. The dealings with him and with his soul which he was done and which will not be believed by anybody in this matter." So in this way a period of 70 years were passed away and there was no veil in between us. At that time there, was a divine call in which it was heard " To enter into in Our work as he was left no deficiency so consequently it is obligatory for Us to make manifest upon him." Upon hearing this soul of Khaja Bayazid made a slogan and given his life to the Lord of the worlds.

Upon this Sheikh said " This is the event of the death of Sheikh Ba-Yazid Bustami. And he continued his discussion further and said: " Those who endure such endeavours will know the observation." After this Sheikh recited one Persian couplet and its meaning and interpretation is that the lovers who will give away their souls in the area of the beloved and for this reason even the angel of death could not know the details and information about them in this matter.

درکوئے تو عاشقاں چناں جاں بدہند کانجا ملک الموت نگنجد ہرگز

In this connection, Sheikh said " He asked by a pious person what is endeavour .? And he told him " To kill the soul." It means not to fulfil the desires of the soul. And to follow such obedience with which the soul will not be agreed." In this connection, Sheikh said " Khaja Abu Yousuf Chisti told his soul " Oh soul: if he helps him tonight, then he will complete recitation of one Quran in two Rakat (one Rakat = one set of standing, genuflexion and prostration in prayer) of prayer." He was used to practice doing this daily. At last, one day, the soul did not help him so, for this reason, two Rakat prayer was descended. On the next day at the time of hymns, the pious person was promised not to give water to the soul to the full level of his satisfaction for a period of 20 years. Because in the previous night the soul's carelessness happened due to the drinking of water to the full level of his satisfaction."

In this connection, Sheikh said " Sheikh Shujah Kirmani could not sleep in the nights for a period of 40 years. After 40 years in one night, he was blessed with the sight of Allah." Then where ever he will use to go and sleep there by covering himself with the cloth so that he can get the wealth again. There was a divine call in

which it was heard " Oh: Shah Shujah that sight was happening due to the result of no sleep for a period of 40 years. So now no sleep again for a period of forty years, then you will have Our sight again. " Then Sheikh began weeping and said " When Shah Shujah's last time came then on the last day he was prayed 1000 Rakat and he was sleeping on the prayer mat and he watched the sight of the Lord of the worlds and there was a command from Allah " Oh: Shah Shujah do you want to come or want to stay some more time there.? He said "Oh: Lord of the worlds now he does not have the interest to live here. So he wants to come there." Then, upon his waking up he was prayed two Rakat upon doing ablution. There was a time of Eisha (night) prayer and he was dying in the condition of prostration. Then Sheikh of Islam made a slogan and he was becoming un-conscious. When he came back in his normal condition and he recited one Persian couplet and its meaning is as follows.

درکوئے تو عاشقاں چناں جاں بدہند کانجا ملک الموت نہ گنجد ہرگز

After this Sheikh recited one Persian couplet and its meaning and interpretation is that the lovers who will give away their souls in the area of the beloved and for this reason, even the angel of death could not know the details and information about them in this matter.

Then Sheikh said " Once somebody was asked with Khaja Ba-Yazid the details of his endeavours. He said " If he will explain some of it, then he could not able to hear it. But as per his request, he will explain some of it. One night he was demanded from the soul for the worship of Allah, but he was careless in this matter. The next day he was promised not to eat dates for a long period. For a period of 15 years, he did not eat dates and the soul was in its desire and he said that he will obey whatever orders that he will give him. Then he was purchased dates and give him so, for this reason, he was becoming faithful to him. And whatever he used to give him the command, then he used to perform it, but he will do more than it."

When somebody was asked with Khaja Zan Noon Masri, about his endeavours that where it was reached.? He said " Till 2 to 3 years he was not given drinking of water to the full level of soul's satisfaction. So a period of ten years was passed away, but he did not give water to him. Till the completion of recitation of two Quran in every night then he will not engage in any other work. Then Sheikh has explained the event of the death of Khaja Zan Noon Masri. He said " One day Khaja Saheb was sitting there with his friends. There was a discussion about the deaths of pious personalities. At that time, one person came there by wearing a green dress by holding one apple in his hand. That man was very handsome and look like a pious person. Khaja Saheb told him to sit there and he said to him many times " He is welcome here and he came there on right time." Then that person has given him the apple which he was brought for him. Khaja Saheb received the apple in his two hands and he was smiling and said that man to leave from there. When that man left Khaja Saheb with regret was requested all persons to leave from there. Then Khaja Saheb was sat in the direction of Qibla (direction in which Muslims turn in prayer) and started reading the Quran and when he finished it then he smelled the apple and died there. And when the funeral was brought along the road, a Muezzin (one who

shouts the call to prayer) shouted the call to prayer. When he reached the words of attestation Zan Noon El-Massari lifted a finger out of the shroud. ' He is alive the shout went up.' So they lay down the pier. His finger was pointing, but he was dead, for all they tried, they could not straighten his finger. Then there was a divine call in which all heard " Oh Muslims, the finger, which Zan Noon lifted in the name of the prophet of Allah which will not be revoked unless the prophet will not hold his hand in this matter." Upon this Sheikh of Islam recited one Persian couplet and he began weeping too much and its meaning and interpretation is as follows.

درکوئے تو عاشقاں چناں جاں بدہند کانجا ملک الموت نہ گنجد ہرگز

" That the lovers who will give away their souls in the area of the beloved and for this reason, even the angel of death could not know the details and information about them in this matter."

After this Sheikh said "When after the demise of Khaja Sahl Ibn Abdullah Tastari and at the time when his funeral was brought outside of his house, then Jews of that city who were not accepted him and their leader came there without wearing the sandals and they were requested to put down the funeral on the ground as they want to become Muslim. When the funeral was put down on the ground, then that Jew's leader said: " Oh: Khaja sermonize him so that he can become Muslim." And with him, 1000 persons of Jews were present there. Upon hearing this phrase, Khaja Saheb put his hand out of the shroud and was opened his eyes and said

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

and upon the above phrase Khaja Saheb stretched his hand in the shroud and was closed down his eyes. Then persons asked the Jew's leader, "What he was seeing the proof and why he was accepted into the religion of Islam.?" He said " When they have brought the funeral outside of his house and at the time he heard a loud voice in the sky and thought in his heart what voice is this.? Then he was seen in the sky and he was found there were angels coming down while holding trays of light in their hands. The angels were coming there for the funeral of the Khaja Saheb and they were pouring down the lights on the funeral. So he said " Allahu Akbar (Allah is great) there are such great personalities are there in the religion of the prophet of Allah and for this reason he was accepted into the religion of Islam." The Sheikh began weeping and he went into the world of thinking and recited the following Persian couplet.

درکوئے تو عاشقاں چناں جاں بدہند کانجا ملک الموت نہ گنجد ہرگز

In this connection Sheikh said " Once Sheikh Makki was seen in the dream that he was carrying the throne (Arsh) on his head. In the morning time he thought he should explain the dream to somebody so that he can get an interpretation of it. At the last he thought that to see Khaja Ba-Yazid Bustami to get his help in this matter as no other person is not better in this purpose. When he was out of the house he was

seen in the whole city of Bustam there was a huge loud and cry was there. When he was asked in this matter and he was coming to know that Sheikh BA-Yazid was leaving the world. So Sheikh Ali made a slogan and he went there by weeping. When he reached the funeral of Sheikh BA-Yazid and he was seen there were so many persons who were brought the bier out of his house there. Sheikh Ali with great difficulty and problem able to put his shoulder under the funeral as there were a large number of people in the funeral procession there and he thought in his mind that he was able to know the interpretation of his dream. And he thought the funeral of Khaja Saheb is a throne (Arsh) of Allah which he is carrying on his shoulder." Upon this Sheikh said " This well wisher was in the world of endeavours for a period of thirty years and then there was no care of day and night with him. He used to pray only and continue again in that world. Upon this he said " When Sheikh Khaja Maudod Chisti was dying and at that time his body was weak and he was in waiting condition and at that time one person came there and brought one silky paper on which it was written the name of Allah on it. That person after his Salam given the paper to Khaja Saheb. Khaja Saheb read the paper and put his eyes in the name of Allah and he was dying there. "

So there was a great loud noise and cry in the world with the news that today Khaja Qutubuddin was dying. When the funeral bath was over then nobody could not lift his funeral from there. So all persons were in a condition of the surprise and astonishment. The people gathered there and prayed funeral prayer and try to lift the funeral, but they were not successful in this matter. But the funeral was lifted in the air automatically and all people followed the funeral. Due to this reason a large number of infidel and the person of other religions were accepted the religion of Islam on the spot. When somebody asked them what the proof they have seen in this matter and why they have accepted the religion of Islam.? They said " They have seen that the funeral of Khaja Saheb was being carried on the heads of the angles." When Sheikh ended this tradition and made a slogan and was becoming unconscious and when he became normal, then he recited the following Persian couplet which is as follows and its meaning and interpretation is as follows.

"The lovers who will give away their souls in the area of the beloved and for this reason, even the angel of death could not know the details and information about them in this matter."

درکوئے تو عاشقاں چناں جاں بدہند کانجا ملک الموت نہ گنجد ہرگز

Khaja Saheb was busy in explanation of these benefits, then prayer call was announced so he was started the prayer and all other persons and myself left the meeting place.

The 2nd Rabil Awwal 655 Hegira year

The award of special robe of honour and turban of excellence

Today I was sanctified to touch the feet of the Sheikh. Today, Sheikh awarded me the special robe of honour (Khalat). All pious persons were also present there and with his holy tongue Sheikh said " He was granted Nizamuddin Velyat (saintliness) of India and made him custodian of the shrine." Upon this hearing myself was sanctified the feet of the Sheikh two times. The Sheikh said " Oh : Jehangir (the conqueror of the world) of the world lifts your head" and immediately the turban of Khaja Bakhtiar Kaki which he was wearing on his head awarded me and he was also given me the staff into my hand. By his holy hand, Sheikh put his robe of honour (Qirqa) on me and told me to go offer two Rakats of thanks. When he was seated in the direction of Qibla (direction in which Muslims turn in prayer) then Sheikh holds his hand and he said " He: was handed over him to Allah." Then Sheikh said " He was giving all these things to him because of his last time was near and at that time he will not be available there." He also said " He was also not present at the last time of his spiritual master Khaja Qutubuddin and at that time he was at Hansi."Then he asked Moulana Baderuddin Ishaque to prepare the credential in this matter. When I got the certificate, then Sheikh took my head toward his side and he said to me " He was enable him to reach towards Allah and he asked him to see Sheikh Jamaluddin in Hansi." The Sheikh said " To stay today and to leave by tomorrow."

The Sheikh said " When illness of the last prophet of Allah was becoming worse than he could not visit the prophet's mosque in Madina. On the third day, Hazrat Bilal went to the room of the prophet of Allah and he said as follows."

The prophet of Allah stood and said " To say Bilal to bring Abu Baker (R.A.) and Umar (R.A.) there so that we can go together to the mosque." Hazrat Abu Baker (R.A.), Umar (R.A.) and Usman (R.A.) came there, then the prophet of Allah puts his hands on them and went into the mosque and wanted to lead the congregational prayer but there was no strength in him. He caught the hand of Abu Baker (R.A.) and asked him to lead the prayer. So for this reason the Muslims made a slogan and they were terrified in this matter. At the last prophet of Allah came back to his room again. And he was sleeping there in black a blanket. After some time one Bedouin (Arabian nomad) came there and he was knocked down on the door with his hands so there was a tremor on the door and walls. Hazrat Fatima (R.A.) went to the door and she told him that it is not the time of talking. So she was regretted him in this matter, but he was not listening to her. At last the last prophet of Allah heard his voice and he was called back Hazrat Fatima (R.A.) from there and he said to her " Oh : life of your father, this dear person is not Bedouin (Arabian nomad) but he is such a person if she will shut the door then he can enter from the wall. This is the person who will make the children orphaned and the women widows. He is caring the dignity of her father so he is asking permission in this matter. Ask him to enter into the house so that he can fulfil the command of Allah." There was a slogan in the room and the angel of death entered into the room and he was kissing the feet of the prophet and he was asked by the prophet of Allah to sit there. He sat there. The prophet asked him " For which work he was coming there.? He said " There was

command of Allah to visit him and he was instructed not to enter into the house unless there is permission from his side and there is request in this matter that if he want to come there, then he will take out his sole otherwise he will return back from here." The prophet of Allah said him, " To stay for a while till the coming of Gabriel." At that time Gabriel came over there. The prophet of Allah asked Gabriel.

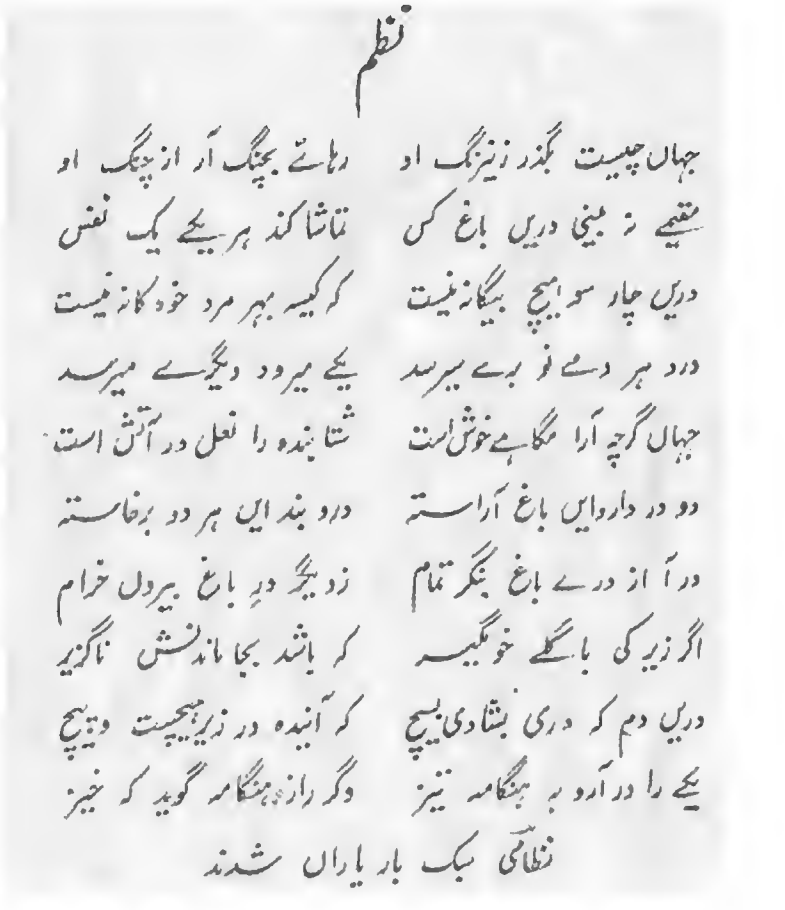
The angel Gabriel said " Oh: prophet of Allah, the angels are waiting for his pure soul in the sky by holding the trays of light (Noor). The doors of the sky and paradise have been opened there. The souls of the prophets are standing to welcome his soul there. The Houries of the paradise are anxious to look at him there. Redwan has decorated the heaven for his arrival there." The prophet of Allah said, "Brother Gabriel he does not inquire all about these things. But tell him what will be the condition of his Ummat (nation) after him?" Gabriel said, " Allah says to hand over the Ummat (nation) to Him so that He will return back to him on the day judgement in the same condition which it was in his life period." The prophet of Allah said to him "Yes" this is his purpose." Then the prophet of Allah ordered the angel of death to commence his work. Upon this order the angel of death was put his hand on the leg and which was passed through it. Then he takes out the soul of the prophet of Allah. The prophet of Allah had asked a cup of water for him. Then he began to use to wet his hand with it for many times and used to touch his chest with the wet hand and he used to say the following supplication.

It means " Oh: Allah reduces his the agony of the death." When the soul reached in the throat then there were moments in his lips. Hazrat Fatima (R.A.) puts her ear near the body of the prophet of Allah and he was saying " Oh: Allah due to the sake of the exclusion of his soul be kind upon his Ummah (nation)" and until his last time, he was repeated this supplication.

When Sheikh has completed this tradition, then there was a slogan from the persons who were present there at the meeting place. The Sheikh of Islam was becoming un-conscious. Upon coming back into his normal position Sheikh addressed me and he said " For whom all the worlds were created was no more in the world than who we are to take sides of the life.? So for this reason, we are thinking of the persons who are dead. But we should take care of the needs of the journey is the most and compulsory things. We should not waste our life in talking and carelessness otherwise we will be ashamed on the day of judgement."

When Sheikh of Islam completed this discussion at that time Shams Dabir was present there at the meeting place.Upon are kissing the feet of the Sheikh, he said to him, " There is available one poem of Moulana Nizami with him and if there is permissive in this matter, then he will recite it." He was ordered to recite it. When Shams Dabir recited the poem, then there came strength in the Sheikh of Islam and so for one part of the day, the Sheikh was in ecstasy and, this time belonged to his comfort and rest period. On that day, the Sheikh was given one rain coat to Shams Dabir as a present to him from his side. After that Sheikh was busy in the reading of the Quran and from the persons who were present, in the meeting place of Sheikh it was a heard by them that until his death, he could not sit again with the people after

the conduct of the above meeting. The Sheikh of Islam used to busy only in the invocation of Allah. The Persian poem which Shams Dabir recited in the meeting place is as follows.



نظم

جہاں چیست بگذر ز نیرنگ او — رہا تے بچنگ آر از چنگ او
مقیمے نہ بینی دریں باغ کس — تماشا کند ہر یکے یک نفس
دریں چار سو ہیچ بیگانہ نیست — کہ کیسہ بہر مرد خود کانہ نیست
درد ہر دمے نو بہ بیرسد — یکے میرود دیگرے میرسد
جہاں گرچہ آرا مگاہے خوش است — شا بندہ را نعل در آتش است
دو در دارد ایں باغ آراستہ — درو بند ایں ہر دو برخاستہ
در آ از درے باغ بنگر تمام — زد یگر درِ باغ بیروں خرام
اگر زیر کی باگلے خوگیسہ — کہ باشد بجا ماندنش ناگزیر
دریں دم کہ دری بشادی بیسچ — کہ آیندہ در زیر ہیچیست وہیچ
یکے را در آرد بہ ہنگامہ تیز — دگر را زہ ہنگامہ گوید کہ خیز

نظامی سبک بار یاراں شدند

The End.

+

Asrar Auliya by Baderuddin Ishaque



The mausoleum of Hazrat Khaja Fariduddin Ganj Shaker

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Published by
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First Published 1437/2015

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Preface

This is a very old book by Badruddin Ishaque about the advice and discourses of his spiritual master Khaja Fariuddin Ganj Shakar and which was translated from Persian into Urdu language and the first time I am translating this book into English. This translation of the most ancient and celebrated Persian book about Sufi'ism will, I hope, be found useful not only to the number of students familiar with the subject at first hand but also by many readers.

This is a very old book in which there are advises and instructions, especially available for Taleb (student) and it refers to a person who is committed to a Murshid (spiritual master) in a Tariqa (spiritual path) of Sufism and it is also known as a Salik (Arabic: سَالِك), a Mureed is an initiate into the mystic philosophy of Sufism and all these details of advice by the spiritual master Khaja Farid Uddin Ganj Shakar by Bader Uddin Ishauqe are added in this book And also in this book there are some great achievements which are not yet known to the general person are

published in a very interesting style so for this reason the readers will find great interest and attention in this matter.

From the above facts and details, if the readers will start reading this book's first page and will not stop its reading till they will reach its last page as in this book some interesting events and as well as other great miracles and endeavours of holy saint are added and this holy saint to have passed away from the world some 800 years ago.

Even though this is small book, but due to its importance it is so great due to coverage of many interesting events and positive information in it so it is like an ocean of knowledge and information of holy saint and who have passed away from the world upon doing their great endeavours and many hard tasks for the preaching and propagation work of Islam in the foreign lands so this book is small one, but it will present the ocean of knowledge and information for the guidance of people towards the right path of Islam.

This book is edited and formatted as per the great book *Muslim saints and Mystics* (Tadhkirtal Aliyah by Farid al-din Attar) which is very famous in the Western world among the English knowing persons. So for this reason, there will be some small differences in it while comparing with the Urdu books and its literature. The aim of this book is to present in the Western world where there are great search and demand of the books of Sufism and biographies of holy saints who lived and spent their entire lives for the preaching and propagation of Islamic religion in all corners of the world as per tradition and practice of Allah's last prophet.

To write about this great saint is not only it is difficult and but it is very hard task as he was not only a great pious personality of his time in India, but he was also a great author of some books including *Rahatul-Quloob*, in he which deal with the Islamic code of living. So in brief he was a great Saint of his time in the Indian sub-continent and who did many great endeavours for the preaching and propagation of Islam in Delhi city upon becoming the caliph of Khaja Qutubuddin Bakhtiar Kaki he did the endeavours for the Islamic mission with the hopes of its expansion to other adjoining and distant territories and there was no such personality during his time.

It is my great honour and pleasure to translate this great book from Urdu into English, so I request the readers to read this book because in it there are many revelations of the secrets which are added for which I shall be highly obliged in this matter.

In the preface of the book *Tadhikra Awliya* (Muslim Saints & Mystics), Attar mentions three books which he recommends for those ambitious to attain a full understanding of the pronouncements of the Sufis but in this book also there are many revelations of the secrets which are available for the students of the Tariqa (spiritual path) of Sufism. In the praise of Baba Farid Ganj Shaker

Introduction

There are lots of praise to the Lord of the worlds and due to His favour and kindness the person of grace, the king of pious persons, the Qutub (highest cadre in spiritual pivot) of the world, the heir of the prophet, the crown of the holy persons, the sun of Arif (mystic) persons Khaja Fariduddin Ganj Shaker. So I have heard many good pieces of advice and instructions with me for Taleb (student) and it refers to a person who is committed to a Murshid (spiritual master) in a Tariqa (spiritual path) of Sufism and words of piety, benefits of the saintly court which told by Khaja Fariduddin Ganj Shaker and which I have collected and gathered in the book *Asrar Auliya.*

When the honour of kissing the feet of Khaja Fariduddin Ganj Shaker was available to the well wisher who is among the Darwesh persons, and known as Baderuddin Ishaque who is the servant of mystics and who is collecting the saying in this book. Then at that time Sheikh said with his holy tongue " Oh : Darwesh for the secrets and Anwar (lights) there should be required wide courage in this matter. So that the secrets of the friend will firmed with him and with its help who can make his position in this matter. If there will be disclose of one secret, then the secret will be destroyed as it was happening in the case of Mansour Hallaj. Because these are the secrets of the friend. So the secret which was available to the man by the divine light, then it should not disclose by him. It is generally known and famous that those who will disclose the secret of the king then they are not suitable to keep the secrets of the other persons."

Afterwards he said " Oh : Darwish there are 70,000 secrets of Allah are there and which are sent down into the hearts of holy persons from the world of light. So their heart should try to search for the secrets. But oh : Darwesh the first stage is that when divine light of the secret of Allah will befall on the lover and from which even smaller portion the of divine light will be out from there, than with that there will be a cause of enlightenment in the whole world. So in this way one should be true in this matter and which a is must so that he should be able to know all secrets of his friends and he should not disclose its smaller portion in this matter. In the first place if he will disclose the secret, then he will be deemed a as less courageous person so he will be not eligible for the secrets."

He said again that " Oh: Darwish in the book *Mahaiq Tabqat* in which it was written that when somebody will be informed about the secret, then if he is not bearing it then he will be punished for disclosing the secret. And he will get such punishment like such person, one who discloses the secrets of the kings."

Afterward this servant of Darwesh persons, helper of indigent persons and poor persons that is this weak person Baderuddin Ishaue, who is author of this book and when this slave was getting the chance of kissing the feet of the sky and ability Khaja Fariduddin Ganj Shaker The Sheikh was kind enough to me and honoured to accept my pledge (Bait) there and he was also kind enough to me and put on my head the four ends Turkey cap which is a treasure of both worlds for me.

In the praise of the Hazrat Khaja Fariduddin Ganj Shaker

Kindly to look at the callers
It is prayed to be inhabited your Pakpatnam

The heart will not get comfortable in the un-known lanes
Oh: Ganj Shaker is kind to allow me to live in your lanes

For your sacrifice, there is heart and life and everything
It is prayed to be inhabited your Pakpatnam

All your lovers are present,
Oh: Ganj Shaker you know this

Be kind to us, oh: Ganj Shaker
It is prayed to be inhabited your Pakpatnam

Your look is like festival for us
So all calls you Baba Fareed
Always Sabir Kalair calls you

Be good of kindness to the poor
And will fill the empty bag of Niazi

Because from here all the callers
Will get goals from your kindness
It is prayed to be inhabited your Pakpatnam

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1.
The discussion about the secret of holy persons

Khwaja Mansour Hallaj and the disclosing of the secret of Allah

When the honour of kissing the feet was available to the well-wisher on the 18th Shaban in the 831 Hegira year, Sheikh told by holy tongue that " There was a sister of Khaja Mansour and she was used to go to the jungle in the Baghdad and worship there and at the time of her return from such place, then there were being commanded by Allah to give her one cup of heavenly wine in her hand and she used to drink it and goes back to her house. When Mansour was learnt this information then he was began watching her secretly in the jungle.

Once she left her house, then Mansour began following her and he was reaching the jungle and he was watching everything there. In the last part of the night when

she was finished her worship, then the angel was brought the cup of heavenly wine to her and she began to drink some of the wine and still there was balance of wine in it, then at that time Mansour came there while calling "Oh: sister to keep his share in the cup." When she was turned back and she saw Mansour was there so she was regretting that one of her secret was revealed in this matter and she told to him" Mansour if you will drink it but you will not bear it."

In short Khaja Mansour drank one sip of the heavenly drink, then he was went on the condition of intoxication.

In what is considered the most compelling entry in this book, the author relates the story of the execution of Mansour Hallaj, the mystic who had uttered the words, 'I am the Truth' in a state of ecstatic contemplation.So her sister began weeping and she said to him, " Oh : Mansour, you are a less courageous man you not only brought insult on yourself but also insult on me along with you."

Afterward Khaja Mansour came to the city and he started saying the world, 'I am the truth' in a state of ecstatic contemplation, so he was sent to the cross. Her sister went there and she said to him, " Oh: Mansour did, I haven't told that you will not able to bear the secret. So for this reason you will be killed in this matter."

In short the mankind began saying about Mansour that he was a brave man who was killed on the way of his friend. Upon this her sister told them, " Oh : careless persons if her brother was a brave man then he would have not become intoxicated upon drinking a little wine of love so he was not brave and he was becoming intoxicated in this way." Then she described about her narrative that " Since about 20 years she used to get one cup of secret from the friend and she used to drink it, and she never becomes intoxicated and she will daily demand more and more."

Upon finishing the details of the above benefits, then Khaja Saheb began weeping and he was becoming un-conscious. When he was becoming conscious then he said: " Oh: Darwish persons in the way of Allah, there are such persons are there who used to drink many 100,000 of the secrets of the rivers of the friend in one moment but they will not show any effect of their drink in this matter."

Afterwards, he said " Oh: Darwish, if one who is firm in the love and he is not true in his pledge so know that on the day of judgement he is will be ashamed in the love."

Afterwards he said " In his history book Qazi Hameeduddin Nagori wrote that on the day of judgment there will be commanded to present Majnu (desperately in love) there. When he will present there, then all holy persons will be also called there as they are the claimants of the love of Allah and they will be asked if they were claimant of love of Allah, then why they did not become the lover like Majnu who did such love with Laila. When he was living in the world he was always drowned in the love Laila and he was also dying in the love of his beloved Laila. When at the time of resurrection, when he will be there, then he is also drowned in his love of Laila."

Afterward, he said " Oh: Darwish, Nizami Ganjavi who was a great man of grace and whatever he was writing about the mysticism that no one did write such record. Once he was present at the meeting place of Darwesh persons in which choristers

(Qawwals) sang the following two couplets and due to this reason there was different effect and a condition of the surprise was prevailed upon the people and if it will be demanding such time in 100 years then it will not be regained later. The Persian couplets are as follows. "


آں عشق کہ بود کم نگردد تابا شد ازاں قدم نگردد
عشقے کہ نہ عشق جاودان است بازیچۂ شہوت جوان است

Afterward, he said " Oh: Darwesh, the Fakir (indigent) persons are the people of love and Ulema (learned persons) are persons of wisdom so there is available difference in between them for this reason. "Again he said " Oh Darwesh, the persons who are eligible for this work are those who have love and wisdom in them. On the way of mysticism the love of Darwesh persons is overwhelming on the wisdom of Ulema persons. In this situation, he said, "One Darwesh who was his friend whose name was Bhaiya and he was belonged to a person of the recital and realization when he used to walk on the way like intoxicated person and used to walk in an ecstasy."

From the worldly love to the love of reality

Afterward, he said " Oh: Darwesh one person in his youth period was become lover of one woman. One night he went to the wall of the house of the beloved and he was standing near the window and his beloved lowered her head from the window and both of them began to talk with each other and they were engaged in the talking of love from evening until the time of dawn and at the time of the Fajr (morning) prayer they thought it was the Eisha (night) prayer. And when they watched again, they find it was time of dawn. And suddenly there was a divine call in which it was heard " Oh: young man you have finished the time from evening to the morning in the love of the woman. How you ever did fall in the love Allah.?" When the young man heard this, then he was repenting in this matter and busies himself in the invocation of Allah.

Afterward, the Sheikh of Islam began weeping and he said " With the secrets it is this one and who was returned back towards the love of Allah so Darwish, one who will find such liking with him than how he will love with the unrelated person."

In this situation he said "Once Majnu (desperately in love) heard that Laila was giving Sadqa (charity) at her place so he stood with wooden cup and he began wandering here and there. Laila was given something to all but she did not give anything to Majnu and she did leave the place and entered back into her house. At that time, Majnu began dancing with merriness and joy. The people blame him, what is the situation in this matter that she did not give you anything or she did not

pay any attention towards him.?" Majnu said, " Surely she did not give him anything but she saw him there."

Afterward, the Sheikh of Islam began weeping and he said " The importance of this thing is known to such person, one who will be drowned in the river of the love or who will get his sustenance from the invisible running stream."

Afterward, he said " One who is a claimant of love and affection, then he will knock the door of the beloved till there is soul available in his body. So that at any time it will be opened and he will get position in this matter."

Afterwards, he said "Oh: Darwesh in the Bani Israel nation, one mystical person who was worshiped for a period of 70 years. At that time there was a command of Allah was sent to the prophet of that nation that " To inform the mystic person that he should not give him trouble in the worship as his worships is not accepted by Him." When the prophet has informed the news on this matter, then the mystic person began dancing in this matter. When he asked the reason in this matter, then the mystic person told him that " His sincerity is not accepted, but he is added up and he was remembered by Him."

Afterward, he said "In this way, such person is true and the loved one who bears the difficulties and problems of the world of secrets which will be sent down to him and for which he should be patient and in the agreed condition in this matter. So it is mentioned in the holy Quran as follows."

رَبَّنَآ أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

Afterward, the Sheikh of Islam was recited two couples of Persian poetry and for this reason, there was special condition and a surprise was prevailed upon him.

Afterward, he said " Oh: Darwesh in the person who is having secret should have such personal power with him so that he should protect the secret of Allah with him when it will be sent down to him."

The secrets of the friend are beautiful

Afterward, he said Khaja Moinuddin Sanjari wrote that the secrets of the friends are beautiful and which enter into the heart of the beautiful love. Due to this "When asked with Yahiah Maaz Razi why he was not seen any time talking or laughing?" Then he said " Always there are divine light and secrets which will prevail upon his heart. So in his heart there will be light and secrets of his friend will be there then how he will be busy in talking and laughing with other persons. So there will talk and laughing will be done when there will be a command that

" *Weasel al Habeeb al Habeeb".* It means the friends have met with his friend." In this situation he said "When Umar Bin Qattab (R.A.) was asked what thing you were seen and become the friend of Allah." He said "Once he was sitting there and he was given the mirror of the love in which he has seen one stature on him so he was falling in love and made his requests of repentance in this matter that this grace

should be given to him. There was command there that he should not disclose this secret to others. So that he will be eligible of other secrets in this matter."

Afterward, he began weeping and recited one Rubai (quatrain) which he once was heard by Hameeduddin Nagori in one meeting place.

The favour of Khaja Hasan Qaqani

Afterwards he said "Oh : Darwesh Khaja Hasan Qaqani was walking on the way and during that time his mustaches were increased so one barber told him to come towards him so that he will shave him. He told him that "He did not have money with him." The barber told him that "He can pay him later." When the barber was finished his shaving under a tree, then he was looking at the sky and he said " Oh : Allah what I will make a request in this matter.?" Still Khaja Saheb did not finish his request, then the tree was shaken, and with red Dinars of gold the earth was filled there and the barber was surprised in this matter. Khaja Saheb told him "Whatever he wants, he can take the Dinars from there "and saying this he left that place.

Afterward, the Sheikh of Islam said "Oh: Darwesh the holy persons used to do such things and give grace to every helpless person and left from there."

Afterward, he said " Oh: Darwesh one lover used to make requests every morning so that to get the love of the friend and to get lost his personality in between them.

One day he was burning down in his fire of the love and he became alone in this matter. So, Darwesh when the love of the friend comes then there will not be two there. So there should be singular in the case of the love so that he will able to enter into the house of the meeting of the friend. If there will be no such case, then he will be not able to enter into it."

Afterward, he began weeping and recited the following Masnavi (verse comprising couplets) and he said he heard this from meeting place of Khwaja Bakhtiar Kaki and still he is in fond of it and which is as follows.

تا لفس من ز عشق دوست زدم　　خاست ازما لے دوئی جز دوست

The worship of Zulekha

Afterward, he narrated the following event in the overwhelming fondness that "When prophet Yousuf (A.S.) was married with Zulekha and she was accepted the religion of prophet Yaqoob (A.S.) and she was engaged in the worship of Allah. Prophet Yousuf (A.S.) used to run behind her, but she was used to avoid him in this matter. At that time prophet Yousuf (A.S.) said to her that " Once there was a time that she used to run behind him, but he used to ignore her. But now he used to run behind her, but she used to ignore him so what is reason in this matter.? " She said him, " Oh : Yousuf in those days she did not have the friendship of Allah. So she was away from His devotion. She did not have a friendship of nobody except with you. So I think that there was you only with her at that time. So for this reason she used to run behind him. But now she was recognized Allah so she used to worship

Allah in this matter. She reached to the stage of the observations from the stage of endeavours and His friendship was established in her heart firmly. So : Yousuf now you and like you of 100,000 persons who are better than you are not in my sight.When she was becoming a lover of the Allah, then how she will love the unrelated thing, then for this reason she will become the false claimant or she will become not true in the love of Allah."

Afterwards he said "Oh : Darwesh when prophet Mosa (A.S.) was requested "Oh ; my Lord, show thyself to me from all things of the soil of his grave." *Rabbi Arni Unzar Alaink*, then there came the command of Allah, " Oh : Mosa what rudeness you have done in Our court by requesting to show Our sight because We have promised that unless the last prophet and his nation which are Our lovers will not have Our sight till then the other person will not able to have Our sight." So, Darwesh because prophet Mosa (A.S.) was overwhelming with the fondness and love of Allah, therefore, did not hear this command and he again was requested Allah in this matter".So there came a command that "Oh : Mosa you witnessed a glimpse of divine light (*Tajall-e-Ilahi*) but you will not bear it." So Mosa said "Yes, he will put up with it." So he commanded on the mount of Senai and to pray there two Rakat and sit on the two legs with respect and attention there so that there should be Our divine light. When there was the fall of a small portion of divine light there and due to this affect the mountain was shattered there and the Mosa (A.S.) was there in condition of un-consciousness for a period of three days on the mountain of Senai. Then he was heard a call " *Waqir Mosa saiqan*". " Oh : Mosa (A.S.) did not We tell you that you will not bear the power of the divine light." Then there was command of Allah that "Oh : Mosa (A.S.) you were becoming un-conscious due to the little portion of Our divine light and you have disclosed our secret. There will be Our many such slaves who will born in the last days of the world and they will be in the nation of prophet Mohammed (peace be upon him) and for whom there will be Our divine light of 1000 times daily, but they will not exceed a little in this matter and they request further in this matter as per *" Ana mustaq ela Habib".*

Afterward, he said "The fire of love is such that which will only be settled in the heart of the Darwesh person and it will not establish in other places. If the person of invocation of Allah will a make sigh from his chest then all things which exist from the east to west will be destroyed for this reason."

The command of Allah to prophet Mosa (A.S.)

In this situation he said "Oh: Darwesh when there was a fall of divine light on prophet Mosa (A.S.), then he was enlightened with love of Allah." Afterward, he said "When he was began burning with the light of the love, then he was gone behind the gold and silver, but both of them were not remained and burnt down." Then there was command of Allah came and in which he was told " If you will hide in 100,000 veils then all will be burnt down. If you want to keep safe then beg for the dress from the rag dress person and make veils for you which will be not burnt

down." When he followed it, then even a thread of the rag dress was not damaged and burnt in this matter.

The secrets and divine light

Afterward, the Sheikh began weeping and he said " Oh: Darwesh it should be clear that whatever there is in the existence of the Darwesh and all that was created by the divine light. So which is the reality, then how it will be burnt down.?" He also said that " The Darwesh persons were born by the following things."

1.The earth of the love

2. The divine light

Afterward, he said "Oh: Darwish in the book *Zad al-Muhbin* it was written that when Allah want to create the lovers in the world of existence with his knowledge and power, then he saw the area of the earth with his fondness and fervour, divine light and by the look of secret of love and due to this reason that area of the earth was begun shaking and, in the beginning, it was in the condition of intoxication and it was began crying and made request as follows."

"The Lord of two worlds it is desirous of Your sight. From that land the lovers of Allah were created. For this reason, there will be a zeal of love to the Darwesh from their beginning to the end of their lives and they will be always drowned in the river of love."

Afterward, he said "One lover of Allah used to say in his hymens that oh : Lord of the worlds, if you will send him to hell or burn him on the day of judgement, for the sake of your majesty and honour, I will swear that I made a sigh at the door of the hell at that time so which will swallow all fire of the hell and so it will make the hell worthless. When he was asked "Oh : Khaja what are you talking about this matter.? How the fire of the hell will be swallowed.?" He told "Because against the fire of love if there will be 100,000 fires will be there in the hell then if the person of love will make a sigh from his chest then all will be worthless due to this reason and there is no fire than the fire of love which is faster than it."

Afterward, he said "Oh: Darwish, in the chest of the Darwesh there is such type of fire is kept and from it, God forbid if one fire particle of it will be leaving from there, then from empyrean to the nether region all things will be destroyed by that fire."

Afterward, he was reciting the following one couplet and its meaning and interpretation is as follows.

" In the chest of the lovers, there will be such great grief is hidden there."

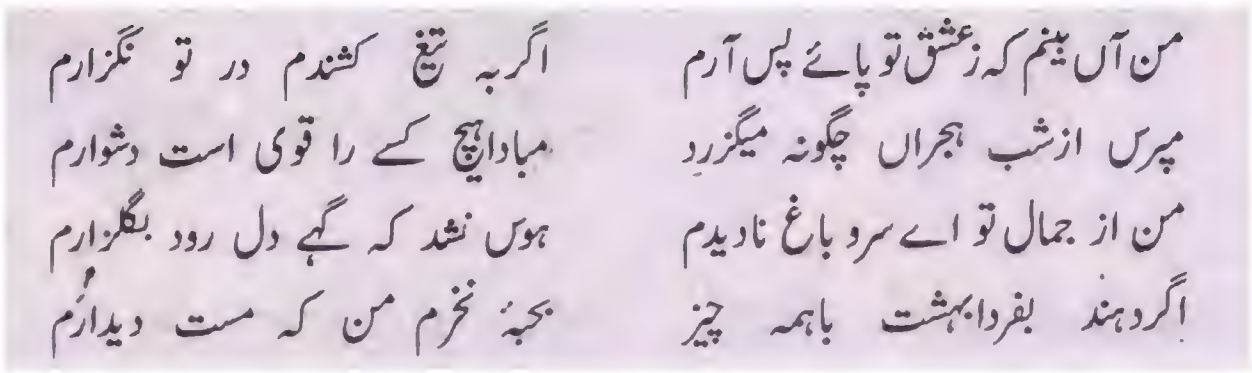
He was used to reciting the above line of poetry and used to become unconsciousness, and when he was gaining back his conscious then he said "At the following three times the mercy of Allah will be sent down."

1. At the time of ecstasy on the persons in the meeting.

2. At the time of discussion about Darwish people.

3. At the time when the lovers will be drowned out in the condition of the divine light.

In this situation he said " Oh: Darwish, one time Khaja Bakhtiar Oushi, Qazi Hameeduddin Nagori were engaged in the meeting of the ecstasy. They're engaged there in one night and day in it, but at the time prayer, they used to perform the prayer. During this period he caught my hand and began flying and also he was dancing there." The Qasida (encomium) from which ecstasy was started is as follows."


من آں بینم کہ زعشق تو پائے پس آرم — اگر بہ تیغ کشندم در تو نگزارم
مپرس ازشب ہجراں چگونہ میگزرد — مبادا ہیچ کسے را قوی است دشوارم
من از جمال تو اے سرو باغ نادیدم — ہوس نشد کہ گہے دل رود بگلزارم
اگر دہند بفردا بہشت باہمہ چیز — بجبۂ نخرم من کہ مست دیدارم

Afterward, he said, " Oh: Darwish once, he went to see one Darwish, who was a man of status and who was in fondness and fervour and due to grief and ecstasy he used to put his head every time in prostration and he was used to standing up and he was used to reciting the following couplet and its meaning and interpretation is as follows.

" *This life and he himself belong to the lover and if there he will posses 100,000 lives in his body, then he will sacrifice his lives for the sake of his beloved."*

I began counting down that he was going into prostration for 1,000 times and every time he used to become un-conscious and he was used to putting his head in the prostration."

Upon finishing the details of the above benefits, then Khaja Saheb engaged himself in the invocation of Allah so for this reason the well wisher and all other persons left from the meeting place.

2.
The reality of Abid (worshipper) and the Darwesh

When the honour of kissing the feet of the Sheikh was available to the well-wisher and in the meeting place Darwesh Kamaluddin, the local ruler of Ajudhan and some other Darwish were present there who were coming back from the visit of Makkah in the meeting place. The Sheikh was told by his holy tongue that " Abid are called such persons whose Zaher (manifest) and Batin (innermost) should be adorned with reality and they should keep away from the following things in their manifest and innermost.

1.Show
2.Greediness
3.Hatred
4.Impurity

And they should do sincerely for the sake of Allah and not for the show of the mankind. Because Abid (worshipper), who do worship for the sake of the show, then his innermost will be spoiled. And his every worship will be returned back and throw down on his face. But on the way of mystic it is possible that there will be a disturbance in his faith for this reason."

Afterward, he said " There are such Abid persons are there and whose manifest is well decorated and they do more worship to show the mankind, but in the innermost they will not go near friend."

Four kinds of worshippers (Abid) persons

Afterward, he said " There are four kinds of Abid persons."
1.Their manifest is well with sincerity, but the innermost will be not good.
2.Their manifest is not well with sincerity, but the innermost will be good.
3.Their manifest and the innermost will be not good.
4.Their manifest and the innermost will be decorated with sincerity.

Afterward, he said " Oh: Darwish listens, the person whose manifest is well decorated, but their innermost is not good and they are such people who do much worship to show the mankind and they like the mankind so much and they engage their hearts in the world."

An Abid (worshipper) person of Israeli nation

Afterward, he said " Once in the Israeli nation, one Zahed (mystics) worshipped for a period of 500 years and when he was dying, then he was seen in the dream with the fire collar in his head and the shackles of fire was on his feet. There was a fire was burning around him and the angels were beating him with maces to him and he was calling for the repentant. He was asked "You were Zahed (mystic) and you have worshipped Allah for a period of 500 years, then why is so such your situation with you there.?" He said " Oh: Muslim persons whatever he used to do the worship of the show to the mankind only. In the innermost he was engaged in the world. So for this reason his worship of 500 years was rejected by Allah and was thrown down on his face and there was command of Allah in this matter that this Zahed is deserved for hard punishment so he should be punished severely."

The Sheikh of Islam said " Oh: Darwesh, then a second group whose innermost is well decorated with sincerity, but they manifestly are not found good with them and they are mad people who are engaged with Allah in their innermost way but in their manifest they do not have anything and no arrangements cannot be seen with them."

Afterward, he said " The mad people used to engage in the worship of Allah in such a way that nobody knows this matter. Because nobody knows about their condition of the manifest."

The disclosing of the secret of the Darwesh

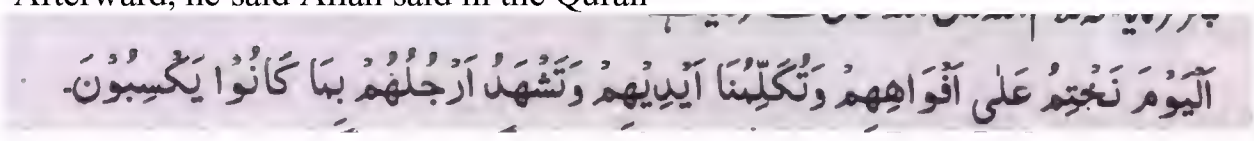
Afterward, he said " Once he was seen one mad person who was in the condition of insanity for a period of 60 years, but he was used to engaging in the worship of Allah to such extent that there was prevail light on his face but he was un-aware of the light. So I have seen him busy in the reading of the holy book in one night. At that time there was light from him, which was spreading from the empyrean to the veil of greatness. So I went forward to get some share from that grace." When he heard the sound of my feet, then he turns towards me and he said " Oh: Darwesh as you have come to know his secret so keep it secret with him and not disclose it." He said this and he was looking at the sky and he said: " Oh: my Lord, as you have disclosed my secret so now there is no place for him in this world." And he was still talking and he was dying suddenly there.

Afterward, he said "Oh: Darwesh the people whose manifest and the innermost is not good are general people of the world. They do not have information about sincerity. But the people whose innermost and manifest are decorated with sincerity are Mashaiq (learned) people. And by chance if some sincerity will be disclosed as a show, then, for this reason, they will engage themselves in the endeavours until that time they will be free from a show of that sincerity in this matter."

Afterward, he said " The Mashaiq are such persons when there will be condition prevail upon them, than if there will be an attack of 100,000 of swords or if they will be cut into many pieces then they do not have knowledge in this matter or they know nothing about it."

Afterward, he said "One person came to see one Darwesh and paid him respect and requested him to remember him when on him prevail the condition of the love of Allah with him. The Darwesh smiled and he said to him, oh: person at that time and in that condition, there is very much regret that if I will remember you in that situation by leaving Allah there at that time."

Afterward, he said Allah said in the Quran


اَلْيَوْمَ نَخْتِمُ عَلٰى اَفْوَاهِهِمْ وَتُكَلِّمُنَا اَيْدِيْهِمْ وَتَشْهَدُ اَرْجُلُهُمْ بِمَا كَانُوْا يَكْسِبُوْنَ۔

"It means whatever there are doing in the world and at the day of judgment, their body parts will witness in this matter."

What is Darweshi (mysticism)?.

Afterward, he said " Oh: Darwesh, the Darwesh have made themselves as dead persons in their lives in the world and they kept themselves from all other things and shorten their hands so that not to take the thing which is not suitable for him and made their tongue dumb so that's not to say something which is not suitable for him. And made the legs lame, so that not to go somewhere which is not suitable for him. So those are such type of people who are really having reached near the nearness and due to the grace of Allah on the day judgement they will free from the punishment."

Afterward, he said " Once he was seen one Darwesh in Baghdad and he was engaged very much in the worship of Allah and he was a person of grace, of Allah. Once he left the mosque after Friday prayer and his eyesight was looking at one woman there and he suddenly covered his two eyes with his hands and he was beginning saying 'Ya Gafur (The forgiving) Ya Gafur.'

In short, he came back to his house and he prayed "Oh: Lord of the worlds the eyes, which you have seen you so do not allow the eyes to see another thing. Still the Darewesh could not finish his conversation than he was become blind and he prayed two Rakat as thanksgiving in this matter and after the prayer he was sitting there." When the Sheikh of Islam was reached at this conversation he was began weeping and he said "To look at the other thing other than friend is shortsightedness.

Afterward that even some days have not passed and the Darwesh person was heard something by his ears, which was not suitable for him so immediately he put his two fingers in his ears and he prayed with Allah that " The ear, which was heard other than Your name then that it is better the ears should become dumb and suddenly he was become dumb."

Afterward, he stood from there and he made fresh ablution and he prayed two Rakat as thanksgiving in this matter and he said, " Hoping that he will leave the world with faith because of his these two things has been taking back from him."

When the Sheikh of Islam was completed this narration he began weeping and reciting one couplet many times and looked at the sky and said " Oh: Lord of the worlds I desire that I should leave the world with faith. And he again he said if the people leave the world with faith, then think that they have done some work in this matter."

Afterward, he said " Imam Ahmed bin Hanbal was seen in the laughing condition except at the time of agonies when the Satan was standing at his bedside and he was in his great condition of regret and sorry and he was saying to him that Oh: Imam Ahmed you have saved your faith nicely from his hands and so, for this reason, he was laughing at his last time and he said al-Hamadu-lilah. (All praises to Allah) and he is taking away his faith with him."

Afterward, he said " Oh :Darwish,one time he and his brother Maulana Bahuddin Zakaria were sitting at one place together and we were busy in the discussion about the mysticism. After some time my brother Maulana Bahuddin Zakaria was standing there and he was began weeping and making a loud cry there and he said " Inna ilahi rajigun". So he asked with him "What is this condition.?."

He told me " To stand and see." When I was standing and come to see and it was known to him that the funeral of Saduddin Hamuya was passing from the gate of Baghdad city and it was going towards the grand mosque in Baghdad and the funeral prayer was being performed there.

The miracle of a holy person

Afterward, he said, " Oh: Darwish, once he was entered in the limits of Lahore City as a traveler there. There was a Darwesh there who was perfect in revelation and secrets and who used to spend his life on the agriculture and no government agency did not collect the land revenue from him. Once one un-kind person was appointed there as a local ruler and who asked from him the land revenue. He told him " You have benefited from the crop of the land for many years, but you are not paying the land revenue. Either to pay the land revenue or show you any miracle in this matter?." The Darwish told him that " He is an indigent person and he is not related to the miracle." But the ruler did not accept his views and he was insisting on his own demand. So after some time he said him after disgusting upon this thing that " What miracle did he want from him.?" He told him, "If you possess the miracle with you then he should walk on the water." The Darwish puts his legs on the water and crossed the river to the dry land. From the other side of the river, he was requested for the boat to cross the river and come back to his place. So the people asked him "Why he did not come back in the same way which he was crossing the river first." He said, " There should be no pride in the mind."

The questioning of the dead person with Ali bin Ali Taleb (R.A.)

Afterward, he said on the day when Abdul Rahman Maljum tried to follow Ali Ibn Ali Taleb (R.A.) to kill. So Ali Ibn Ali Taleb (R.A.) was coming down to the bank of a river upon passing from the village. He was looking at the graveyard which was near there and he called the name of the somebody and he was received replies from the graveyard " Welcome oh: Ali." Ali asked him "Where there is the river water is at the leg level there.?." The dead person told that " level of the river is available where you are standing." So he crossed the river in this way. Maljum came and told him " You know the name of the dead person and his father, but you do not know the place of low level of the river" He told him that "He knows well in this matter, but as the mind will become bold and fondness so he asked it with the dead person."

Who is a perfect Darwesh person ?

Afterward the Sheikh of Islam said " Oh : Darwish when any friend able to get full knowledge of the wealth of the secrets of the friend then in that case if there he

will say some secret by his tongue then there is not objectionable in this matter. Because when there is no place for him so where he will put it so it is the condition of the pious perfect Darwesh persons. But that person who will disclose secrets in the beginning period due to overwhelming of fondness then it is wrong. Because up to the limit of its safety, he should take care to keep it safe. But yes, if will be more of the secrets then he should disclose some of it so for this reason some people of mystics forgive him in this matter and allow this act as legal."

Afterward, he said " The heart of the Momin (faithful) person is like pure earth, so if there will be a sowing of the seed of love is there then there will be many kinds of graces will be created there. So from it you can share with the other people and also it will be enough for the Darwesh person."

Afterward, he said, "Unless you will not involve shedding of the skin the like snake then you will not become true in the claim of love of the reality."

Afterward, he said " The complete Darwesh person is such one who will not require anything but when he will receive of the graces of the secrets from which he will share with it other people and fulfil the needs of the person one who visit him and return them to this matter. But one who is claimant of the Darweshi and who will visit the king and richest person for the sake of money to fulfil his needs then think that he is not having grace with him. If he will possess something with him, then he will not reach the doors of the mankind and he will not expect from others. Where there will be reach the feet of the Darweshi then there will be no reach of access by other persons. Because on the Darwesh persons the door of the graces will be opened for them and they will have possession of the treasury of the kingdoms, so they spend it for the livelihood of the Darwesh persons as per their will and desire and so they are not depending on the others in this matter."

Afterward, he said " When the Derwesh person gets such status, then he can see all things of the earth to the empyrean and in everything which will be sent down from Allah in which they have reached in it. "Afterward, he said " As such the condition is there for holy persons like the condition of the prophets of Allah."

Afterward, he said " Qazi Hameeduddin Nagori who writes in a history book that the conditions of Darwesh persons depend upon due to an excess of love of the reality and its fondness. When there will be overwhelming of the love of the friend then he will be busy, very much in the divine light of the friend and for this reason, he will be unaware of the remembrance of the mankind."

Afterward, he said with his holy tongue that "Khaaja Imam Ghazali, who wrote in his history book that once there was condition prevailed upon the prophet of Allah so he went out of Madina into a garden in which there was well. He sat near the well while putting his legs on the inside of the wall. He was in the condition of amazement. At that time Abu Musa Ashari was with him. He told him if any companion will come there to see then do not allow them to enter there without his permission. When Abu Baker (R.A.) and Omer bin Qattab (R.A.) came there so he was informed his in this matter. The prophet asked to allow them to enter and sit on his right side.Then Usman (R.A.) and Ali bin Abu Talib (R.A.) came there and he informed them in this matter. So he was given permission to sit on his right side and

they sat there for a long period. The prophet was sitting there in such condition." Afterward the prophet told them, " Oh : friends as we have sat here together in our lives, then also in another world we will sit together there. So our end will like this and we all will be in the heaven in togetherness." Upon this the companions stood there and paid respect to him in this matter."

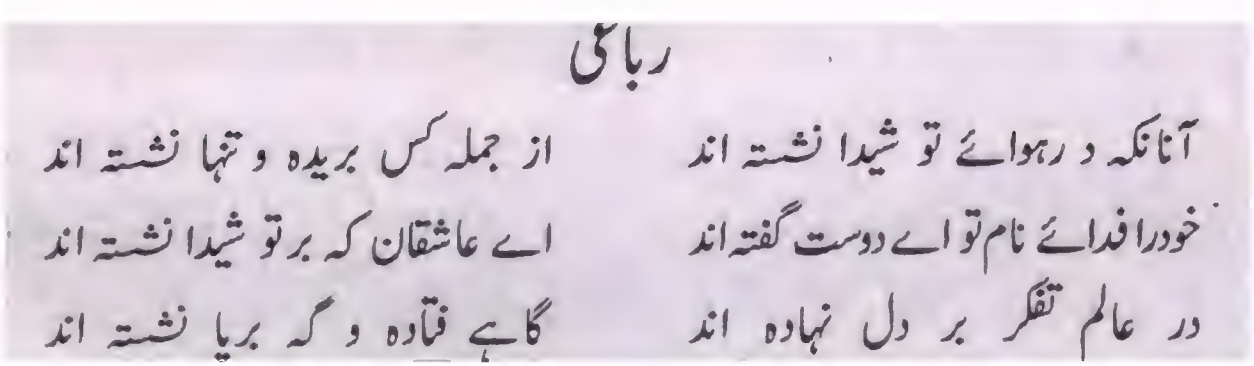
Afterward, the prophet said " The heaven is in his sight in which I am watching a palace there which was created from a single piece of ruby and near that palace there are four palaces are there. When I was asked the palaces to whom belongs. He was informed that one palace for him and the four palaces belong to his four friends so I was overjoyed in this matter and told to all of you that we will live together in the other world."

Afterward, the Sheikh of Islam said " The conditions are like such that when any person of secret busy in it, then he will be drowned in that condition."

Afterward, he said " When he was busy in the secret of the friend then at that time it is sure that any of the matter of the friend will be reveal upon him. When my conversation heard by brother Bahauddin Zakaria then he did not like it. He immediately looked at me and he told me. Oh: Darwish what mistake you are doing in this matter.? That you are revealing the secrets of reality. And this matter is not good for the people of a secret."

I have written him that " Oh: brother the work left from talking and my chest is full with the secret of the friend so, for this reason, there is no little space available to fill the secret there. As a matter of fact, if there is no space available there so for this reason when with the world of light, of the secret of the friend will come down there and due to very much of it will fall down from there. So, brother, I try my best to protect it and want not able to disclose it a little, but in this matter he is not successful in it. So tell me what should I do in this matter.? When this letter was reached in his hand, then he put his head down and he said our friend was completing his work to its end."

After this narration the Sheikh of Islam made a slogan he was becoming unconscious and he was in this condition for two days and nights and he was found on the prayer mat and there was not known about this condition to him in this matter. When he was becoming conscious then he was standing and looked at the sky and he recited the following Persian couplet.


رباعی

آنانکہ د رہوائے تو شیدا نشستہ اند — از جملہ کس بریدہ و تنہا نشستہ اند

خودرا فدائے نام تو اے دوست گفتہ اند — اے عاشقان کہ بر تو شیدا نشستہ اند

در عالم تفکر بر دل نہادہ اند — گاہے فتادہ و گہ بریا نشستہ اند

Afterward, he said "Oh: Darwish once one person came from Multan and he said he was in the service of Sheikh Bahauddin Zakaria and one day there condition was prevailed upon him and he was with him there so riding on the horse and wandered around Multan and it was proclaimed in the Multan City that " One who will see the face of the Bahauddin then he will not be sent to the hell for which he will guarantee in this matter." So for this reason a large number of Muslims gathered there to watch his face in this matter so by swearing he said to them that they will not be sent to the hell. Because it was said to him that those who will look his face today then he will not sent to the hell."When that person was ended, his narration then upon me the condition was prevailed so I said " Oh : Darwish if Bahauddin was said that if one who will see his face will not be sent to the hell, then now by swearing I will say that in the world, one who pledge to me or shake his hand with him or who hold the hands of my sons, or pledge to my disciples, to pledge to my lineage, then he will never go to the hell. Because my spiritual master Khaja Bakhtiar Kaki once told him that " Oh: Farid Allah will grant you such position that person one who will become your disciple or disciple of your sons or disciples of your disciples or one who will become disciples of his lineage then he will not be sent to the hell. And he will not send surely to hell." Also he heard this call 1000 times that " Farid Ajudhani is a pious person." When the Sheikh of Islam ended this narration then he stood in the condition of surprise and I was with him. He was busying himself in seven days and nights in the condition of surprise and he did not eat and drink during the above period. When he was returned back in the normal condition than he himself was engaged in the sincerity.

3
The sustenance

When the honour of kissing the feet of the Sheikh was available to the well wisher and in the meeting the discussion about sustenance was started. He was told by his holy tongue that " Oh : Darwesh in the Shariat (Islamic law) and Tariqat (mystic path) the true person is one who not love the sustenance. But he should with large hearted-ness engage sincerely in the worship of Allah. He should know the reality in this matter that whatever which is written in his fate will be given by Allah to him and there will be nothing, less or more in this matter and so such portion of his sustenance as per fate will be given to him to him. So oh : Darwesh person if you try for it and wander here and there for many years, but the sustenance which is written in your fate will be given to you without your endeavours and demand in this matter. If you demand a little more, but you will not get it. Oh: Darwesh on the way of the indigence such person is firmly one who doesn't take an interest towards his sustenance and he should not think today I have eaten, but he will eat tomorrow.? The people of mystical way call them as follows."

1.Unfaithful

2.Dishonest

The people of mysticism said that "The death of the man, which is written on the shoulder of the man and the death will chase the man and in the same way, the sustenance which is written on the shoulder of the man, which will also chase a man so it searches a man and where-ever the man, goes and it run behind him. If he sits then it also sits there."

Afterward, he said "Oh: Darwesh be free from the thinking of sustenance as your sustenance is written on your shoulder. So you with wholeheartedness should engage in the work of Allah. Because whatever written in your fate surely will be given to you by Allah."

Afterward, he said "You should become a person of Allah so that whatever things there is in control of Allah then will demand you. Because in the book *Asar Auliya* it was written that when one Muslim will demand the world, then it will not then it will not reach near him. From him the world will run away as from the Muslim will run away from unclean thing. When one who will demand Allah and then he will not demand from the world, the world will run behind him with 1000 desires but he will not look at him. But he will run away from like Muslim will run away from the unclean things."

The excellence of Sadqa (charity) and generosity

Afterward, he said " The prophet said " *Al-duniya al-mazra akhira*" it means this world is the place of the cultivation of another world. So it means that in this world we should give Sadqa (charity), Zakat (Islamic tax) and show generosity so that we should sow this for reaping the fruits. Because in this world, there is nothing which is not more than charity and generosity. Everyone was successful in the works with the help of charity and generosity.

As per the fate everything will be available

Afterward, he said " The trusted persons are free from the care of sustenance so they have freedom from care and doubt in this matter."

Afterward, he said " The people of mysticism when they see any person who is worried for the sustenance, then they give the order to the Darwesh to remove him from the shrine by holding his neck because such person is unbelieving Darwesh and he has not having the truth with him."

Afterward, he said " He heard from a holy person that it is also a big sin to worry for the sustenance that today he was eating, but to think what he will get tomorrow or not,?"

Afterward, he said " Oh: Darwesh if the one who will be wandering here and there for the sustenance for a period of 100 years and if he will demand more or less than his fate then he will not get it."

Afterward, he said " One person wandered here and there for the obtaining of the sustenance and he was visited from one city to another place, but his sustenance was not increased at less than his fate. When he was come back to his place, then his

condition was very bad. The people asked him what is your condition.? He said, " Oh Muslim, he visited many places for the purpose of increase of his sustenance but he could not get more than what it was written in his fate."

The Sheikh of Islam began weeping and he was reciting the following couplet.

گر کشی صد هزار باری چست　　نخوری پیش از آنکه روزی تست

Afterward, one Derwesh person asked the permission to recite some couplets and the Sheikh said " Yes" so he was reciting the following couplets.

به شغل جهاں رنج بروں چه سود　　که روزی بکوشش بناید فزود

بدنبال روزی چه باید دوید　　تو بنشیں که روزی خود آید پدید

Afterward, he said "Oh : Darwesh if one who try for 100 years to enhance of the sustenance, then he will not get more than his fate. So in all conditions and in all works one should be true. Some unwise persons used to say that if they will migrate to other city than it was possible for him to get enhancement of the sustenance. So it is their big sin and un-truthfulness in this matter and if one who think like this. This is their worst thinking which will keep them in worse condition. So: Darwesh where you will go you will find the Allah everywhere and He will not change anywhere and whatever He was kept written by Him will be sent to you."

Afterward, he said in this situation "Once one person wants to leave his place due to disgust with his sustenance and he went to see one pious person at the time leaving so that holy person asked why he is leaving his place and where he will go.?" He said "He was leaving this city so that there will be an improvement in sustenance." That pious person told him " To convey his Salam to the God of that city." So he was surprised and asked him"
and he asked " Whether there is different, God is available there. As God is only one." That pious person told him, "Oh: unwise person when do you know that everywhere there is one God, then do you not know that in every city your fate will be same. Go busy yourself with wholeheartedness in the worship of Allah, then see what the grace of Allah will be available to you."

Afterward, he said " One holy person was there and who was starved for a period of 12 days and due to worry about this problem his children told him either bring food for them or kill them so that he will be free this problem." He told them, " Be patient for today and he will go for labour work on tomorrow." So that person left his house upon doing ablution and went to the jungle and he was busies himself in the worship of Allah there. He came back to the house at the time of Asar prayer (later afternoon prayer). His children caught his edge of the shirt and asked with him have he had brought something for them ?. So he told them "To abide in this matter that the person where he do labour work told him that tomorrow he will give him two days wages together." So the children made huge, loud and cry in this matter. And the children told him that " Oh: unkind father we are dying due to the starvation, but you are not arranging food for them." Next day the Darwesh promised the

children and he went to the jungle and he was busies himself in the worship of Allah there. At that time there was command of Allah to the angles to send the following things to house of Darwesh personality.

1. 2 kilograms of the flour
2. Some quantity of the honey in the cup
3. 2,000 gold coins

And also in the command of Allah it was told to tell the children of Darwesh that the man was sent all these things where their father is working for two days and ask them to tell Darwesh that if he will not do any carelessness in his work then we will also not decrease his wages. When Darwish came back to his house he has seen that the kitchen was hot at that time and there was an atmosphere of happiness which prevailed there. The children came to see him and hugged him with happiness and they described all details in this matter. Then Darwish made a slogan and he said "Allah kindest to us a hundred percent if we will be firmed in his work."

Afterward, he said "Oh: Darwesh one who does worship with wholeheartedness and he will not doubt about the sustenance of his fate, then Allah will send him sustenance like the above Darwesh."

In this situation he said " The love of reality is such pearl that and its cost is not known to the jeweler or other person who knowing the worth of the things."

Afterward, he said "Such a great grace was not available to any angel of nearness and it is given to the man only. As per saying of Allah as follows."
" *Wa laqad karmana Bani Adama*." When the love created and it was commanded him, " Oh: love to go settle down in the hearts of sorrowful persons because such place is for you only. "

Afterward the Sheikh of Islam recited the following couplet of Rubai (quatrain) due to overwhelming of fondness.

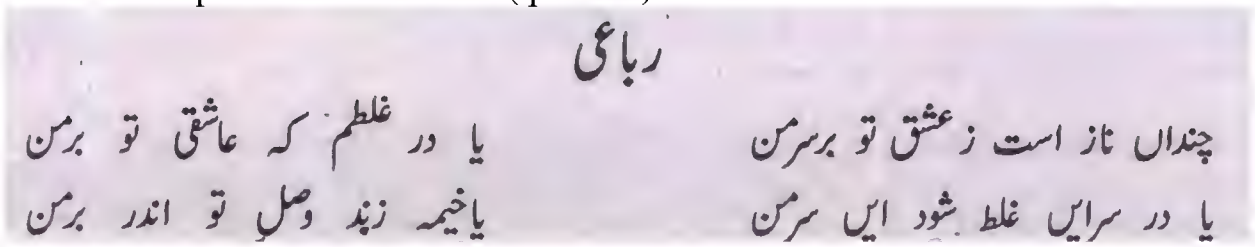
The creation of love

Afterward, he said " Oh: Darwesh when Allah was created love and on that day he was also created many 100,000 chains and fibers and there was called the souls of Momin (faithful) persons, then there was a command to the angles to bring the love with thousand whims and miracles before the souls. The souls which were suitable for the love came forward and put their hands on the threads of love and the chains of the affection and in the first dome they were drowned in the river of love. Their names and signs vanished away and those were the souls of the following persons.

1.The prophets
2.The holy persons
3.The lovers

Some souls were drowned which belonged to the people of the world of love who first turn towards the love of worldly and then they come for the love of reality

then they able to know about reality. Then the Sheikh of Islam began weeping and recite the couplet of follow Rubai (quatrain)


رباعی

چنداں ناز است ز عشق تو برسرمن — یا در غلطم که عاشقی تو برمن
یا در سرایں غلط شود ایں سرمن — یاخیمہ زند وصلِ تو اندر برمن

At that time one person who was present there and who recited one couplet of Imam Ghazali which is as follows.


اے دوست ترا بخویشتن دوست برام — از رشک تو بادیدہ خود دوست نہ ام

Then the Sheikh of Islam said " The fondness and chanting of the lovers will be there from beginning to the ending time. That is existing from that day when they become lover of the face of the love. So oh : Darwesh you do not know its value that in your heart such a beautiful grace is there and the soul is the king of all parts of the body and upon its creation it was given to the heart. For this reason where there is love, there a heart is available. The persons know its importance in whose heart there is secrets of friends and light of love is available there.

The kinds of sustenance

In this situation he said "The categories of Mashaiq (learned person) classified sustenance into four kinds.

1. Riziq Maqsum
2. Riziq Mazmum
3. Riziq Mamluk
4. Riziq Maud

1.The Riziq Maqsum is that which is written in the fate and it is available on the tablet and which surely available to all.
2. The Riziq Mazmum is that whatever one who get for eating and drinking, then he will not be patient with it and as for this Allah is guaranteed in this matter and Allah promised in the holy Quran " *Wama min dabati fil arze illahi aizqaha."* So why they did not patient in this matter. So what is meant in this matter.
3. The Riziq Mamluk is that in which cash and other sources are accumulated for doing the commercial activity. But in it there will be the grace of Allah will be available there and with which there will available power. But oh :Darwesh, the people of mystic persons of this way said "The person who is in such business he did not ignore about the kindness and favour of Allah in this matter. But for Darwesh it is better that whatever he will get cash and sources, then he should spend on the way of Allah and he should keep a little with him."

Afterward, he said " Oh: Darwesh the Maud Raziq is such sustenance which is promised by Allah with pious and Abid (worshipper) persons. In the holy Quran, Allah says *" Waman yataq laha yajal lahu makherijan warizqahu min haisu ya hahtasab."* It means the holy persons should be free from the endeavours of sustenance. Because there is a promise of Allah for them that they will get sustenance without their demand and their needs will be fulfilled.

There is no doubt that Allah is Al-Razzaaq (The Sustainer)

Afterward, he said "Once he arrived Suistan as a traveler there. There were some Darwesh with him there. There was one Dervish who was busy in the worship of Allah in the cave which was situated outside of the city. When he reached there he finished reading of the Quran and then he busied himself in the worship there for a long period. Then he started this narration that " Oh dear persons he was busy in his travels for a period of 20 years. Once he reached to a holy person who was used to live in the mountains in the forest area and where even the birds could not enter there. So there came an idea into his mind that from where he used to get his food in the jungle area. When this thought came into his mind then that holy person told me, " Oh: Darwesh you are surprised for the food. Perhaps you did not believe that Allah is the Sustainer. Allah says in the holy Quran " *Enna Lahu huwa Razaq quwatal matin*." "It means Oh: slaves, whether you live in the jungle or in habitation you will sure you will get whatever there is written in your fate" Then he asked to sit there and see the divine work in this matter. When the holy person said this so I was shivering in this matter. He asked to me broke the stone which kept him there. When I broke it and if found that there was one insect in the stone in its mouth there one green leaf was there.

Afterward, he said "Oh: Darwesh the one who will provide food to the insect in the stone did not He will not give him his food as per his fate." I spent the night with him there. At the time of breaking fast one person came there with his two breads and some sweets with him and he put these things before Darwesh and paid respect and left from there. When he was completing his reading the holy book, then he was asked him to come near him and eat the food and said to me that " You used to think that from where I will get food.? See that Allah will provide sustenance in this way." At the other day at the morning time I was paid respect to him and left from his place." So oh: Darwesh the thing which Darwesh told me for which I was paid full attention for it and he was settled down there and since the period of 3o years, he is living there and he is getting his sustenance by divine source and also those who come there to see him will get sustenance here."

Afterward the Sheikh of Islam said "At the evening time myself and other Darwesh persons were performed the prayer together there. After the prayer one person came there with one cloth for eating food provision and he kept it before that holy person and we have eat full of our stomach but there was no decrease in the quantity of food provision. Then that holy person strikes his leg on the ground so there water spring was appearing. When we drank water, then the cloth of eating of

food provision was vanished away from there. When at the time of the break of day when I bid him goodbye from there, then I saw one of his hand was not there with him. So I was surprised in this matter that what is wisdom in this matter.? When this thought came into my mind, then that holy person told me that "Oh: dear persons once he went outside from here before the prayer for the fresh ablution and find one Dinar was there and my mind desired it to take it. So it was reached there from the divine world and belongs to sustenance. When I began to take it, then I heard a divine call in which it said "Oh: false claimant. Is your trust and Our promise is this.? Which you have made by w Us. And so while seeing one Dinar you want to take it. May you have forgotten Us in between this." When I heard this I was taking one knife which was lying there and cut the hand with that knife and it was thrown out of this place. The hand which took anything without the willingness of the Allah is better it should be cut from the body. So the dear persons since 20 years he could not see the sky due to shame and feeling of guilt and he used to say that oh: what he was done in this matter.?"

Afterward, the Sheikh of Islam said " The brave man is that one who will not leave a little the way of Allah and he should not worry for the sustenance."

The reality of trust

Afterward, he narrated this event that " Once some Fakirs (Darwesh) went outside of their place to visit the Holy Kaaba in Makkah for the matter of trust and they said that they will not disclose the secrets of their hearts to anybody and they should not demand anything from anybody.

In short when they have reached in the jungle and there was no human population was not available there, but there was available one water spring there and where they made ablution and prayed two Rakat there. At that time they have seen that prophet Khzier (A.S.) came there with some bread of barley. All have approached towards him happily on this matter, and they have thanked Allah that they were able to see him there. Another thing was that they were hungry and they got food from him. When this thought came into their mind, then a divinely called was heard in which it was told oh: bad convent people have you made convent with Us? " And at that time one sword was coming there and cut their heads.

The Sheikh of Islam said "Oh: Darwesh person, one who will break the convent and who is not firm on the trust then he will punish in this way. Then be began weeping and recited the following couplet which he was heard from Qazi Hameed Nagori at the bank of the Shamsi reservoir as follows.

هر کہ با دوست عہد کردد شکست عاقبت کشتہ شد جو بد عہد آں

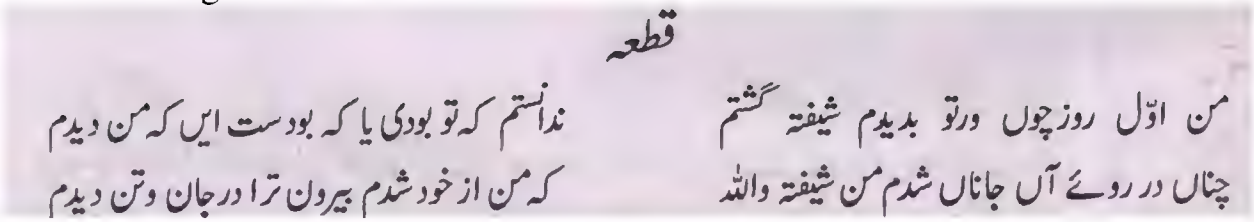
The start of the love

Afterward, he said " Oh: Darwesh the love was started by prophet Adam (A.S.) and when it was created in the world, then he was shown the grace of the love so he

was become a lover of it. So oh: Darwesh so it was all due to the gesture of the love. He kicked on the gallery of the paradise and he came out of there as a mad person. He was made to accept in the ruins of the world. But he has committed mistake in this matter. So there was a command to the angels that " Oh: angels he want to create comforter for Adam (A.S.) so that he can love with his partner otherwise he will not tolerate and he will be killed in this matter." The angels went into prostration and they said: " *Whatever you know we will not know in this matter you are Our Lord we obey Your command.*" Then there was the command " Oh: angels see how we will create the friend of Adam (A.S.)." The prophet Adam (A.S.) was sitting lonely there and Eva (A.S.) was created from his rib. She said Salam to him and she sat near him. So prophet Adam (A.S.) asked her "Who is she.?" And Eva (A.S.) told him that " She is his partner and from her he will get satisfaction."

Then the Sheikh of Islam said, " Oh: Darwesh the loud and cry of the real lover will be there unless he will not reach his final destination and if he will find the beloved then there will be no loud and cry in this matter."

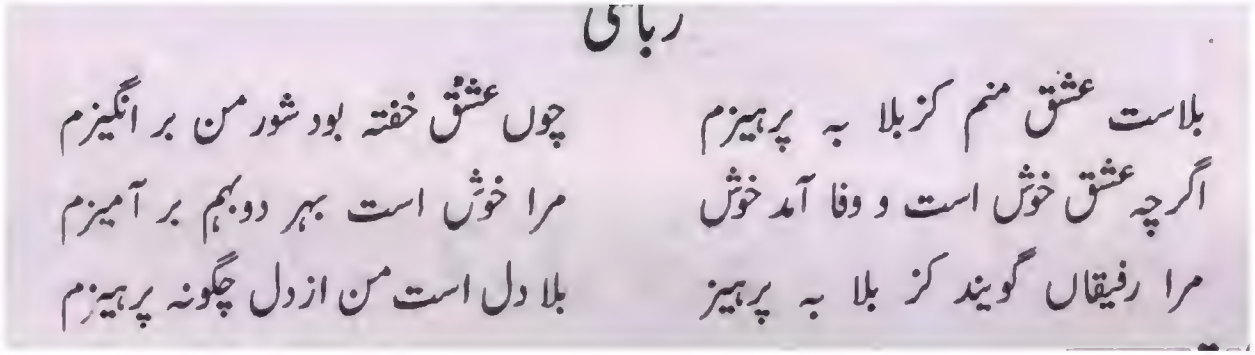
Afterward, he said "He remembered one couplet of Sheikh Bahauddin Bukhari who was a great lover of the reality and who said this in his fondess and overwhelming of his love as follows.


قطعہ

من اوّل روز چوں ورتو بدیدم شیفتہ گشتم — ندانستم کہ تو بودی یا کہ بود ست ایں کہ من دیدم

چناں در روئے آں جاناں شدم من شیفتہ واللہ — کہ من از خود شدم بیرون ترا در جان وتن دیدم

In this situation he said " He heard Rubai (quatrain) from Qazi Hameeduddin Nagori who said this on his fondness and overwhelming of his love of reality as follows.


رباعی

بلاست عشق منم کز بلا بہ پرہیزم — چوں عشق خفتہ بود شور من بر انگیزم

اگرچہ عشق خوش است و وفا آمد خوش — مرا خوش است بہر دو بہم بر آمیزم

مرا رفیقاں گویند کز بلا بہ پرہیز — بلا دل است من از دل چگونہ پرہیزم

The trust and the sustenance of the fate

Afterward the Sheikh of Islam said " The trust is available only in the sustenance of the fate. Because you know that whatever there is written sustenance in your fate you will get it. But it is not such in other kinds of substances. The sustenance of Mamlok in which there is trust available. In the sustenance of Maud also there is no trust available because of the sustenance which is promised will be given to the person. But if there is trust in the sustenance of the fate, then it is legal in it. So in this matter, one should think that whatever written in fate that sustenance will be given to him.

Afterward, he said "Oh: Darwesh in the other kinds of substances the ancient persons could not trust in this matter. Because some have trusted for a period of 20 years, some have trusted for a period of 10 years and they lived their lives free from the world."

Afterward, he said "Oh: Darwesh, Khaja Ibrahim Adham was spending his life for a period of 50 years on the trust of Allah and he was away from the mankind in this matter and during this period he was not allowed anybody to come near to him. If anybody will bring something for him, then he used to return him from the door and he was used to telling him that he is a slave of Allah and whatever is his sustenance which will be given to him."

Afterward, he said " Oh: Darwesh, Sheikh Bakhtiar use to live in the service of the Sheikh Moinuddin Chisti and during this period he was not seen that he did not allow anybody to come near to him. But when there will be nothing available in the public kitchen, then one servant use to go and stand before him. Then Khaja Moinuddin used to lift the prayer mat ask the servant to take the requirement of cash, which is enough for today and tomorrow. For the entire year, he was used to following this method. If any traveler comes there and asks then he will use to give him whatever as per his demand in this matter. At the time of the farewell time, he used to put his hand under the prayer mat and used to give him whatever is available there."

Afterward, he said "One who claim for the friendship and love of Allah then he will become Darwesh in this matter. Then he should follow the trust and be firm in it. If he keeps hope from the mankind other than Allah then do not think him as a Darwish person."

Upon finishing the details of the above benefits, then Khaja Saheb went inside of the house so, for this reason, the well wisher left from the meeting place.

4
The reality of repentance

When the honour of kissing the feet was available and many people were available in the mosque, then Moulana Bederidden and Sheikh Jamaluddin Hansavi came over there and after shaking the hands they sat there.

Kinds of repentances

Afterward the Sheikh of Islam said there are six kinds of repentance as follows.

1. Repentance of heart and tongue
2. Repentance by the eye
3. Repentance by the ear
4. Repentance by the hand
5. Repentance by the feet
6. Repentance by the soul

The Sheikh explained details of all the above repentance in this matter.
1.When the heart doesn't certify the repentance and the tongue will not accept then such repentance is not useful. Because when the heart will not be free from the following things and if there will be no true repentance in this matter, then such repentance is not termed as repentance.
1. Friendship of love of the world
2. Bad
3. Greediness
4. Grief
5. Obscenity
6. Show
7. Evil

For example, one person is doing sin and at the same time he is asking for repentance, then his repentance is not termed as repentance. He is doing sin as per the desire of his soul and he talks about repentance. So how this will be right.? Unless he will not clear, his heart, of this matter then his repentance will not be right. Because in the holy Quran it is mentioned: *" Oh: people of faith do repentance certainly, but do such repentance, not only from his heart by his tongue."* This repentance of Nassau is known as repentance of heart. When one who does this repentance, then he should come back towards Allah. When the heart will be clear from the defects of the world, then the repentance will be accepted and that person will be equal to a pious person. As per the saying one who repents, then he will become such person as he did not do any sin. So in this condition the penitent and pious will be become equal in the status.

The repentance is required from the heart and if it has done 100, 000 by tongue but unless it is not certified by the heart then it is not becoming right. When it is accepted by the tongue, then it should be certified by the heart.

Afterward, he said "Some person does repentance of the heart, but they their heart like the bad deeds. The patient does repentance from the morning to evening time and when the illness will be over then he will fall in the forgetfulness and carelessness and they will not remember their repentance by chance also."

Afterward, the Sheikh of Islam began weeping and he recited one Rubai (quatrain) and he said " It should require repents before the death." Then he was narrating this event that when Basher Hafiz was asked what was the reason of his repentance.? He said " Once he was sitting in the wine shop and he heard a divine call there Oh: Basher does repentance before death.?". And when he heard this call

then he was repentance in this matter. Then he was not going near the sins and for this reason, Allah granted him such a higher position and status."

Afterward, he said " When the man will clear his three hearts from the defects of the words and do repentance in this matter.It means from his hearts if there will be smell available to other person's mind then understand that person's repentance is repentance of Nassau (sincere). Regarding the other three hearts Ali Ibn Taleb (A.S.) defined it as follows. There are three kinds.

1. Salim
2. Munib
3. Shahid

The heart of Salim is that in which there should be nothing except the knowledge of Allah.

The heart Munib is such that which repentance from all things and should come towards Allah.

The heart Shahid is that who observe Allah in all things.

Afterward, when he said " These three things will create in his heart and if he will be firm with them, then really it is known in this matter that his heart was becoming Salim, Munib and Shahid. So his repentance is becoming repentant of Nassau (sincere). If the heart is still involved in worldly endeavours, lust, inclined in this matter, then think that his heart is dead. If it is clear from all these things, then he will be alive for eternity to end of the world."

The veil between the man and Allah

The reason of the veil between the man and Allah is due to filth. When the filth is clear then he should clear him by the repentance, then the veil will be removed. This is called the endeavours of clearance of filth of the hearts. So one should clear, his heart from lust and desires so that the veil which is there in between should not be there. So that there should be an available taste of observation and revelation and one should attain position and status.

Afterward, he said " Oh : Darwesh you have heard the repentance of the heart and now hear the repentance of the tongue. The repentance of the tongue is that upon this repentance, one who keeps away from the bad talking and do not talk absurd talking and one who keeps away from un-necessary talking. The second condition is to make fresh ablution and pray two Rakat prayer of thanks and to sit in the direction of Qibla (the direction in which Muslims turn in the prayer) and pray as follows."

" Oh: Allah grant repentance to my tongue from saying bad talking and except Your invocation , nothing should be come on my tongue in which there are no Your willingness is there and keep it away from saying such things."

At the time day break all parts of the body say to the tongue " Oh: tongue if you will not protect yourself then we will be killed."

Afterward, he said " Khaja Hatim Asam was told on uncivilised matter so he was pressed hard his tongue so much that there was a discharge of the blood from it and

afterward he was promised that till his life he will not talk to anybody.So for one absurd talking he, didn't talk to anybody for the period of 20 years."

Afterward, he said " In the meeting place one person who was realized the reality was sitting there and he was asked about one person whether that person came.? Upon this he thought in his mind that he was talking this instead of the invocation of Allah and for this expiation, he will not talk with body for a period of 30 years."

Afterward, he said " He was heard by the tongue of Khaja Hameeduddin Nagori that he was seen one Darwesh who has realized the reality and who was busy in the invocation of Allah. He was with him for a period, of 10 years, but during this period he has not heard any un-necessary talking with him. But one thing he was heard from him that he said: "Oh: Darwesh if you want to take a safety in the other world, then protect you from absurd talking and upon saying this he was pressed hard his tongue so much that there was a discharge of the blood from it." He said to him that " This matter is not proper for him to say to him". So for this he will not talk for a period of 20 years."

Afterward the Sheikh of Islam said "Oh : Darwish when Allah wants to put the tongue in prophet Adam's (A.S.) mouth and then he told the tongue, "Oh: tongue sees it that with your creation, there is a special purpose in this matter that you should not call another name except My name and should not recite another talk except His talk. If you do other than this then remember that you and all other parts of the body will face problems in this matter." So oh Darwesh the tongue was made for the following things.

1. Ziker (Invocation)
2. For reading of the holy Quran

The group of Mashaiq (learned persons) written that in every human part of the body there are desire and lust is there and which is the cause of veil and problems in this matter. Unless one should not repent from lust and desires, then he will not clear all his parts so, then he will not get the position and status.

Afterward, he said " The details of the parts are as follows.

First is the soul in which it is kept lusting.
Second the eyes in which it is kept the desire of seeing.
Third the ears in which it is kept the desire of hearing.
Fourth the nose in which it is kept the desire of smell and sneeze.
Fifth the hand in which it is kept the desire of holding and touch.
Sixth the tongue in which it is kept the desire of praising.
Seventh the heart in which it is kept there is pain.

So the person who demands Allah, then he should repent of all these things so that Allah will hear him in this matter and who say He will make him respectable among the mankind by His wisdom to the one who will be take away his heart from the love of the world. One who will keep the soul from sight of other things. So He will make him respectable due to ignoring of the sins and one who will forget all things except Him and then He will make him respectable on the day of judgment."

The following of heart and the tongue

Afterward, he said "When from the world of light there will be a fall of the secrets of the divine light and the lights will fall on the heart first. When the tongue and heart will work together then there will be lights of love will be there. If there will be no togetherness of the tongue and heart, then the light of the love will leave from there and settle on the place where there are togetherness of the heart and tongue will be found."

Afterward, he said " When one person of whom realized the reality was asked who is firm in the love of reality?." He said "Where there is togetherness of heart and tongue is found. Because first, the love of reality is found in the heart, then on the tongue. When the heart and the tongue will become together in the of love, then that love will become the reality of love. The tongue is king of all parts of the body. When the tongue is safe then all parts of the body are in the safety. So it is well known saying is that when the king will do disturb in the religion then there will be a problem for all people of the kingdom. When the king is safe then all affairs of the kingdom will run in the safety manner. So: Darwish ear, eyes, soul, and all other seven parts of the body are under the control of the tongue. So if the tongue is safe then all parts of the body are in safety condition."

Second the repentance of the eye, for this repentance there is a condition of taking bath in this matter and pray two Rakat and sit in the direction of Qibla (the direction in which Muslims turn in prayer) and to raise two hands and said " Oh: Lord of the worlds I will repent of all things which are prohibited by You. Next time I will not see such things which are prohibited by You. I will see such things which are only legal and afterward protect the eyes from seeing the prohibited things." This is repentance of the eyes because this is such thing with which the condition of the grace of presence will be available. The eyes are such things with which the people are involved in the problem and difficulties. So oh: Derwesh the first condition of love is available in the eyes. The people should try to do such work in which there is available the grace of observation and so they should not see other than Allah."

Afterward, he said "Prophet Dawood (A.S.) was seen the prohibited thing so, for this reason, he was weeping for a period of 300 years. Then there came the command of Allah " Oh: Dawood why you are weeping?." He said " What did he say in this matter." He said "The eyes were put him on the problem. As this mistake in the eyes. So for this reason, the eyes should be given punishment in this matter. Because the eyes were seen the prohibited thing."

Afterward, he said " Prophet Shoeb (A.S.) wept so much that his eyes were becoming blind. When he asked the reason in this matter, then he said for the following two reasons".

First that he was seeing the prohibited thing.

Second that the eyes which were seen the grace of the friend so it is regret for him to see another thing. If he will see another thing, then it is better for him to become blind. So that on the day of judgement when he will become alive then he should see the grace of the friend. After the above event, he lived for a period of 60 years but nobody was not seen while opening his eyes."

After he said "In the love of Allah, such person is true in whose eyes there will be antimony of the of reality is available, then he should close his eyes and he should not see towards the un-related things and on the day of judgment only he would see the divine light.On that day if the friend will request him to open his eyes then he should open his eyes."

The repentance of the eyes

Afterward, he said " There are three kinds of repentance of the eyes.
1.To see the prohibited things.
2.If some other person backbite another Muslim brother and see something then he should repent in this matter that why he had seen such thing.
3.If eyes see something then he should say this to another person.

Afterward, he said " The repentance of the ears is that it should not listen to bad things and not listen the prohibited things, then his repentance will become repentant in this matter."

After this he said " The power of giving hearing, which is given by Allah so he should engage himself in the invocation of Allah and also where there is recitation of Quran available then he should hear it. It is not given for the following things.
1. Bad deeds
2. Joking
3. Singing

For the above, there is information available on this matter that on the day of judgment the metal lead will be melted there and will be put in the ears of the persons one who hears the above sounds."

The repentance of the ears

Afterward, he said " Once Abdullah Khafif was going on the way and he was heard illegitimate talking so he put his two fingers in ears and went back to his house and he was asked to bring melted lead and when it was brought there, then he asked to put it in his ears because he heard some bad things so that on the day of judgment he will be free in this matter. So today he is making expiation for it. So oh: Darwish, Darwish were tried to keep themselves away from the mankind and adopted loneliness. So that they should be safe from hearing about bad things."

The repentance of the hands

In this connection he said " Khaja Bakhtiar Kaki was seen one Darvish in Badakshan and who was among holy persons and his name was Sheikh Burhanuddin and his one hand was cut off and he was resting in the hut for a period 30 years there in the condition of Etekaf (retirement of continued prayer). When he was asked about his cutting of the hand, then he said once he was present at the meeting and without the permission of the owner of the meeting place he was cut one grain of the

wheat into two parts.So there was heard a divine call in which he was said " Oh:Darwish what act you have done.? Without the permission of the owner you did two pieces of one grain of the wheat. When he heard this call then he cut his hand and thrown it out for this reason. So that again, he should not hold any things which is not suitable to hold in this matter."

Afterward the Sheikh of Islam began weeping and he said "The people of Allah will do such things and will obtain status and position in this way."

The repentance of the legs

Afterward, he said " The fifth repentance of legs and in which one should not go to the places which are not suitable and should not put his leg for the fulfillment of his desire there so that the repentance should be termed as repentance."

Afterward, he said " Once Khaja Zanon of Egypt during his journey he went into the jungle and where he was found one Darwesh person who was very pious and a man of grace in one cave and whose one leg was cut off so he was saying Salam to him and he was asked him in this matter. So he said once he was left the cave from ablution and he was looking a woman there so he desired for her so he put his leg out of the cave to catch her but that woman was vanished away from there. So he immediately took the knife and cut off his leg. So oh : Darwesh since 40 years he was standing on his one leg in the condition of shame and regret in this matter that how he will show his face there and what he will give an explanation on the day of judgement."

Once one Darwesh were asked Khaja Ba-Yazid Bustami did the lover will always get the observation or some time.?. He said " Always because if the lover will be in the standing position, then he will have on the condition of observation. If he will be in the sitting or sleeping conditions, then he will be in thinking of observation of the lover. So the lover will be always in the condition of observation of the friend."

Afterward, he said, " For the lover observation and backbiting are both same and equal. So as the observation and backbiting is also same. In this matter he was heard one couplet from Zikeria Multani.

حضور وغیبت عاشق چو ہر دو یکسان ست　　بغیب مست حجابش حضور و نیز ہمانست

The repentance of the soul

The sixth repentance is repentance of the soul. So the soul should be kept away from the following things.

1. All desires
2. Eatables
3. Lusting

And one should be repented from all the above things. No work should be done as per the desire of the soul. And in the holy book of Quran, it is mentioned *" And as for him who fears to stand in the presence of his Lord and forbids the soul from low desires. Their abode will be the garden"*

The control of desires of the soul

Once there were some differences between caliph Harun al-Rashid and his dear wife Zubaida. So she told him that "He is a hellish man. "Harun al- Rashid replied her that if he is a hellish man then he will divorce her." He left her, but due to his extreme love for her, he was worried to solve this matter and so he called all the learned persons of Baghdad in his court and asked them, "Am I a hellish man?" But no person answered this question and all of them told the caliph. "Only Allah knows this matter." Imam Al-Shafe'i, even though he was very young at that time, he was also among the learned persons who were present in the royal court of Harun al-Rashid. He told Harun that "If he permits him, he would reply his question." When all other learned persons heard his reply they were surprised. They thought that he might be a mad person because when all other learned persons were unable to solve the matter, what then will he do?.

After the permission of caliph, Imam Al-Shafe'i asked the caliph "Whether he is in need of him or he is in need of the Caliph." The Caliph told him that " He needs him." So Imam Al-Shafe'i asked him to come down from the throne because the status of learned person is superior to kings. The Caliph came down from the throne and asked him to sit on the throne. He sat on the throne and asked the caliph to reply his question first to enable him to solve his problem. "Did you have any chance of committing any sin, even though you had the power of doing it, but due to the fear of Allah, you escaped from it?"

The caliph replied swearing, "Yes, I had many chances, but I was always away from such sins." Imam Al-Shafe'i told him, "You are not a hellish man." When the Ulemas (learned persons) asked him to furnish proof of it, he told them that Allah says in the Holy Qur'an:

" And as for him who fears to stand in the presence of his Lord and forbids the soul from low desires. Their abode will be the garden"

Afterward, the Sheikh of Islam said "There are three kinds of repentance as follows."

1. Present
2. Past
3. Future

In the present to be repentance from the sins of the present time.

In the past, to bring the enemy in the agreed condition and return back the things if you would have snatched from his things because without the return back of the things his repentance will be not accepted. But he should return back him the double of the things to bring back him in the agreed condition, then repentance will be accepted. If he will say bad things to anybody then he should regret him in this

matter. If that person died, then he should release one slave. The act is like that with which he would have given life to the dead person. If he has done adultery with someone's wife or his slave girl then do not regret with her, but he should approach towards Allah and repent in this matter. If he would repent from the drinking of wine, then he should give a drink of juice and cold waters to the persons. At the time of repentance, he should regret about the sin which he was committed.

The future is that in which he should determine that he will not commit the sins in the future."

Upon finishing the details of the above benefits, then Khaja Saheb went inside of the house so, for this reason, the well-wisher left from the meeting place.

5.
The service and respect of the holy persons

When the honour of kissing the feet was available, then the Sheikh of Islam said with his holy tongue, " Oh: Darwesh everybody was getting felicity by service only because the grace of the world and religion will be available from the service of Mashaiq (learned persons) and spiritual masters."

Afterward, he said " One who do the service of the spiritual master for a period of seven days than in his account Allah will write the reward of the worship of seven hundred years in his record of the deeds and for every step there will be given the reward of Hajj pilgrimage and Umra for him."

The style of service of Sheikh Jalaluddin Tabrizi

Afterward, he said " Sheikh Jaluddin Tabrazi after the death of his spiritual master who did such service to Sheikh Bahauddin that such service will not be made available by any servant. So Afterward, I saw him in Baghdad, he was going there with the load of stove on his head and there was a cooking pot on it and in which something he was making hot. I have asked him where he was going.?" He was replied " To Hajj pilgrimage." So I was surprised in this matter. I asked by the people for how many years he is doing this service. They told him for a period of 25 years, he is doing such service to the Darwesh.

The style of service of Khaja Abdulla Khafif

Afterward, he said " When Khaja Abdulla Khafif was asked from where he was getting the wealth.? " He told " By the service of one Dawresh and who used to ask him whatever, then he used to do that service for him. So once that Darwesh asked him to go another Darwesh and convey his Salam to him and inform him that tomorrow there will be Urs (the annual death anniversary) of his spiritual master and there will be available, food provision there.So present there and so bless the

place so that the food will be distributed in his presence there. There was fear of tigers in the place where that Darwesh used to live there. The Derwesh was given this work to me for trial only.

In short, I was going there and at one place the tiger came before me so I told the tiger that he was going to see the Darwesh as per the instruction of his spiritual master so allow me to go there. Upon hearing this the tiger given him the way and paid respect to me and left from from there. I passed the way and reached near the Darwesh and was given the message of my spiritual master and he accepted the message and he said that he will come there. So I paid respect to him and come back in the service of my spiritual master so for this reason that Darwesh hugged me and he said it was really the right of service which you have done in this matter. Then he holds my hand and he looked at the sky and he said " Go, he allowed him the wealth of the both worlds." From there I came back into my hut. So whatever you see the grace in him is given by that Darwesh.

The reason greatness of Khaja Bustami

Afterward, he said "When Khaja Bustami was asked from where he got such wealth.?" He said "From two matters. One from service from his mother and other is by the service of his spiritual master. Then he narrated first matter that "One night my mother asked me for water. I went to fetch her some water, but there was none in the jug. I fetched the pitcher, but none were in it either. So I went down to the river and filled the pitcher with water. When I returned to the house, my mother had fallen asleep. The night was cold. I kept the jug in my hand. When my mother awoke from sleep, she drank some water and blessed me. Then she noticed that the jug was frozen in my hand. "Why did you not lay the jug aside?" she exclaimed. "I was afraid that you might wake when I was not present", I answered. "Keep the door half-open" my mother then said."I watched till near daybreak to make sure if the door was properly half-open or not, and that I should not have disregarded her command. At the hour of dawn, that which I had sought so many times entered by the door." After his mother resigned him to God. The event of a spiritual master is like that he was in his service for a period of 20 years and those days and nights were equal to me. So one night we were engaged in reading the holy book of Quran and in that night in the presence of my master nobody was not there in his presence. The Sheikh Saheb called me and he said " Oh dear, to bring the holy book of Quran and when I took it there he prayed for me."

Afterward, the Sheikh of Islam said " Oh: Darwish unless you will not do service to the Darwesh persons, then you will not reach to the position of status.

Afterward, he said " Khaja Moinuddin Sanjari carried the bed spreads of his spiritual master for a period of 20 years and with these luggage he went to Hajj pilgrimage then he was getting such grace and after that this grace was found in the favour of all people of the world."

Afterward, he said " Oh: Darwesh he was heard by one holy person that the service of one day of the spiritual master with truth is equal to the worship 7,000 years of un-truth persons."

The rules for the visitors

Afterward, he said the last prophet said "One who give drink water to others, then he should drink it at last." Also in the same way one should provide the food for others first. It is obligatory for the servant to eat the food at last.

Afterward, he said " It is obligatory for the host to wash the hands of the guests and in it there is wisdom is that first he should wash his hands and kept it clean so as enable to wash and clean the hands of his guests. But at the time of giving water to others to drink, then he should not drink first so he should give water to others first for drinking then he should drink at the last."

Afterward, he said " Oh: Derwish once one person brought the water in the service of Khaja Junaid to wash his hands and he sat there. Khaja Saheb stood there. When he asked the reason, then he said as you sat there. So it is obligatory for me to stand there. As it is not obligatory for the washer man to sit there. Because it is out of etiquette in this matter."

Afterward, he said " Once Imam Shafi was a guest at the house of Imam Malik so he washed the hands of Imam Shafi by himself. "

Afterward, he said " Once he arrived in Baghdad as a traveler, there and he was seen one pious person who praying at the bank of the Tigris river and who was a man of greatness and he was a man of graces. But he was very weak and lean person who busies himself in the prayers in his hut at the bank of the river Tigris. When he was finished his prayer, then I said Salam to him and he suddenly said "Wa Laikum Salam Ya Farid." So I was surprised in this matter that whom was told my name to him. He said " Who brought you here was told him his name." Then he told me to sit there. I was in his presence for some period of time. At the time of the fast breaking two persons used to come there with a cloth for the spreading for eating and food provision before him and then they used to go away from there. One day some Sufi persons came there and we all eat there together. But that Darwish washed our hands by himself. So I told him in spite of the presence of so many people he was washed the hands of all guests. So he told me that it rule that the host should wash the hands of the guests.

The difference between Kalim (interlocutor) and Habib (friend)

Afterward, he was narrating the tradition that the prophet of Allah said, " When Prophet Mosa (A.S.) was reached on the mount of Sinai, then there came the command of Allah to him that he should remove his sandals and come there. So that if there will dust off the mount Sinai will on your feet, then you will be forgiven. But when the prophet of Allah reached near the empyrean on the night of accession then there was command of Allah came there " Oh: Mohammed (peace be upon

him) came there with your sandals. So that with the dust of the sandals there will be tranquility in its movement. "

Afterward, he said " Oh : Darwesh when Prophet Mosa (A.S.) will be wake up from his grave, then he will walk intoxicated condition with divine love and he will strike hands on the parapets of empyrean and he will make a request " Rabbi arni anzar alaik" and then there will be commanded to keep silence Mosa (A.S.) today is the day of accounting and upon accounting there will be sight available. But when the Allah's, last prophet and his nation will come there and among them there will be such lovers that for them there will be command of Allah to take them in the chains to the paradise. But they will break the chains and they will come down from the paradise while requesting from there. Then there will be same command from Allah and they will again come down there from the paradise from there. In short, 70,000 chains will be broken by them, then there will be a command from Allah that there is promise of sight in the paradise and go there so that there will be available tranquility to them."

Afterward, he said "Once the prophet of Allah was making ablution and there was a ring in his fingers and he was moving it and there was a command of Allah came there " Oh: Mohammed (peace be upon him) we has not created you for such engagement." After that time, the last prophet of Allah never engages in such things.

Afterward, he said " Oh : Darwesh on the day the king of Egypt was sent Prophet Yousuf (A.S.) to the jail, at that time he told one prisoner who was going to release from the prison that he will become the cup bearer of the king and to the other person and he told him that he will be eaten by crows and eagles. On that day Prophet Yousuf (A.S.) told the cup bear to tell the king about him. At the same time angel Gabriel came there with the command of Allah in which it was said " Oh: Yousuf (A.S.) you have ignored Us and giving Our information to others." And for this mistake he was in the jail for a period of more than nine years as punishment. The above event was explained from the Quran as follows.

"And two young men went to prison with him. One of them said: I dreamed that I was pressing wine. The other said: I dreamed that I was carrying upon my head bread where of the birds were eating. Announce unto us the interpretation, for we see thee of those good (at interpretation). O my two fellow-prisoners! As for one of you, he will pour out wine for his lord to drink; and as for the other, he will be crucified so that the birds will eat from his head. Thus is the case judged concerning which ye did inquire. And he said unto him of the twain who he knew would be released: Mention me in the presence of thy lord. But Satan caused him to forget. To mention it to his lord, so he (Joseph) stayed in prison for some years."

Afterward, he said " When Prophet Sulaiman (A.S.) in spite of having his wide and grand kingdom when he will use to arrange the meeting or party, then he used to stand at the door and used to weep by holding with water jug and saucer and used to wash the hands of slaves and other guests by his hands and he will give drink water first to the guests and he was used to drink water at last."

The apology of Prophet Sulaiman (A.S.)

In short, in spite of wide and grand kingdom of prophet Sulaiman (A.S.).He was used to sew the mound baskets and from its sale amount he was used to purchase for his breads. One day he thought in his mind that oh: Lord, you have given such a large kingdom, but from it there is nothing for his fate. And he is living on the sale amount of mound baskets. On that day he went to the bazaar with his mound baskets for sale there. But nobody purchase the baskets on that day and he was returned back to his place with baskets. In this way seven days passed and no basket was sold. So he was surprised what is the reason for it?.At that time angel Gabriel came there and he said he " Oh : Sulaiman you did not get your food from the sale amount of baskets. So see the above. When he saw the above he was found all his baskets were hanging in one corner of the sky." And there was came a command " Oh : Sulaiman we have purchased all your baskets and it was just a name in this matter that the mankind used to purchase it." Upon hearing this he was regret in this and repented of it.

Afterward, he said " Oh: Darwesh the man should not think that whatever he will do his action so from it in the manifest and in innermost things will be happening. So think that it is happening from the side of Allah. All such things will be happened by the will of Allah."

Afterward, he said " Oh: Darwesh it was the habit of Imam Abu Hanifa that when the guest arrived in the house than he was used to wash the hands of his guest. He used to say this is Sunnah (practice) of the last prophet of Allah and other prophets of Allah. Imam Malik used to wash the hands of his guests and used to give drink to the guests by his hand. So " Oh: Darwesh you should follow the prophet and the Imams (leaders) as for as possible in this matter so that you should not be ashamed of them on the day of judgement."

Afterward, he said " Once Abu Baker Siddiq (R.A.) was invited the companions of the prophet in his house and at the time eating of the food provision he was stood with water jug and washed the hands of the guests."

Upon finishing the details of the above benefits, then Khaja Saheb went inside of the house so for this reason the well wisher left from the meeting place.

6.
The recitation of the Quran and its excellence and blessing

Sheikh Burhan Hansavi, Sheikh Baderuddin Gaznavi and other pious persons were present at the meeting place. He told with holy tongue " Oh: Darwesh the worship of the recitation of the holy Quran is best among all worships and from it there will be available position and status in the world and hereafter. Because there is no greater worship than recitation of Quran so the men should not be careless from this grace and they should not be away from this. After this he said there are many benefits of the reading of the Quran are as follows.

1. There will be increase of eye sight and it means there will be no pain in it.

2.For each word there will be reward of worship of 1,000 years will be recorded in the account of the reader and such number of bad deeds will be removed from the account of the reader.

The conversation of Allah

One who wants to talk to Allah, then he should busies himself in the reading of the holy book Quran.The pious person is one who engaged in talking to Allah. The felicity of talking with the friend will be available with the reading of the holy Quran. There will be call 70,000 times in the heart of the man that if you desire for us then leave all things and start reading of the holy book of Quran.

Afterward, he said "Usually the people get the grace of the presence and observation at the time of the reading of the holy Quran. Because the secrets which are available in the world which will be revealed at the time of recitation of the holy Quran and when he will think about each and every word and every meaning then on him the secrets of the pen will be revealed upon him. When he will reach the verse of observation or verse of mercy, then he will be drowned in the river of observation and he will be getting 100,000 graces. When he will reach on the verse of punishment, then he will think about it, then he will be melted like gold in melting pot."

Afterward, he said "When Sheikh Bakhtiar Kaki used to reach on the verse of warning, then he will beat his chest and used to become unconscious. When he will be consciousness, then he used to start again reading of the holy Quran. In this way, in one day he used to become unconscious 6,000 times and when he will reach on the verse of observation, then he used to smile and used to stand and drowned in the world of observation and live in the condition of surprise and he was used to live in the condition observation in one day and one night and about such condition he will not aware of it."

The position and status of Quran Conner (Hafiz Quran)

Afterward, he said "When Quran Conner will die then his soul will be put in the lamp of light and will be taken towards empyrean and on his soul every day there will be a fall of graces of 1000 times divine lights."

Afterward, he said "On the day of judgement there will be commanded by Quran Conner to proceed into the heaven and there will be divine light on him. So it is said that on the day of judgement there will be also divine light on the following categories of personalities.

1. The prophets
2. All holy persons

There will be divine light separately on Abu Baker Siddiq (A.S.) in the heaven. This will be possible due to his excellence."

Afterward, he said " On the day of judgment the lovers will be brought into the place of divine light and there will be commanded to open the eyes. Each lover will

be brought there and there will be divine light on them separately and they will become un-conscious, there and live in such condition for a period of 7,000 years and when they became conscious then they will demand *'Hal Milne Mazhid'* it means "For more and more". So in this way, there will be divine light on them for 7,000 times. Then they will send back to their previous places."

When the Sheikh of Islam was reached at this point in this discussion then he was becoming un-conscious.

Afterward, he said " Oh: Darwish once in Baghdad, he was heard from his holy tongue with the Sheikh of Islam Ajal Shrirazi this narration that when Sheikh of Islam Saifuddin Bakhaerzai was in Bukhara. Once he was left for outside for the journey and during his journey, he was seen in one city in which there was a full population of Muslim were there and men women and children all were engaged in reading the holy Quran there. They used to busy themselves in reading the holy Quran from morning to the evening time. We could not find any time when they were not engaged in the reading of the holy Quran. In that city, we find one pious person in the cave which was located outside of the city and he was a disciple of Sheikh Shams al-Arifin and he was also used to busy in the reading of the Quran there in the cave. When he will reach on the verse of warning, then he will use to become unconscious and used to become restless and uneasy there and when he will become conscious then again he busies himself in the reading of the holy Quran. When he will reach on the verse of glad tiding or mercy, then he will weep bitterly and used to say that this verse is in favour of such persons who do good deeds. I do not have little good deeds with me so I do not become happy in this matter. When he will say this and stop for a while and then he will address with the persons oh: dears if you know that there is a command of Allah in every verse and in every word, then due to horror the skin of the body will be displaced and it will be melted and it will be destroyed."

Afterward, he said " Oh: Darwish once one Quran Conner was died who was realized reality. Somebody asked him in the dream, how Allah has blessed him.?" He replied that "Allah granted His mercy and blessings which He used to give to his special persons."

When he was asked " Whether he left in the grave or he was taken upper side in the sky.?" He said "His heart was taken under the empyrean and he was allotted his position in the Quran Conner place and still he is living there."

The reading of the Quran is the source of salvation

Afterward, he said " Oh: Darwish, upon the death of Sultan Moizuddin Mohammed Shah somebody asked him in the dream how Allah has blessed him.?" He said "Allah was forgiven him." Then he was asked " For which deed.?".He told " One night he was sitting on his throne and at that time, there was coming voice of reading of the Quran. So I came down from the throne and sat on the floor with the

two legs folding and began hearing the recitation of Quran with full attention and care and for this reason, he gets much comfort in this matter. When he left in the world, then he was forgiven for the cause of listening to the Quran."

Afterward, he said, " For the listening of Quran many persons were forgiven for this reason."

1.The person who is a teacher of readers of the Quran.
2.The reader of the holy Quran.
3.The listeners of Quran in the neighbourhood.

The Sheikh of Islam smiled and narrated this event that " Once he was sitting in the service of Khaja Ajal Shirazi then at that time four more Dareweh persons came there. Among them, one Darwesh want to kill Khaja Saheb. Khwaja paid attention towards that person and he said to him, " Oh: Darwish did Darwish will have the intention to kill Darwesh.?" Then that Darwish paid respect to him and he said " No, he does not have such intention in this matter." Afterward, he said him, " To change his intention." When Khaja said this then he was standing and put his head on the feet of Khaja Saheb. He said " Yes, surely I had the intention to kill him. But you are a holy person so you were able to know in this matter so I repent in this matter."

Afterward, the Sheikh of Islam said that " Man should busy himself in the reading of the holy Quran. Because in between the lover and beloved the love will be increased due to the conversation. So on the way of mysticism, there is no other thing which is more important than this thing. Because, as per mystic people, there is no observation like this observation. Did you know such comfort which one person will get at the time of talking with the friend.? Oh: Darwesh the talking about Allah is Quran.So one who knows this test, then upon this if he will engage in other things then he will be called false claimant in this matter."

Afterward, he said " When one person who read the Quran then he should think about its meanings and at that time he should not think about any creature in his heart so in this method he should recite the holy Quran. Then one angle will come there along with 100,000 houries in front of the person one who reads the holy Quran. That angel with Houries will adorn the meeting that the eyes could not able to see such things. Then that angel due to love will put his mouth on the mouth of the reader of the Quran. Till the life of that person that angel will be with him along with the houries and upon the death of the reader that angel will leave him and goes back to heaven along with the houries."

Afterward, he said " Oh: Darwish when Ali Ibn Taleb (A.S.) used to read the Quran then he used to shiver like the leaves of cane tree. When he will reach the beginning of any verse, then he will use to stand like waiting and then he was used to sitting there afterward. When he will use to read the Quran then he was used to engaging in for a period of seven days and seven nights in it."

Afterward, he said " As the person who enjoy the reading of the Quran in his loneliness. In the same way, on the day of judgement, there will be divine light on him in the loneliness."

Afterward, he said " In Ghazni there was one Darwesh and his name was Maqri and who was very pious and a man of grace was there. And he knows the seven

methods of recitation of holy Quran. His miracle was that one who will read one verse of the Quran with his help then to that person Allah will grant him in his fate the memory of the whole Quran. So I also read one verse with his help and due to its blessing I memorized the whole Quran. His one brother used to reside in Damascus. One person came to Baghdad from Damascus, so he was asked about his brother. So that person told him that he is well there, but he was already dead. That person who is coming from Damascus said " There was very much rain fall was there due to this reason many houses were destructed. There was also one fire accident took place there and due to this reason, many houses were destructed." When he has finished his narration then Khaja Mohammed Maqri said to him, "Perhaps his brother was no more there." Then that person said "Yes and he was dying before these happenings."

The excellence of verse Fatiha and other verses

Afterward, he said " Oh: Darwesh for the men to see the pure soul of the prophet and to see the soul of any other souls of the leaders of the religion then he should engage in the reading of holy Quran and verse Fatiha. So that due to holy Quran and the blessing of the soul his works of this world and the other world should be completed well in this matter. Also, he should get position and status and he should become the person of nearness and the person of the secrets of divine lights. Oh: Darwesh one who recites the verse Fatiha for the recovery of any patient or for any work he should follow the following method.

1.41 times recite Tazou and Tasmia.

2. To read the alphabet Mim of Rahim with the alphabet of Lam of al-Humad. So that there will be relief of pain immediately on this matter. So the Khatam (finish) of verse Fatiha is a recitation of it for 41 times. Oh; Darwesh you should know that the verse Fatiha is the cure of all diseases." Afterward, he said " The verse of Baqera's Khatam (finish) is a recitation of it for one time. The man who reads verse Baqera in between the Sunnah and obligatory prayers for 3 days, then his desire will be fulfilled by Allah."

Afterward, he said " Once there was some need for Khaja Bakhtiar Kaki so he was started reading it and still one day was not passed then Allah fulfilled his wish."

Afterward, he said, " For the desire of this world and another world we should recite two times verse al-Umran." Afterward, he said " Oh: Bedridden Darwesh whatever he is told to him so he should follow it so that he will get perfection in his condition. As you are related to us in this matter. Because the spiritual master is one who will by adoring him." Afterward, he said " One who will recite verse al-Nisa daily, seven times, then he will be free the punishments of the both worlds. One who will recite verse al-Maida then in his city, there will be no scarcity of the rain anytime. The Khatam (finish) of verse Enam is reading it for 70 times or from another tradition to read it 41 times. So one who will read it for his any desire, then Allah will fulfil his needs."

Afterward, he said " The verse Araf should be read for the repentance as follows."

1. To recite 70 times Astaghfar.
2. To pray 2 Rakat prayers as follows
3. In the first Rakat after verse Fatiha to recite 100 times verse Qul Ya Ahul Kafirun.
4. In the second Rakat after verse Faitha to recite 100 Qul Wallahu Ahad.

For the release of the prisoner to recite 4 times verse Enfal and one who will read this verse daily then Allah will free him from the prison of the world and the prison and also he will be protected in the other world.

Afterward, he said " In the world for the betterment of another world and success of the works, then one should recite verse Touba forty times. And one who will read, then he will be successful in the world."

Afterward, he said " Oh: Darwesh Khatam (finish) of verse Hud is to read it for ten times.This Khatam is to be read for the success and victory on the infidel persons. The verse Ibrahim's Khatam is to read it for ten times for salvation of the deceased or it should be read at the time of the reading of the Quran or memorizing of the Quran and one who read it then he will become Quran-Conner".

Afterward, he said " The prophet said one who will recite the verse Yousuf then he will memorize the Holy Quran certain.To free from the fear and worry of the enemy of the Islam to recite the verse Raad seven times."

For the patient with epilepsy and an insane person to recite the verse Hajj 70 times and blow on the patients then Allah will recover the patients. The person who will recite 10 times the verse Nahal then whatever he will ask with Allah, then he will get his needs."

The Khatam (finish) of the verse Bani Israel is to read it 10 times.

For every Muhim (important affair) to read the verse Kahaf 40 times on every Friday.

To read the verse Mariam every day 20 times for the increase of grace and increase of the work.

To read the verse Taha on every Thursday 3 times. Allah recites this verse without his tongue and uvula. One who recites this verse is like such person who is talking to Allah.

Afterward, he said, " For the oppression of the enemies to read the verse Anbia 75 times."

For the success in the both worlds to read the verse Qad Aflahal Muminoon 7 times.

To be free from the all kinds of calamities to read the verse Noor 7 times. Afterward, he said.

" The Khatam of the verse of Furqan is its reading of 7 times. For the success of the enemies of Islam to recite the verse Shams 75 times.

For the thanks of the graces of Allah to recite the verse Qul.

For reading the verse Qasas ten times, there will such reward available which was available to the prophets.

To read the verse Ankabut 10 times to be free from Satanic apprehensions.

To read the verse al-Rome 21 times to be free from prevention from the enemies.
To read the verse Luqman 70 times for felicity in the both worlds.
To read the verse Sajda 21 times to get a status of martyrdom.
. For the completion of important affairs to read 75 times the verse Alm Nashra.
To read the verse Saba 41 times for the willingness of Allah.
To be free from calamities and for the passing of the reward to dead person to read 70 times the verse Fatir Samavat.
For every important affair to read one time the verse Yasin.
To be free from fear to read 21 times the verse Safat.

Afterward, he said "Oh: Darwesh in the worship of Allah to be prevented from the Satan to recite 5 times verse Tanzil al-Kitab.
To read the verse Sajda 2 times to be free from the plague disease.
To read the verse Hamim Aainseenkhaf 7 times to be free from the problems and to get felicity.
To read the verse Zaqraf 21 times for the safety of Eman (faith).
To read the verse Duqan 75 times to get felicity.
To read the verse Mohammed 41 times for Zahur (revelation) of secrets of Allah.

When the Sheikh of Islam reached on this point and he said " Oh Darwesh the one who is wise and he is not careless from the reading of the Quran. Because in the Quran there in every command in it and there is available the secrets of divine light and radiance. So Darwesh in this thing in which the grace is available so why the man should be away from it.?"

Afterward, he said " Oh: Darwish regards other Khatam (finish) of the remaining verses of holy Quran he will be discussing later.

Upon finishing the details of the above benefits, then Khwaja Saheb went inside of the house so, for this reason, the well-wisher left from the meeting place.

7.
The excellence of reading verse Iqlas

Today I was sanctified to touch the feet of the Sheikh and then a discussion about the excellence of verse Iqlas was started. At that time in the meeting following persons were present there.

1. Moulana Nasihuddin who was the son of Qazi Hameeduddin
2. Jamaluddin Ansari
3. Shams Dabir

And some other Sufi persons were also present there in the meeting place in his service.

The Sheikh of Islam said with his holy tongue that "There is tradition reported from the prophet that one who want the reward of Khatam (finish) of holy Quran then he should recite 25 times verse Iqlas in the night. Oh : Darwesh in the verse Iqlas there is Wahdanit (the belief in the unity of God) is mentioned in it and Qul

Wallu Ahad is its attribute. So one who reads it with the right devotion than he is like a person who was described all attributes of Allah. Even though Allah is without attribute and so there is no attribute of His.

Afterward, he said "Once the prophet was sitting and he told his companions " They should not sleep unless they should not do the following five things before they sleep."

1. To compete for the recitation of whole holy Quran.
2. To do Jehad (religious war).
3. To please the prophet.
4. To perform the Hajj pilgrimage.
5. To please Allah.

So for this reason, the companions were worried in this matter that how they can do the five things in the night.

So he told as follows.

1. The person who does not complete and unable to recite the whole Quran in the night, then he should recite 25 times Sura Iqlas, then he is like a person who was completed the whole recitation of Quran.
2. One who wants to do Jehad (religious war) in the night, then he should recite 10 times the phrase '*Subhan Allah.'*
3. One who wants to please the prophet, then he should recite 100 times Darud (blessing) on him .
4. One who wants to perform the Hajj pilgrimage then he should recite 100 times "*La Ilha Illah al-Hakim al-Karim.*"
5. One who wants to please Allah, then he should recite many times "*La Ilaha Illah Mohammed Ur Rasul Allah."*

The excellence of the blowing of the verse Iqlas

Once one Darwish went to visit one patient and blow him upon recitation of the verse Iqlas so, for this reason, he recovered from illness immediately.

Afterward, he said " Oh: Darwish once he and Khwaja Bakhtiar Kaki was in travelling and we have reached to the upper side of the river and we have reached the bank of the river's tributary and there was no boat was available there to cross from there and it was a dangerous spot to cross." The Sheikh of Islam smiled and he said " Oh: Farid as we have reached here so to have crossed from there.? So he replied it is excellent felicity but there was thought in my mind how we will cross from there. Still the thought came into my mind, then Khaja Qutubuddin was standing in the way and he was crossing the river site. Upon reaching the other side of the river, " I asked him how we have crossed the river way.? " Then he said " When we have reached to the river side then he was recited 3 times the verse Iqlas and blown on the water and due to the command of Allah river was cut and there was way was created there so in this way we have crossed the river."

The verse of Iqlas is one-third of the holy Quran

Afterward, he said " The prophet of Allah said the verse Iqlas is one-third of the holy Quran. This verse's Khatam (finish) is its reciting 3 times. After the Khatam (finish) of the holy Quran, this verse is recited 3 times because there is wisdom in it that if there will be any mistake is left if any then it will be covered by reciting it 3 times."

Afterward, he said "Upon the Khatam of holy Quran some verses from verse Baqura are recited because once the prophet was asked "Who is the best person.?"Then he said " Al-Hal al-Murtahal". And Hal is that person who has arrived and Murtahl is such person, one who left from the destination. It refers to this thing that when one person who will complete the whole recitation of the Quran then he will reach the destination.When he will recite some verses from Baquera then he will re-start his journey to a new destination. So the best person is one who will finish the Quran and start its new recitation once again and for such reader the prophet of Allah told him al-Murtahal."

The release of Khaja Tamim Ansari

Afterward, he said " Oh: Darwesh once he was heard with his spiritual master Bahauddin Bukhari's holy tongue that once Khwaja Tamim Ansari was captured by the Negro persons and their leader want to kill him. For this purpose, he kept him in the prison for a period of 7 years. The day of the killing was promised by him, but on that night Khwaja Saheb has seen his spiritual master Khwaja Abu Said Abul Khair in the dream and who said to him when you will go to the leader of the Negro persons then recite verse Iqlas 3 times and blow on him. Then Khwaja Saheb was wake up due to the terror of the dream. When he was taken before the leader of the Negro persons he recited 3 times verse Iqlas and blown on his side. When he saw him, he was fallen on his feet and was requested to forgive him then he will release by him. When he asked the reason in this matter, then he said that there are two pythons are standing at his side and they want to kill him. Khwaja Saheb told him that I have given back your life. Then he was released from there."

Afterward, he said " Oh: Darwish once he and Jalaluddin Tabrizi were together in one place. Maulana Alauddin Sufi was passed from there and when the Sheikh saw him, then he called him there and he was given his dress to him and recited 5 times verse Iqlas and blown on the dress. Due to the blessing, Allah granted him many graces to him. All such graces were possible to Maulana Aladdin Sufi due to the blessing of Sheikh Jalaluddin Tabrizi."

The protection of Khaja Hasan of Basra

Once Khaja Hasan of Basra was fled from the prison of Hajaj Bin Yousuf. He was running ahead and the royal police men of Baghdad were following behind him.

When he reached in the shrine of Habib of Ajmi then who asked him what is his condition then he told him the policemen of Hajaj Bin Yusuf are following him to catch him. Khaja Saheb asked him to enter his shrine. Then Khaja Saheb began engaging in the worship of Allah. The police men of Baghdad asked him where is Hasan.? He said, " See he is praying there." When they enter inside of the shrine due to the help of Allah they could not find him there. The police men came again to see Habib of Ajmi and they told them that " It is right that Hajj Bin Yousuf kill you as you say such false thing."

In short, when the policemen left from there Khaja Habib told him " Oh: Khaja if he will not tell correct, then he will have been arrested there." Khaja Hasan of Basra said to him, " You were trying to arrest by the police and you have shown him to them." Then Khwaja Habib said to him "If he will not speak correctly, then we both of them will be arrested by the police."

After that Khaja Hasan of Basra asked him " What you recited when he was gone inside of the building?." He said " He was reciting ten times the verse of Iqlas and was blown on his side and which become intervening in between you and them."

And this event is available in Tadhkirtal Auliya by Farid al-Din as follows.

One day officers of Hajjaj were searching for Hasan.
He was hiding in Habib's hermitage.
"Have you seen Hasan today?" the officers demanded
of Habib.
"I have seen him," he answered.
"Where was he?"
"In this hermitage."
The officers entered the hermitage, but for all theirsearching they did not find Hasan.
("Seven times they
laid their hands on me," Hasan afterwards related,
"but they did not see me.")
"Habib," Hasan remarked on leaving the hermitage,
"you did not observe your duty to your master. You
pointed me out."
"Master," Habib replied, "it was because I told the
truth that you escaped. If I had lied, we would both
have been arrested."
"What did you recite, that they did not see me?"
Hasan asked.
I recited the Throne-verse ten times," Habib
answered. "Ten times I recited The Messenger believes,
and ten times Say, He is God, One. Then I said, 'O
God, I have committed Hasan to Thee. Watch over him.'

Afterward, the Sheikh of Islam said "Once he was engaged in the worship of Allah in the loneliness and when he was reached on the verse Iqlas then from the world of divine light there was a fall of secrets and its radiance upon him. So due to such lights, he was fallen in the desert of love and fondness. When he was out from there, then he was drowned in the river of the love and affection of Allah. So he was in such condition for a period of seven days and nights. Then he was out from the condition of consciousness."

The verse Iqlas and the conquest of Khyber

In this situation, he said " One day Ali Ibn Taleb (R.A.) became helpless in the battle of Khyber and he was trying his level best for the victory in the battle but he was not become successful in this matter. At last, upon his helplessness, he wrote to the prophet of Allah. The prophet of Allah has replied him that he forgets the verse Iqlas. Upon reaching the reply Ali Iban Taleb (R.A.) was started reading the verse Iqlas and still one day was passed, then the next day the Khyber fort was conquered by him. He was pulled out its gate 40 yards away."

Upon finishing the details of the above benefits, then the prayer call of afternoon prayer (Zahur) was started so Khwaja Saheb went inside of the house so, for this reason, the well wisher and all other persons left from the meeting place.

8.

The reality of Qirqa (saintly dress) and indigence

Today I was sanctified to touch the feet of the Shiekh, then at that time some Sufi persons were present in his service. He said with his holy tongue that " The dress of rag and wool is the dress of the prophets of Allah. So Oh: Darwesh this dress is legal for such person and whose innermost and manifest is clear from the bad attributes. As the Sufi is that person in him there will be no filth and ill-will of the world and human nature will not be found."

To wear Qirqa (saintly) is the Sunnah (practice) of the prophets.

Afterward, he said " Oh: Darwesh this tradition reported by the prophet of Allah that to wear rags and wool dress is the Sunnah of the prophets of Allah. At that time when the prophets and holy persons when they need something, then they used to put the rag dress on the shoulders and will put before them wool, then they used to start hymns in the praise of Allah and will make rag and wool as intercessor then Allah will fulfil their important affairs in this matter."

In this connection Afterward, he said " Oh: Darwish it is coming to the tradition of wearing of the saintly dress of the prophets and their Tabain (successors to the holy prophet's companions)."

Afterward, he said "Once inside the mosque of Kaif in Baghdad Khaja Zanon of Egypt and some other Sufi persons were gathered there. Then there was questioned that what is the origin of Qirqa? And first, who was started it.? All the persons in the gathering began thinking, but they could not reply in this matter. So Khwaja Suhail Tasteri said as per tradition of some Mashaiq (learned persons) the saintly dress (Qirqa) system was started from prophet Ibrahim (A.S.)."

Afterward, he said " Oh: Darwish on the day when prophet Ibrahim (A.S.) was put in the catapult then at that time the angel Gabriel was brought the heavy dress and put on him. Afterward, the same saintly dress was worn by the following prophets of Allah.

1. Prophet Ishaque (A.S.)
2. Prophet Yaqub (A.S.)
3. Prophet Yousuf (A.S.)

But as per other traditions when prophet Yousuf (A.S.) was put in the well by his brothers then the angel Gabriel was brought charm and put in his neck. But the research persons say it a was saintly dress and which was sent by Allah. So the person without saintly dress, without scissoring work, without company and devotion, then who claim himself as the disciple then he is misleading and not a disciple."

Afterward, he said " One one who dis-approved of Qirqa (saintly) and scissor working so, for this reason, he is among Zindiq (hypocrite) persons and not Siddiq (true) as per saying of the group of Mashaiq (learned persons). Oh: Darwesh among our masters the reality is connected with Allah. That on the night of Meraj (accession) the saintly dress was awarded to the prophet and also there was a command from Allah to give it to any one of his companions who will reply the question and there were given the details of question and answer to the prophet in this matter. So the prophet asked the question with his companions and among three of them could not reply to the question. In the last Ali Ibn Ali Taleb (A.S.) was replied that if he will be awarded the saintly dress, then he will not disclose the defects of the persons. So the prophet was given the saintly dress to Ali Ibn Ali Taleb (A.S.) and from him, the system of the saintly dress was started.

Afterward, he said " Oh: Darwesh once he arrived in Baghdad as a traveler, there and he was present at the meeting of Khwaja Suhabuddin Saharwardi. The other holy persons who were present at the meeting are as follows.

1. Sheikh Jalaluddin Tabrazi
2. Sheikh Bahuddin Suherwardi
3. Sheikh Ohud Kirmani
4. Sheikh Bahuddin Suwastani

In the meeting the discussion about the saintly dress was started and at that time the son of Sheikh Bahuddin came there and he has requested a saintly dress for him. So Sheikh Suhabuddin said him sorry for today and to come tomorrow and it will be given to him."

Who is deserved for the saintly dress?

In short, in, that night Sheikh Saheb was seen in his dream that the angles were taking two persons towards the upper side while putting the chains of the fire in their necks. He caught the edge of the shirt of the angles and he was asked them, " Who are they.?" They said "One is the spiritual master and the other is the disciple. That master has awarded him the saintly dress to him, but he has not fulfilled the rights of the saintly dress in this matter. But he was used to wonders in the world in the streets, lanes and bazaars. He was used to presenting himself in the company of kings and richest persons. We have given a command that this dark nature of innermost Pir (master) and the misled disciple should be tightened in the chains of the fire and should be taken to the hell. "

When the son of the Sheikh was seeing the dream, then he was waking up from the dream and he went to see the Sheikh so the Sheikh was smiling in this matter and he said " Have you seen the condition of the persons who wear the saintly dresses. So my: son the Qirqa (saintly dress) should be worn by such person, one who will disconnect himself from the both worlds and he should follow the way of his masters and the Mashaiq (learned) persons.You are still in 70 veils. The time of wearing the saintly dress does not come to you. So, return back from him otherwise your position will be in the same condition which you have seen the condition of the master and his disciple in the dream."

Afterward, he said, " Oh: Darwish unless the man should not be free from the following things then he should not wear the saintly dress."

1. Worldly disturbances
2. Filth

And the master should not award his disciple the saintly dress without cleansing the filth. Because the saintly dress belongs to the dress of the prophets and holy persons. Because one who will be with the filth of the world, then he will not be able to fulfil the rights of the saintly dress. So in this way he will be fallen on the wrong way and both master and disciple will be misleading in this matter."

Afterward, he said " Oh: Darwesh it is easy and simple to wear the saintly dress, but it is difficult to fulfil its rights. If there will be possible salvation from wearing the saintly dress then all will wear the saintly dress in this matter. But it requires the work of wearing the saintly dress. If you wear the saintly dress and do the service of the devotees then it is good otherwise, you will be away from the right path and from which you will not be able to come out from there."

Afterward, he said " If you wear the saintly dress and do the acts of saintly persons of a wearing saintly dress, then it is good. Otherwise on the day of judgment the saintly dress will become claimant there and it will ask him that you have worn me, but not fulfil my rights." Then there will be command of Allah to the angels to put on the dress of fire on his neck and there will be given orders to take him into the hell.

Afterward, he said " If one who want to wear the saintly dress, then he should wear it for the sake of Allah only and he should not wear for the show of the mankind so that they should respect him in this matter and if you do this then you

will become helpless and weak on the day of judgement and you will be arrested there."

Afterward, he said " On this way the Pir (master) should have personal power so that if any person approach him in his service to become his disciple then he should check the three disturbances of the world and that he is free the following things of his heart.

1. Ill-will
2. Malice
3. Defects

And then he should clear all the above things from the heart of the disciple. So he should keep that person with him for some period of time and then order him to do endeavours in this matter. Afterward, if there will be not available ill-will of the following two things.

Greed and lust, then he should award him the saintly dress, then it will become legal for the disciple. But if the Pir (master) does not have such personal power, then he will not award the saintly dress to the disciple as he will be away from the right path as well as he will mislead the disciple on the wrong path.

Afterward, he said " Oh: Darwesh the saintly dress and cap should be given legally to that person one who become successful in the endeavours and who has become pure in the love of the holy persons."

Afterward, he said " When my brother Bahuddin Zikeria when he was completing his endeavours in the love and affection of Allah then he was approached in the service of Sheikh Suhabuddin Suherwardi and he was with him for a period of three days there and on the fourth day the Sheikh was given him the following things.

1. Saintly dress
2. Staff
3. Sandals
4. Prayer mat

He said to him, " Go: the dominion of the saintliness of Multan city was given to you. So there was a feeling of the envy to the persons who were present at the meeting place and they said that an Indian person was given Velayat (saintliness) within three days and we are in his service for many years there without getting any benefit from him. When Sheikh Suhabuddin Suherwardi heard this then he said " Oh: Darwesh persons you are not like him. But Bahuddin came there by doing his work and he was brought dry woods with him. So for this reason within three days with one blow, there was a fire, but all of you have brought wet woods with you so there is the time required in this matter so that there will be an effect of the blow on the wet woods."

Afterward, he said " Oh: Darwesh the saintly dress should be worn by such person, one who will make his eyes blind so that he should not see the defects of the mankind.

Afterward, he said " Once Qazi Hameeduddin Nagori was at the Shamsi water reservoir and in the public gathering he was given the saintly dress to Sheikh Shahi

Motab and immediately he was looked at Sheikh Mahmood Mouza Doze and he told him today he was given the saintly dress to Sheikh Shahi Motab do you like this thing or not?. So Sheikh Mahmood Mouza Doze said him, " Whatever he will like then such thing is liked by him. Because to whom you will award the saintly dress, then that persons in no doubt will be eligible for it."

Afterward, he said " Once he was arrived in the area of Damascus as a traveler, there and he was reached in Damascus city and went to see one holy person in his hut and paid respect to him and that person was engaged in the worship of Allah very much there. He was replied of my Salam and he asked me to sit there. At that time, some disciples of the holy person who was wearing saintly dress came there and they paid him respect. Then one more Darwesh came there and he sat there. At that time that holy person told them that he wants to give saintly dress to this person do you all agree on this matter.? Then all of them paid him respect and said that whatever he will like will be accepted by all persons in the gathering. Then those Darwesh have started a discussion about their conditions. At that time that Darwesh to whom the saintly dress was being given said something against the Darwesh persons without asking in this matter. So the holy person stood and engaged in the prayer. After the completion of his prayer the Sheikh said to send back that Darwesh from there because he is not eligible for the saintly dress. And he is an opponent of it and he is a false person and such person is not eligible for the award of saintly dress in this matter."

The excellence of Qirqa (saintly dress) and its attachment to the person who wears it.

The Sheikh of Islam said " The saintly dress is not credence and if it were credence then all the world will wear it. But due to the person who wear it will become excellent."

Afterward, he said "When the prophet of Allah wore the saintly dress on the night of ascension, then there was the command of Allah came in which it was said " Oh: Mohammed (peace be upon him) does not think that you have got excellence due to the saintly dress. But you aware that due to your greatness and excellence it was awarded this saintly dress to you. So it was given to you that it was to become excellent due to your merit. So oh: Darwesh one who wears it and then he will not fulfil its rights then he is not a person of credence and also his saintly dress is not belonging to a thing of credence."

Afterward, he said "Junaid of Baghdad, said if there will be the importance of the saintly dress, then it was made of fire and iron. But every day there will be a call which is heard in his head that there is no importance for the saintly dress. On the day of judgement, there will be many persons of saintly dresses on whose necks there will be put the dress on the fire in their necks. And those who will fulfil its rights then they will be sent to the paradise."

Afterward, he said "Once Dawood Tai was sitting there and at that time one person came there wearing a quilted coat to visit him and he paid him respect and he was sitting there. Dawood Tai was looking at him and he then saw him at many

times and smiled. At last, he was addressed to the persons who were present at the meeting place that he will find the things in this person which are required in the persons who will wear the saintly dress."

Afterward that the Sheikh of Islam said "While weeping that when the group of persons who will tear the saintly dressed in the meetings of ecstasy, then they will drown in the sea of friendship and in the fondness of the friendlier they will be found in the condition of the surprise such that there will be no particle of life available to them and in the cup of love they will melt like that there will be no sign of their available there.

So due to the reason of envy and jealousy the person who wears saintly dress due to the reason of singular status he will tear off his dual personality. The effect of this saintly dress wearing persons will be in such condition due to drowning the in love of the friend. So there will be affect on them and for this reason from a conscious condition they will not go in the condition of unconsciousness."

In the religion of mysticism who is Darwesh.?

Afterward, he said " One Darwish, who was lying on the earth and he was saying the name of Darweshi (mysticism) is that whatever he will get in the day then he should not keep a single penny for the night. If he will have something in the night, then he should not keep for the day. So he should give all of it on the way of Allah. The name of mysticism is not that he should tie loincloth or wear leather and even for a loaf he should wander from one door to another door. He should beg from the persons who are like him. But the name of mysticism is that one should not raise his head from the prostration but he should wear a nice dress. Whatever he will get and with that money he should cook delicious food for the Darwesh persons and whatever he will get then they should spend on the way of Allah. "

Once Khaja Bayazid Bustami was asked what is Darweshi (mysticism).? He said " At the 18,000 worlds the gold and silver, which are available and if he will get such wealth, then he should spend in the way of his friend."

Afterward, he said "There are 70,000 positions of Darweshi (mysticism) and unless he will not cover all these conditions, then he will not called Darwesh. Some person will become Darwesh for the filling of the stomach only. The every stage and position of Darwesh is not free from fear and hope. At every stage, there will be difficulties and problems for the Darwesh since for his trails only.And if he will exceed a little from that place then he will not get the position. But the person who will pass patiently from those difficulties happily from the 18,000 worlds, then his works will be developed in the double. So such person is called Darwesh (mystic) in the religion of the mysticism."

Afterward, he said "There are 70,000 stages from which the Darwesh is required to pass from there. And among these stages if there will prevail condition upon Darwesh in the first stage, then he will perform the five daily prayers around the empyrean in the sky along with residents of the empyrean. And when he will come back from there, then he will see himself in the Holy Kaaba in Makkah and

come back from there and then he will see all worlds in between his two fingers. So oh : Darwesh this is his condition in the beginning stage. But when he will cover 70,000 stages, then his condition will not be understood by wisdom and knowledge and there will be no capacity available to the un-related in him. This is one secret which is in between Allah and his slave and for which nobody knows in this matter and only Allah knows well in this matter. Then the Sheikh of Islam made a slogan and recited some couplets from the Masnavi (verse comprising couplets).

The status of Darwish

Afterward, he said " Once due to the fondness and desire the blood was passed from the eyes of Khaja Bayazid Bustami and when there was relief in this matter, then he said "The friend lives upon you" and he called the empyrean and he said " Oh: empyrean it is said that the friend is used to reside there." The empyrean said "Oh: Ba Yazid what is the situation of this talking. For me, it is said that Allah lives in your heart. Oh: Ba- Yazid many of the residents of the sky ask the residents of the earth about the address of Allah and many of the residents of the earth ask the residents of the sky about the address of Allah in this matter."

Afterward, he said " From this conversation, it should be known that the status of Darweshi (mysticism).It means the Darwesh will reach at such stage that in his one step he will reach under the empyrean and also he will reach upper side."

The difference between the prayer of Ulemas (learned person) and Fakirs (indigent)

Afterward, he said " My brother Jalaluddin Tabrazi was passed from the house of Qazi Najamuddin Sanami of Badayun and asked what Qazi Saheb was doing ?. So the servants told him that "Qazi Saheb was praying at that time." He said " Did Qazi Saheb know the praying? " When Qazi Saheb knows this then he was immediately going into his presence, and he said to him " What he was said in this matter.?" He said " He was told correctly. Because there are differences in between the prayer of Ulmea and Fakirs (indigent)". So Qazi Saheb asked him " How it is.?" He said " Ulema can see the Qibla (direction in which Muslims turn in prayer) or if they will not see Qibla then upon satisfaction of the heart then perform the prayer. Unless the Fakirs (indigent persons) will not see the empyrean or will not reach there, then they will not perform the prayer."

In short, when Qazi (judge) came back to his house and he was seen in his dream that in real Sheikh Jalaluddin Tabrazi was engaged in praying on the prayer mat over the empyrean and he was waking up from the dream and he went into the service of the Sheikh and requested him to forgive him. Then the Sheikh told him " Oh: Najamuddin what you have seen the Darwesh praying at the empyrean and this is the lowest status of mystic persons. There are also other stages are there and if you see them, then you will not live and you will die due to the excess of the light in this matter."

The sin of prophet Khizer (A.S.)

Afterward, he said " He arrived in Baghdad as a traveler there. Upon reaching the Tigris river, he was seen one holy person was there and who was engaged in the prayer while spreading his prayer mat on the river there. When he was finished his prayer and he went into prostration and he said Prophet Khizer (A.S.) was committed a major sin, so forgive his sin." At that time prophet Khizer (A.S.) was arrived there and was asked him which sin he was committed by him.? So that he can repent in this matter." That holy person told him that "You have planted one tree in some jungle and he was used to rest under that tree shade and he used to say that he was doing that work for the sake of Allah." So prophet Khizer (A.S.) was repented in this matter. Afterward that holy person said to him" In the matter of leaving the world and he should follow him." He asked him " How it is.?" "If he will be given the whole world and if it is said that there will no account of this and then also if it will be said to him that if you will not accept this then you will send to the hell. Then also he will not accept this and he will prefer to go to the hell instead of the world." He was asked "Why.?" Then he said, "Because there is an anger of Allah is there and Allah thinks the world is his enemy. So I think hell is good instead of the world."

Then the Sheikh of Islam said he was approached that holy person and said "Salam to him." He was replying Salam asked me to come there. So there is a thought which came into my mind how to pass from the water. Upon this thought the way was created in the water and I was approached near that pious person. After some time he said to me " Oh : Farid since the period of 49 years he could not sleep on the ground and unless there will be no traveler he does not use to eat his food. Also, unless he will not give any portion of his food to others, he will not satisfy in this matter. Because the name of Darweshi (mysticism) is to give something to another from his portion." At that time two cups of stew and 4 breads were coming there by invisible source. He was put one cup before me. We both of have eat bread with stew. During the night after Eisha (night) prayer, he was started supererogatory prayers. So I was also standing there. In two Rakat he completed the recitation of 4 Quran. After finishing the prayer he put his head in the prostration and he wept bitterly and in his supplication he said " Oh: my Lord, he could not do such worship which is required by Your court so I could know in this matter."

Afterward, after the morning prayer, he said goodbye to me and I found myself on the bank of the river and that holy person was vanished away from there and I could not know where he was gone from there.

Afterward, the Sheikh of Islam said " Oh: Darwesh they were able to get Darweshi (mysticism) and from the world except the broken water pot they could not get anything. When the night comes they used to throw the water from the water pot on the earth and during the day and night they used to engage in the following."

1.Checking of the accounts

2.Loneliness

Afterward, he said " Oh: Darwish, one Darwish, who was very pious, having property and wealth and he was used to saying if he will be asked how he will spend the life in the world and he will say he was in loneliness."

Afterward, he said " In the previous period there was a holy person who was engaged with the condition of surprise for a period of 20 years.He does not use to eat anything for a period of one year. After one year when he will use to become conscious then he will use to suck the date which will be kept in the window of the mosque and then put it back there in its place.In this, way he spent his life for a period of 50 years on one date and which was not finished away and during that period he was dead."

The un-cleanliness of the manifest (Zaheri) and innermost (Batin)

Afterward, he said "Once while passing from the street the edge of Khwaja Bayazid Bustami's shirt was touched with the dog. When Khaja Saheb was folded his shirt's edge, then the dog said " Oh: Khaja why you have folded your shirt's edge? Between me and you there is truce possible with the three waters. And in me there is filth in the manifestation. If your shirt's edge will be touched with me then it will be cleaned by washing of the water by three times. But your filth is more than me and which is in the innermost. It is compulsory for you that you should leave the filth of the innermost. If you wash yourself in the seven rivers, then you will not become clear. Oh: Khwaja see you will be asked by others to call yourself as Sultan Arifin and you are claiming of Darwesh. Upon this you have kept stored the pot full of the wheat. The Darweshi (mysticism) which is called and it is available to me that if I will get one bone, then I will spend on it and not stored for another day. But you claimed so much Darweshi (mysticism) but still you stock wheat for the next day. When the dog said then Khwaja Saheb made a slogan and he said " He is not eligible for the friendship and company of the dog in the world. Then on the day of judgment how he will become eligible for the company of the people of mysticism and in the court of Allah."

Upon finishing the details of the above benefits, then the prayer call of afternoon prayer (Zahur) was started so Khwaja Saheb went inside of the house so for this reason the well wisher and all other persons left from the meeting place.

9.

The reality of Glim (blanket) and wool

Today I was sanctified to touch the feet of the Sheikh then at that time Sheikh Jamaluddin Hansavi, Sheikh Burhanuddin and Moulana Yahiah were present in the service in the meeting place. The discussion about wool and rag was started. With his holy tongue, he said " The dress of wool and rag belongs to the prophets and holy persons. So this dress is legal to wear to those persons whose manifest and as well as innermost is free from the filth of the world because one who is Sufi person so he should be free from the filth of the world."

To wear of Glim (blanket) and wool is the practice of the prophets

Afterward, he said "There is tradition was reported by the prophet of Allah that it is the practice of the prophets of Allah to wear rags and wool dress. When there will be any need for the prophets, and holy persons, then they used to put the rag dress and wool before them and used to pray Allah while making the intercession of the rag dress and wool cap then Allah will complete their important affairs."

Afterward, he said "When the time of departure of the prophet of the world was reached near then he told Ali Ibn Ali Taleb (A.S.) who was present in his service and told him that he was having a memorable rag dress of prophet Abraham (A.S.).and he was commanded by Allah to give it Ali Ibn Ali Taleb (A.S.) so that he should give to the persons of his Ummah (nation)."

Afterward, he said " The commencement of wearing the rag dress started from the time of prophet Ibrahim (A.S.). The start of Qirqa (holy dress) was with him and also wearing of the rag dress was also commenced from him. One day prophet Abraham (A.S.) said in the court of Allah that he was able to know the way of Safa (right). Now he required rag dress so at that time angle Gabriel was brought him black rag dress for him and he said " Oh : Ibrahim (A.S.) there is a command of Allah that it was made for him in the heaven. So wear it and make it practice of the usage among your sons and it should reach to the last prophet of Allah."

Afterward, the Sheikh of Islam said " In this conversation, it is known that its origin is from the paradise and which was given to prophet Ibrahim (A.S.) and which is reached to us from him. So the clean Darwish is one such person who wears the dress of the prophets of Allah then he should fulfil its rights so that he should not face disgrace on the day judgment in this matter."

Afterward, he said when Khaja Basher Hafi was repented then he get a rag dress and wool cap from his spiritual master and he was not smiling for a period of forty years. So the persons asked him the reason in this matter. He said from the day when my spiritual master was awarded me rag dress and wool cap so since that day he was in the condition of surprise. So he will not know about himself. Because the spiritual master did his work. So it is required of him to fulfil the rights of the rag dress and wool cap. So the holy persons who did lots of work while wearing rag dress and a wool cap. If I will not do such works, then on the day of judgement, then the rag dress and wool cap a will become black snake and will hang around my neck there. So those who will wear rag dress and a wool cap, then how he should think about the laugh."

Afterward the Sheikh of Islam said with his holy tongue " When Darwesh will wear rag dress and a wool cap with them, then it is an obligation for him to adopt loneliness and seclusion and leave with the meeting with rich and wealthy persons then he will become the real Darwesh. So it is his right to wear the rag dress and wool cap. But while wearing the rag dress and wool cap and continue to visit the courts of kings, rich and wealthy persons and visit the bazaar with the dress of the prophets and holy persons so in that condition his rag dress and the wool cap should be taken back and he will not be given permission to wear this holy dress of the prophets because he is not eligible to wear this holy dress.

The intercession of the rag dress and the wool cap

Afterward, he said " The group of Mashaiq (learned persons) like Junaid of Baghdad at the time of helplessness or at the time of need they used to make intercession the rag dress and wool cap and pray in the court of Allah then due to the rag dress and wool cap their supplication was accepted by Allah."

Afterward, he said " When the prophet Musa (A.S) was taken interest to wear the rag dress and wool cap and he was requested in the court of Allah in this matter, then there was command of Allah, in which he was heard " Musa, you will not able to wear the rag dress and a wool cap of our lovers unless you will not thanks in this matter. First, thanks in this matter and then wear it later. Upon hearing this command of Allah prophet Musa (A.S.) came back to his house and given away all his belonging in the house in the way of Allah and even he was given his dress on his body. When he was nothing with him, then he went to the court of his friend. Then there was a command came from Allah, " Oh: Mosa as you do not possess any filth of the world with you so now you can wear the rag dress and the wool cap. So it is your right to wear it now."

In short when he has worn the rag dress, then he went into loneliness for a period of ten years and not come out of it and he was used to engage in the worship of Allah. At, that time Pharaoh was become rebellious. The Sheikh of Islam began weeping and he was reciting one couplet and its meaning is as follows.

Whenever he will be worried by the atrocities of Pharaoh then at that time he used to pray in the court of court of Allah by making intercession of the rag dress so for this reason there will be no problem will befall upon him.

Afterward, he said " He was heard with the holy tongue of the Sheikh of Islam Bakhtiar Kaki that on the day of judgment when the persons of the rag dress will be brought there and every person will like drunk with divine love will come there while putting the rag dress on his shoulder and in every rag dress there will be 100,000 threads in it. The disciples and Murshid (spiritual masters) will come there and hang with the threads there. Allah will give them strength so that they will able to bear the weight of all such persons. All will pass safely from the pathway of paradise soon. Then they will reach into their places and they will say there that where are those people who did not dis-obey from their path. But they have done our service with great respect and honour. So then friends will come there and will be cling with the threads. And they will also cross the pathway of the paradise safely. And afterwards all of them will reach to the paradise along with the last prophet of Allah.

Afterward, he said " The work are known by those persons who will wear the rag dress and the wool cap and who know its rights."

Who deserve of Galim (blanket) and wool cap?

Afterward, he said " The man of wool will be getting correct of heart and when he will clear his innermost from the filth of the world." So the Sheikh of Islam said " He should leave the following things.

1. Malice

2. Greed and enmity
3. Greediness and lusting
4. Pride
5. Show

Unless the Sufi will not clear from the above things, then the rag dress and wool cap will be not legal for him because it is the religion of the people of wool persons."

Afterward, he said " He was seen in the books of mysticism that Sultan Ibrahim Khawas was said about the religion of Sufism that "One who have greed and enmity with the people of Sufism and indigent persons, then they should do research with saying of the ancient persons and then understand that they have circumambulation of the garments and there is no outcome of it and nor he will influence on it. On this matter there will be no little effect on the indigent persons. Because the Fakir (Darwish) is such person and there will be no signs of such things in him. Oh : Darwesh there are many stages in indigence and Sufism. But these stages will spoil by malice. And malice will created in the heart of Sufi person when he will be desirous of worldly status and property and wealth."

Afterward, he said " When the Sufi person will make the rag dress for the kindness and the source of the rule, then that Sufi person is false and he claims falsely."

Afterward, he said " He was seen in the book *Umda* of Khaja Junaid of Baghdad in which it was mentioned that "In all religions of Sufism to meet the Sufi person with the kings and the people of the world is illegitimate."

Afterward, he said with his holy tongue that "It was known that in the religion of Sufi persons it is a must that in the morning and evening there will be no malice and greed and enmity in his heart of the Sufi person. Allah says the people of Sufism and Galim (blanket) should keep away from the people of the world and sins. And this thing will not be available unless leaving the company of the people of the world and living in the company of the Sufi persons."

Afterward, he said "The people of miracles should know their status and position. Allah was mentioned this attribute in the Quran as follows.

" *Wa laqad karma bani Adam."* In some commentaries of the holy Quran it was written that this verse is about the people of Sufism. Because they have excelled over the other human beings. The people of Sufims having excellence over all other creatures."

Afterward, he said "Prophet Adam (A.S.) is called Safi and its reason is that in the knowledge of incantation he accepted the religion of Sufism."

Afterward, he said "One who will not keep away from illegitimate or doubtful loaf and who will not leave the company of the king and wealthy persons, then he is not eligible to wear the rag dress and wool cap. The value of rag dress and wool caps is known by the following persons."

1. Prophet Ibrahim (A.S.)
2. Prophet Mosa (A.S.)
3. The categories of Mashaiq (learned persons)
4. The people of knowledge

Afterward, he said "One who wears the rag dress and wool cap then as per the requirement of the religion of Sufism he is not permitted to eat delicious and sweet loaf of the food nor he should have contact with the king and the people of the world. If he will do like this then he is in the dress of the prophets and he is cheater in the people of mysticism and he is not fulfilling its rights."

Afterward, he said " There is a difference about the colour of the rag dress and wool cap so some Mashaiq (learned persons) say not to wear red green as it is this dress of Satan."

Afterward, he said " The categories of saints of Khaja Junaid of Baghdad and some other Mashaiq they used to wear Pyjama (trousers) of rag dress and shirt and a turban made of general cloth, but there is a difference about Pyjama and some say the prophet of Allah used to wear the above dress."

Afterward, he said, " One who did not disrespect this dress and who did wear this dress and not desirous of more income than normal and he is not greedy like other voracious people, then he is a man of patience and a man who have trust on Allah."

Afterward, he said " Once he arrived in Damascus as a traveler, there and I have seen one pious person known as Sheikh Shuhabuddin Zindubais there and who belongs to the relatives of Hakeem Tarmazi. When I was arrived at his shrine building and said Salam to him and who replied my Salam and asked me to sit there. At that time some more Darwesh came there and they told him that one of his disciples is having too many relations with the people of the world. Upon hearing this that holy person was, called by him there and he asked him to remove the rag dress and wool cap and then put them in the fire and with great anger asked him to get him out of there. Because he was not eligible for the wool."

Afterward, he said " This is the dress of the prophets and those who do not know about it, then on the day of judgment this dress will be put in his neck and he will be asked to march in the ground among all the creatures and then there will be call in this matter that this person belonged to the group of wool and rag dress and but he did not fulfil its rights.

The rules of religion of the Sufism

Afterward, he said " The rules of mysticism and Sufism is that the man should be always silent and he should be in a condition of surprise. There are no use of the customs and knowledge. But whatever is there is manners only. It is said " *Tuqluqu Bil Akhlaqillah*", it means there is no success with customs and knowledge, but on it is successfully with the manners."

Afterward, he said " The people of Sufism are enemies of the world and whatever is there in it and they are friends of Allah." Afterward, he said "The people of Sufism are such strong persons that when they are drowned in the engagement of invocation of Allah, then they are unaware of other creatures. They remove in between them the conversation and they will drown in the witnessing the divinity, such that till their lives the friendship of Allah will be available there in their hearts." Afterward, he began weeping and he said "The name of Sufism is that the Sufi does not possess anything with him and he should not become the property of

the others, then his condition will become like this so he will become eligible to wear the rag dress and wool cap."

Afterward, he said " Once one holy person was asked what is the thing of perfection in love and Sufism.?" He said that " A person should perform the five times prayers on the empyrean in the sky."

Afterward, he said" The mysticism is the name of the pure friendship of Allah. The real mystic person will get the excellence of love of the Allah in the both worlds."

Afterward, he said " The Sufi is that person when he will get cleansed, then everything will not be kept away from his sight. "

Afterward, he said " There are 70 grades of the people of mysticism are there. Among those, positions there is one status is that to be free from all desires of this world. "

Afterward the discussion about the love of reality was started. So he said " Among the people the affair of the love, it is initiated due to the witnessing of the lover. When the people do exaggeration in the endeavour, then they will able to get revelation and when revelation will become witnessing the lover then he will get the blessing of the observation of the beloved and there will be an increase of love in this matter and there will be increase of status there and the veil will be removed in between them and upon reaching at a special position then the lover will get satisfaction in this matter. Then he will fall in the condition of surprise."

When the Sheikh of Islam ended these benefits, then he began to shut, tears and he was repeating some couplets with his holy tongue 1000 times which he was heard one time by Khaja Bakhtiar Kaki. When he began repeating the couplets, then his surprise was used to increase in this matter.

Afterward, he said " On the lover if there will be a fall of the secrets of divine light and radiance 100 times in every movement then he will not be satisfied in this matter. This request will be continued till he will not able to get all desires of the observation. So oh: Darwesh the people who do this work and they are always found in the observation of the friend. Their any movement is not free from the observation. In this situation he was heard some couplets from Masnavi from Qazi Hameeduddin Nagori in which there was a description of drowning of the lover in the surprise.

To endurance of the sight of Laila

Afterward, he said " One who is a lover of the beloved then in his sight, he like all things of the beloved. The lover like the street of the beloved. This thing will be happening due to very much of the love. As per tradition one day Majnu did not eat his food. One deer was caught in his net then he was respected and admired her and freed her from his net. And he said " The eyes of the deer are similar to the eyes of Laila. So how he can give her trouble which is similar to his lover."

Afterward, he said " One who is a complete lover of Allah. So there will affect of un-consciousness on him at the beginning of the Mushada (witnessing the divinity). Because he is drowning in it. So it must require un-seriousness upon him. So he will become drowned at the time of witnessing of the divinity."

So once Qazi Hameeduddin Nagori wrote about the overcoming of love that the people of the tribe of Majnu said to the people of the tribe of Laila that " Majnu is being killed due to the love Laila. So in this what is hindrance that a sight of Laila should be shown to Majnu." They said " There is a hindrance to him, because he will not bear on this matter." Then there was very much pressure on this matter, then Majnu was taken at the residence of Laila and the veil was made between them. Still the shadow of Laila was not reached there and Majnu was becoming unconscious there and he was fallen on the earth and he was beginning restlessly. So they said " As we have not told that Majnu will not bear the sight of Laila." At, that time the Sheikh of Islam made a slogan and he was becoming unconscious there. When he was becoming conscious then he began reciting one couplet relating to this situation.

Afterward, on this situation, he said " His brother Sheikh Bahuddin Zakaria once he was drowned in the world of love and fondness. On him, there was prevailed surprise and condition of the love. So every time he was used to reciting two couplets and he was used to become unconscious. So for this reason, he was drowned in the surprise of those two couplets in seven days and nights and due to this reason he becomes unaware of the world and whatever there in the world."

Afterward, he said " Oh: Darwesh you do not know what secrets and lights will prevail upon the heart and for which he will be drowned in this matter and this condition is known either to the lover or the beloved that what is a relation in between them."

Afterward, he said " He was seen in the book, *Israr Arifin* that one holy person did worship in the loneliness for a period of forty years and rarely he used to see the creature. One day the persons have asked him that his sight is not seen frequently and what is the reason in this matter.?" He said " The people of mysticism if they will engage with the mankind, then they will be away from the nearness of Allah. So, for this reason, he is living in the loneliness and during the period of 40 years, he is away from the pleasure of the world. "

When the Sheikh of Islam was reached at this point, then the call of afternoon prayer (Zahur) was started so Khaja Saheb went inside of the house so, for this reason, the well wisher and all other persons left from the meeting place.

10.
The stages of love

Today I was sanctified to touch the feet of the Sheikh then at that time Sheikh Burhanuddin, Sheikh Jamaluddin Hansavi, and Badruddin Gaznavi were present in the service in the meeting place. He said with his holy tongue " Oh: Darwish there are 700 stages of love. The first stage is that whatever calamity will be sent to him from his friend then he should be patient on this."

He said "In the book *Kitab Mohabbat* I have seen there was one tradition, written in it and which was reported by Abu Huraira in which the prophet said "The love of Allah is like the king and which is not get tranquility in every heart. But it is found in that heart which is suitable for that love. That it is according to the order of the sky and which is created in the heart in which there will be found out painfully."

He said the prophet said, " The love is like a scorpion on which that person will put his step and one who will not think about 18,000 worlds and not see anybody in between it and he should see only his friend and in which he will become involved in the oneness"

Afterward, he said the prophet said: " The parts of the body of the lover are made with love." That person from disposition, able to know and he will make the slogan of " Rabbi Arni Anzar Alaik ''and he knows always what is the love of the Allah.? So oh: Darwish in the eye in which there will available the antimony of love so for him there is nothing hidden in his eyes the things from the empyrean to the nether region."

Afterward, he said " The love of should be like the love of prophet Ibrahim (A.S.) with Allah and for the sake of friendship he was ready to sacrifice his son. When Allah saw him his firmness in his love, then he was given command not to sacrifice the son and instead of his son, Allah he sends sacrifice from the heaven."

Afterward, he said " On the day when prophet Ibrahim (A.S.) was made the slogan of the friendship of Allah, then angel Gabriel requested in the court of Allah to check him in this matter so he was given permission from there and he was commanded well to go for the checking. The angel Gabriel was sent down and he was reached on the top of the mountain and he was called "Oh: Allah" in loud noise. At that time prophet Ibrahim (A.S) was engaged in the building of Holy Kaaba in Makkah. He came out and asked to call one more time the name of Allah. Then the angel Gabriel said to him, " To bring the thanksgiving to him." When the Sheikh of Islam was reached at this point, then he began to shut, tears and recited two couplets from the Masnavi. (Verse comprising couplets)

In short the prophet Ibrahim (A.S.) said: " He had many thousand camels with him, which he was given in Sadqa (charity) of Allah." So he asked him "To call one time, "Oh: Allah." Then the angel Gabriel said " Oh: Allah." So whatever he had with was given in the way of Allah. Then he asked to say one more time, "Oh: Allah." So angel Gabriel said to him, " This time what he will give.?" He said "In the body there is a soul which will be given by him." So angel Gabriel said " Oh: Allah." And for this reason, he was becoming unconscious and he felled to the ground. When he was becoming conscious then angle Gabriel said Prophet Ibrahim (A.S.) in reality he is truly in the friendship of Allah. So when he returned back in the court of Allah, he said while putting his head in the prostration and he said " Prophet Ibrahim (A.S.) in reality is true in the friendship."

Afterward, he said " Oh: Darwish in the love of Allah, such person is truly one who will be engaged in the worship of Allah and he should not be away from the engagement in the worship of Allah even for a moment."

The people of mysticism said " The people who used to remember things very much which they love them.In the same way one who will love Allah, then he will not be away from the invocation of Allah." Then he said " He was seen in the book *Hujjat al-Arifin* that one who will have love anything, then he will remember it very much."

Afterward, he said "Once Khaja Hasan of Basra was sitting with Rabia of Basra and they were discussing about the love of Allah. Khaja Hasan said "There was came an idea into his mind that he is male and she is female person. When he was left there he said by swearing that he was found him poor and she is sincere in this matter."

Afterward, he said " If all legal and un-limit world will be given to the friends of Allah, then they will ashamed in this matter to take all of them like the man is away from the unclean thing."

The fire of love and sincerity of love

Afterward, he said " He was seeing one pious person in Baghdad who was frustrating his head so many times in the prostration and he was praying to Allah, oh: Allah, if you send me to hell on the day of judgement then I will disclose one secret of the love there. So for this reason, the hell will run away from him to a distance of a journey of 1000 years. Because nobody could not do a competition of the fire of the love. If someone will do competition, then he will be destroyed."

Afterward, he said " Once Rabia of Basra was in the condition of fondness and affection and she was doing prostration so many times, then used to stand there and she prayed.

."Allah! If I worship You for fear of hell, burn me in hell,
and if I worship You in hope of Paradise, exclude me from paradise.
But if I worship You for Your Own sake,
grudge me not Your everlasting Beauty."

Afterward, he said " Oh: Darwish if the lovers will be given all things duly decoration, then they will not look at such things. They will only search for the reality of love."

Afterward, he said "When Khaja Bayazid of Bustam used to engage in fondness then he used to stand three nights and days or four nights and days and used to say in a loud noise that such day will come when this earth will be folded and new earth will be created."

Afterward, he said "When Ibrahim bin Adham was asked why he was leaving his country and throne.? '' He said " Once he was sitting there and at that time the mirror of love was shown to me. When I looked it then I found my destination of the grave was there. Where there was no company available with me there and also there were no goods of the journey with me there. There has been just judge is there, but I found nothing with me. At that time the love of country was left of his heart. So I left my kingdom and migrated to another country."

Afterward, he said, " The love of Allah is like the king when it will enter into someone's heart, then it will not give permission of the other things to live in that heart". Afterward, he said " Once he was met one Darwesh in Ghazni who belongs to the people of the love. From him, he was asked " Oh: Darwesh is there result of love is there or not.?" When he heard this question then scolded me and he said: "

Oh: lair there is no limit to the love." Afterward, he said, " The love of Allah is such a sword and when it will fall on anything, then it will cut it into many pieces."

The love of Allah

Afterward, he said " He was heard with the holy tongue of Khaja Bakhtiar Kaki that there is love of Allah, which is available in the all parts of the human body. In the man's disposition there is available love. If there is an eye, then it should be drowned and engaged in the love of the friend. If there are legs are there, then they should engage in the reality of love. So oh: Darwesh the parts of the human body are not free from the love of the Allah."

Afterward the Sheikh said with a holy tongue that " The heart of lover of Allah is like a such lamp which is kept in lantern of light and its light is spreading in the world. So there will be no fear of darkness to such person."

Afterward, he said " The silence of the soul is the invocation of Allah. One who is engaged in the invocation of Allah, then his heart will not die. One who is not engaged in the invocation of Allah, then to him there will no effect of grace on him."

Afterward, he said " He was seen in the book of *Kitab Mohabbat* that hunger is like a cloud and with it there will be rain of mercy."

Afterward, he said " Once Bayazid of Bustam was asked what is the of love reality.? " He said " The name of love of Allah is that thing it means to take out from the heart the world and whatever available in the world."

Afterward, he said " The love of reality belongs to the country of the love and its king who is sitting on the throne and who is holding the sword of Faraq (separation) and Hijar (parting). And he was given union of Nergis (narcissus) in the hand of Qaza (fate). And every moment there will be used to cut 1000 of the heads by the sword. So one who is the lover of Allah, then if his head will be cut for thousand times, then again his head is created there. So if his head will be cut like this way, then he should not go back from this way. Then the Sheikh of Islam recited two couplets.

The lover's call

Afterward, he said " Oh: Darwish once one lover at the time of his killing was telling something slowly so the friends approached him and heard that he was saying " When he was living in the world then he was living with His name and now he is leaving the world with His name. And his resurrection will be happening in the invocation of His name." Afterward, he said " He called the name of Allah in loud noise and he died there." When the Sheikh of Islam was reached on this point and he began to shout, to tear and he said " The lover will die in this way and in this situation he was reciting two couplets.

Afterward, he said " Oh: Darwish at the bank of the water reservoir of Shamsi in Delhi he was heard two couplets from a Derwesh of the grace of love and so at that time there was such condition of ecstasy which prevailed there and which could not exist like that any time.

Afterward, he said " Oh: Darwesh he was heard with the tongue of Qazi Hameeduddin Nagori that once he came to Baghdad from Bukhara and he has seen

there one holy person who was a person of grace and who drowned very much in the love of Allah. When I said Salam to him and he has seen him in such a condition that which could not be described in the words. He was drowned in the invocation of Allah, such that due to this reason he was un-aware of his own condition."

In short, he was in his service. When he will prostrate then while weeping, he used to pray the following and become un-conscious.

" Oh: Allah, he was not made a such prostration in Your presence which is eligible for Your excellence in Your court. "

Afterward, he said " If there life is there, then it is available in the knowledge. There is a comfort which is available in the Marafat (knowledge of Allah). There is fondness is there in the love. The pleasure is there in the invocation of Allah."

Afterward, he said " Once he was present in the service of Sheikh Shabuddin Suherwardi and Sheikh Oud Kirmani. There was discussion about mysticism was in progress. Sheikh Shabuddin said " Knowledge is God and Marafat is a course of action. And the love is witness of the divinity. With the help of endeavours the witness of divinity is available.

Afterward, he said " When one who kills his heart with pleasure and lust. Then it covers in the coffin of curse and bury it in the earth of regret."

Afterward, he said " The lovers of Allah except meeting of friend will not agree on anything."

Afterward, he said " The lovers of Allah will not avail the facility of the witnessing the divinity unless they will not leave the mankind and live in the loneliness and also they will not get the position in the mankind and unless the lovers do not think the following.

1. Friends as enemies
2. Woman and sons as orphans and prisoners

When they will follow such things, then they will able to get status and position in this matter."

Afterward, the Sheikh of Islam began to shut with tears and started reciting some couplets.

The status of Majzub (one lost in divine meditation)

Afterward, he said " Once he was met with one Majzub on the way and we both began our journey and we have reached in one jungle. Then there was tremendous demand for the water for myself and there was no sign of the water there. But I could not express about thirsty due to the presence of the pious person."

In short, that holy person by his pureness of heart he was able to know that I was thirsty, so he was asked "Are you thirsty.?" I told him "Yes". So he strikes his feet on the earth immediately, so for this reason, the water stream started from there. He asked me to drink water full of stomach. Upon drinking water I got such taste which I could not get from any water so far in my whole life period. Upon passing from there, we have reached to our destination. Then that pious person after performing the Maghrib (sunset) prayer was engaged in the worship of Allah there. After some time he addressed me and he said " Oh: my son on the day of judgement

when the people of love will leave from the grave and then all of them will camp in their tents at the gates of the hell. When they look at the hell, then the fire of the hell will become extinguish and it will not raise then there will be hope of comfort for the people there. And then there will be relief of fire available to the people. For this reason, they will be camping in the tents at the gates of the hall."

Afterward, he said "Once he and Qazi Hameeduddin Nagori were together in one place. At that time one person came there and asked " What is Farz (obligation) and what is Sunnah (practice of the holy prophet).?" Qazi Saheb told him "The company of the spiritual master is the obligation and leaving of the world and other things are called Sunnah."

Afterward, he said " He was heard with the holy tongue of some holy person that Darwish is such person, one who will search the treasure of his heart (and this is called disrespect of the other world) and so if he will get that pearl which is called love, then he will be called the person having attribute of Darwesh."

Afterward, he said, " The love will reach at the point of perfection when one who leave everything in the love of Allah and he should not love the mankind." Afterward, he said, "When the such condition as per above will prevail with Darwesh, then Allah will take him to His nearness."

Afterward, he said " Once Khaja Bakhtiar Kaki was asked how to reach towards Allah.?" He said " The blindness, dumbness and deafness and when all these things will be leaving from him then think that person a man of Allah. Unless these enemies will be attached to him, then there will be nothing possible in this matter. The people of love will not get tranquility in any places except in the following four places.

1.The lonely corner of the house where there will be no disturbances of any person.
2.The mosque, which is placed of the friends.
3.The graveyard which is place of lesson (Ibrat) for the sinners
4.The place where there is no access for others. It means the place where except the lover and the beloved are there, then nobody will not be there."

Afterward, the Sheikh of Islam began to shut, tears and recited by with his tongue two couplets.

Afterward, he said " He thinks that the friendship of Allah, which is equal to the black grain is equal to the worship of 70,000 years without the friendship of Allah."

Afterward, he said " The work of the women is better than man because they take a bath every month and become clean a pure, and we do not take a bath in our whole lives and not become clean and pure."

The gift of love and willingness

Afterwards he said " Khaja Bayazid said that he went on the condition of fondness and keenness to the court of the friend alone there he was surrounded around Malkut (world of angles) so there was command of Allah "Oh: Ba Ya-zid what you have brought gifts in Our court.?" He was replied " He brought the love and willingness to both these things You are king. Then there came calling that good thing you have brought there. This thing is suitable for our court."

Afterward, he said " Once he saw one Darwesh who was used to engage very much in the invocation of Allah (Ziker) in Lahore who was a great holy person as well as a great person in the invocation of Allah there. In short, upon getting the honour of kissing his feet and he lived with him for a period of some days there with him. When he will use to perform the obligatory prayer, then he was used to a do invocation of Allah very much that there will discharge of the perspiration from his pores of his body and which will fall on the earth more than 100 times. Then he used to stood and he used to say " He was seen in the book of *Kitabe Mohabat* in which it was mentioned that Allah say when His invocation is becoming overpowering on the Momin (faithful) person then as I am his Lord then used to become his lover." It means he used to love him. So why the human beings should be keep him away from this grace and why he should not engage in the invocation of Allah?."

Afterward, he said, " Allah was especially created the hearts for this purpose only that they should circumambulate around the empyrean." Afterward, he said "There are three kinds of hearts as follows.

1. Some are such type of mountains which did not move like hearts of Majnu (desperately in love).
2. Some are such type of trees which will stand on the roots and their branches move with the winds.
3. Some are such type of leaves which move as per the direction of the winds.

Among the claimant of love who is true.?

Afterward, he said " In the of love such person is truly one who is not like the thing other than the love of Allah." Afterward, he said " When prophet Mosa (A.S.) was commanded by Allah to proceed in the court of Pharaoh then he was instructed to talk with him with the calmness and slow. So that his heart may not hurt in this matter."

When the Sheikh of Islam was reached on this point and he began to shout, to tear and he said " To see the person who is claiming that he is God and he says "Ana Rabakumal Ala." And for such person Allah is very kind enough to him that Allah does not want to hurt him. So the person one who says five times " Subhan Rabibul Ala." Then how he should be disappointed with the kindness of Allah. So such person will never disappoint from the kindness of Allah. Because there will be kindness and mercy in his favour from Allah."

Afterward, he said, " One who is a lover of the Allah in the world and who will engage in the invocation of Allah, then on the day of judgement there will be no punishment for him there and he will be free from the punishment of the day of Masher (the day resurrection)."

Afterward, he said " When Qaroon was reached down with his wealth and properties to the fourth layer of the earth and then there he was asked by the people of that world who are you and what sin you have done there.? Why did you throw inside of the earth.? He replied " He belongs to the nation of prophet Musa (A.S.) and he was not paid Zakat (religious tax) on his wealth and properties and he was

declared himself equal with the prophet of Musa (A.S.). For this reason he is facing such condition in this matter. When Qaroon said the name of prophet Mosa (A.S.) then immediately at that time there was a command to the angles to allow Qaroon to stay there and not take to him further down. Because he remembered my friend's name. So for Him it is obligation that he should not punish him in this matter."

When the Sheikh of Islam was reached on this point he began to shout, to tear and he said: " One who is engaged in the invocation of Allah then surely he will get his purpose on the day of judgement in this matter and he will be blessed with the divine light."

Afterward, he said " One day Khaja Yousuf Chisti was asked who are the people of love.?" Then he replied "Such persons who are engaged with friends and not engage in the other things. Because the person who is happy with other thing than his friend then he is actually near the grief and one who love his friend, then he will never feel horror .One who will not love his friend then in that case his claim is not right."

Afterward, he said " The man who is having courage towards love, then soon he will become a pious person. The man who is not having courage then he will reach towards the hell."

Afterward, he said when " The person of love when he will claim for the kingdom then so in reality, one should know in this matter that he is away from the love."

When the Sheikh of Islam was reached at this point, then Khaja Saheb went inside of the house so for this reason the well wisher and all other persons left from the meeting place.

11.
The reality of fear and trust

Today I was sanctified to touch the feet of the Sheikh then at that time Moulana Burhanuddin Hansavi, Sheikh Baderuddin Ghaznavi and other dear persons were present at the meeting place. At that time the discussion about fear and trust was started. He told with holy tongue " Oh : Darwesh the fear is like flog for rude persons. So that due to fear of Allah, they should be away from the sins and follow the right way."

The heart and fear of Allah

After he said " Allah says in the holy Quran "Oh: my slave is that time doesn't come to you that due to My fear your heart will become soft. Or is anybody is there among you who should make truce with Us." It means doing repentance which We will accept it."

Afterward, he said " There is fear of his justice (Adal) and there is hope due to his Fazal (favour). So the respectable person of His court is such person, one who is having the above two things in him."

Afterward, he said " One pious person wept for a period of 40 years due to the fear of Allah. When he will remember the death then he was used to shiver like the leaves of cane tree and he was used to become unconscious 1000 times. When he will become conscious then he will recite the following verse from the holy Quran." " It means the pious person will be sent to the paradise and sinners and disobedient persons will be sent to the hell."

Afterward by making slogan he was again become unconscious and fall on the ground. And he used to say among these two groups in which group he belongs he did not know.? After his death somebody saw him in his dream and asked him how Allah treated him? He replied him, " He was given the treatment of friends. When he was taken under the empyrean and he was asked " Oh :Darwesh why you used to weep so much and did you not know that I am not Gaffer (The Forgiver)." He said " He was afraid due to His Qahari (The Dominant,) so that all his worship may not spoil in this matter. For this fear he was used to weep in this matter very much. When he said this then there was command to go we have forgiven you."

Afterward, he said " When prophet Yahiah (A.S.) was even a child, then once he was weeping very much so for this reason the flesh and skin from the cheek was melted there. In short, one day he was weeping very much while putting his head in the prostration of the mountain and his mother was reached there. Upon seeing his condition she was affected very much due to her mother love. He thought her that the angel of death came there. So he said "To stop for a while. So that he can see the sight of her mother." After hearing this her mother made a slogan and she said " Oh: the life of your mother, I am not the angel of death but your mother. So accompany with me and have food."

In short, not doing disobedience in this matter he was accompanied with his mother and he came to his house. His mother told him " Oh: Yahiah you are still a boy and you didn't do any sin for which you are weeping very much in this matter." He said her, " You are right in this matter. But if I will be put into the hell on the day of judgement, then can you take me out of there.?" She said "No". " So it is not right for you to keep me away from weep and fear of Allah. Because I have started the course of action from today in this matter. So that on the day of judgement I will be safe from the punishment of the hell."

Afterward, he said " Oh: Darwesh the prophets and holy persons used to melt due to the fear of Allah just like the gold in the test cup. Because nobody knows what will be his result and how he will pass from the world?."

The excess of fear of Allah

Afterward, he said " One holy person Abdullah Khafif did not sleep for a period of 40 years and due to fear of Allah, he wept very much and for this reason, there was formed hollowness in his cheeks. In which the birds made nestles there. But he was engaged such in the surprise in the fear of Allah so he was not un-aware of it in this matter. When he was used to explain about the events of grave and day of judgment than he was used become shiver like the leaves of cane tree and become unconscious and fell down there and used to become restless like the fish and when

he will become conscious then he was used to reciting the following verse of the Quran."

" One group will be in the paradise and another group will be in the hell." And he used to weep bitterly and said "In which group he belongs.?" Afterward, he said " His condition was such till his last period of his life and also in such condition he was left in the world. "

Afterward, he said with his tongue that " Imam Hanifa of Kufa did not sleep for a period of 30 years and during that period if there will overpower of sleep than he was used to become unconscious for one day and one night or more than this period. When he will become conscious then he was used to scold the soul in this matter and he used to tell him that you did not have a show of any sincerity which is required in the court of Allah. For this purpose on the day of judgement you will not be successful, there as you have not recognized Allah as per its requirements. Oh : soul you will be helpless in the both worlds. In this way he spent his life in the world. He was used to mourn for himself and weep in this matter. At the time of reading the Quran when he will reach on the verse of punishment, then he was used to stand in the condition of surprise for a period of one or two years, but in such a way that no creature won't be able to know in this matter. When he will become conscious then he used to say that it is a matter of surprise that if Abu Hanifa will be successful on the day of judgment."

Afterward, he said " There was no sign of the flesh of the body of one pious young man due to fear of Allah. When the night fall, then he was used to put a rope on his neck and he used to hang with the roof and used to weep throughout the night. When he goes in prostration then he used to say that he did so many sins and there was no limit on them. Oh: Lord, if You saw all my sins, then how He can show his black face there.? And in this way he spent his whole life that he was used to weep in the night and he was used to become un-conscious. When he will become conscious then he used engaged in the worship of Allah, such that there was no care of himself. When he becomes ill, then he was kept one brick under his head and when his last time came then he was called his old mother there and he told her that when he will die then while putting a rope on his neck to be moving his corpse in the four corners of the house and at that time it should be said " This person was such who is fleeing from the court of His owner." The second thing is that his funeral rites should be performed in the night so that anybody could not see him. Because if anybody will see then he will regret for my sins. The third thing is that when he will be put in the grave than she should be present there. The angles may punish me, but due to the a grace of your feet and sigh of your chest I may be forgiven there." upon this advice he was dead. When that person died, then his mother wants to put a rope on the neck of that person, but there came a call from the corner of the house that a friend was met His friend. So leave your hand from this young man. Nobody does do such thing with the friends of Allah. Do not put the rope on that person. Because he is one of His friends. I have forgiven him."

The weeping of the fear

Afterward, he said " Oh: Darwesh one day Khaja Hasan of Basra wept greatly that there was a drain of tears was flown. Rabia of Basra was standing under the building so she came to the upper side of the house and she was seen that Khaja Hasan of Basra was weeping there. So she asked him "Why he is weeping there.? He said " Due to fear of Allah. I do not know on the day of judgement in which group he will be there."

Afterward, he said " The prophet of Allah said, "One who does not have fear of Allah then he does not have faith. He is not even Muslim. Because such person is Muslim in whose heart there is fear of Allah."

Afterward, he said " Once Khaja Mansur Emad was passing from one street and he was heard loud voice of weeping from one house in which one person was saying oh: Lord, I have done many sins and I do not know what will be happen to me.?" When he was heard this then he was reached near the house upon hearing his weeping, he put his mouth on the gap in the house and he began weeping and he put his hand in the gap in the house and he recited the following."

" The hell is such a place and its fuel are men and the stones on them there will be appointed strict angels who do not have mercy for anybody. As per the commandments of Allah, they treat with the men accordingly." Khaja Mansur said when he was reciting the above verse from the Quran then there was a voice came from inside of the house. After some time he was hearing a slogan and one person was dead there. Afterward, he stayed there for some time, but he was not heard any voice from inside of the house so he left from there and he proceeded further. At the daybreak I went to that house again and inquire about the condition there and saw the funeral was ready there.When I was going to ask who is the owner of this house?, and then one old weeping lady came out of the house so asked her "What is her relation with deceased person"?, then the old lady told me that "She is the mother of the deceased person. That person who died was a very pious person and he used to be in prayer of Allah throughout the night and he was used to keep fasting during the day and he belonged to the family of the prophet of Allah. Today in the early hours of the morning he was engaged in the hymens of Allah and at that time one person was passed from his house and who was reciting one verse from the holy Quran. He was dying immediately upon hearing that verse and he was falling down to the earth. Upon hearing this Mansour began weeping and he said" He was that person who was recited that verse at his house in the early hours of the morning today." Afterward, he was joined in his funeral prayer."

Afterward Sheikh of Islam made a slogan and he was becoming unconscious and he was in such condition for one day and one night. When he was becoming conscious then he said " Khaja Abdullah Tastari was weeping in the fear of Allah continuously for a period of 40 years. During this period nobody did not see him without weeping. He was asked questions " Oh: gentleman you were not seen without weeping.? And what is reason in this matter.? He said " Dear persons when there will be fear and horror on the day judgement and on that day the parents will not care about their sons, sons will not care for the parents, and father will flee from the sons, son will flee from a father and brother from brother and Muslim from

Muslim. So for this reason there will be no laughing in this matter and so how such person's weeping will not be stopped.? That person is hard hearted one who will not weep for the fear of that day and who will not think about this thing that how to become successful there from those difficult situations in this matter."

He said " The prophet said on the day of judgement all people will be raised with fear and with weeping. But as the holy persons who used to weep at the world will be raised with laughing and they will not care about the day of judgment."

Afterward, he said " Allah said about the prophet that he is His friend. But despite of his greatness and holiness and when there will be fear of Allah on him, then he was used to be drowned in it and in that condition there will be no information from him for the day and night. He was used to stand in the prayers during the night time and due to this hard work there will be cracks in the feet and there will be a discharge of blood from his feet. When he was asked in this matter, then he said " Oh: my companions on the day of judgment if he and his friend prophet Eisa (A.S.) will be put into the hell so who will say there not to do such thing. Because all worlds belong to Allah. The person who does an extravagance in his kingdom, then it will not say as injustice. The injustice is called when such an extravagance will be done in the kingdom of another person."

Afterward, he said " Sheikh Najamuddin Mutwakil was used to engage very much in the invocation of Allah. I was travelling so much, but I could not see such a person who did such invocation of Allah equal to him. When there will fear of Allah on him, then he could not able to know the following details.

1. The name of day
2. The name of month
3. Details of the year

Such condition will be prevailed upon him always and he was used to be found drowned in the condition of surprise."

The person who is having fear is called fearful and the following 3 things are required of him.

1. To eat less for the fasting
2. To less talk for the prayer
3. To sleepless for the invocation of Allah

So if the above 3 things don't find in any person then he is not called the fearful person."

Afterward, he said " As the above 3 things are necessary for the Darwesh person and, in the same way, there is required and it is a must for him to have fear, hope and love with him. If there will be fear in the heart, then he will be escaping from the sins. Then he will able to get salvation. To keep in his heart the hope of the sincerity which he was done by him, which will enable him to get the position in the paradise. To recover from the bad things is called the love and with which the willingness of Allah is available."

The trust of Allah

Afterward, he said, " That person is a wise person, one who will depend on Allah in all his works and he should not keep any kind of the hope from others."

Afterward, he said " Once there was the desire of Rabia of Basra to perform the Hajj pilgrimage so she was going to Makkah on the donkey. When she reached in the jungle her donkey died there and her luggage was fallen on the earth. So the people came to her and told her that they will carry her goods to Makkah. She told them that she does not depend on their trust. On whom she had trust will take all her baggage to Makkah. Upon saying this the caravan left from there and she was left alone in the jungle. Then she looks at the sky and she said " Oh: Lord, how You have treated with this weak lady and killed her donkey in the jungle." Still the conversation was not completed then the donkey become alive, so she put her luggage on the donkey and continued her journey of Hajj pilgrimage towards Makkah.

Afterward, he said " Ibrahim bin Adham lived a life of trust of Allah for a period of 30 years and he was away from the mankind and during this period he was not contacted with any side. When he was, decided to perform the Hajj pilgrimage, then he thought the people to go to Makkah for Hajj pilgrimage on the feet so he will go to Makkah by his head. So he was used to perform two Rakat prayer at every step of the journey. When he was preceded in the jungle and he found 70 dead persons in the veils and their heads were cut from the bodies and blood was passing from their heads. Among them one person was in critical condition and who was, called him " Oh : Ibrahim as you see us in the dead condition and its details are that we altogether 70 Sufi persons were there. We were proceeding for the Hajj pilgrimage on the trust of Allah and was promised by Allah that we will not talk with anybody. When we have reached in this jungle, then prophet Khizer (A.S.) was arrived there so we were engaged with him and visiting him and at that time heard a divine call in which it was said "Oh:people of the bad agreement and false claimant persons did you promise like this with Us .? You have ignored your promise in this matter and engaged with the un-related person. At that time suddenly one sword was coming from the sky and which cut all our heads. Oh : Ibrahim one who will step on the way of trust, then when he will ignore a little in this matter than his condition will become like this same as per our condition. That person who was in the veil upon telling the details of the event died there. So Ibrahim bin Adham was surprised in this matter. When he reached in Makkah, he was seen that at some place Rabia of Basra was sitting there and Kaaba was circumambulating around her. So upon seeing this Ibrahim bin Adham was surprised in this matter. And he told Rabia what loud and cry, she had made there.? Then Rabia told him whether she or he.? For 14 years he has been going for Haj pilgrimage, but he could not sighted the Kaaba. Upon asking the reason in this matter, then she told him that you had desired to look the Kaaba but she had desired to see the owner of Kaba. So one who had a desire to look the owner then he will enter into the house."

Afterward, he said " Oh: Darwesh, Khaja Qutubuddin Chisti spend a period of 20 years on the trust of Allah and he was away from the creatures. During this period if there will be requirements in the kitchen, then the cook used to ask in this matter, then he used to instruct him and show him the place from where he can get money

and grains as much as required by him in the kitchen and provide the food for the Darwesh persons."

Afterward, he said "That person is eligible to sit in the shrine, one who will live in the condition of trust of Allah and he should not desire for the creatures and not need anything from others. If the above things are not found in him, then he is not eligible to sit in the shrine. So for this reason, he is a false claimant as per sayings of the mystic persons in this matter."

Afterward, he said " Trust was that which was available to Khaja Bakhtiar Kaki. So he was not seen by collecting the money from conquests. He was not seen or heard by expecting something from other persons. When the servants need some money or grains in the food of the Darwesh persons so he was used to give them gold coins from the prayer mat and this money they used to spend from the morning until evening. When there will come a traveler in the shrine building , then he will not allow to go empty hands and he used to give some money. There will be no decrease of food items in the cloth which used to spread for eating of the Darwesh."

Afterward, he said "For the people of trust in the reality when there will come such time for them that if they will be thrown into the fire then they will not know anything in this matter."

Afterward, he said " Once Khaja Habib was arrived in the country of Damascus as a traveler there. In the condition of the trust, he used to stay in nights in the lonely places away from the inhabitants. From the invisible source he was used to get food supplies for him. At the time of daybreak he, was used to continue his journey towards Damascus. When he reached in Damascus, he was seen there one holy person and who was very much engaged in the worship of Allah. That holy person used to keep fast during day time and in the night time he was used to be engaged in the worship of Allah. He went inside his residence and said Salam to him. He asked him to sit there so he was sitting there. So there was thought came into his heart that as he's living in the jungle so how he will get the food provision there.When this thought came into his mind then that holy person told him " He is living in the jungle for a period of 70 years.He was receiving the sustenance by invisible source. If you stay tonight as his guest then you will be know my level of my trust and able to know from where he was used to eat my food."

In short, he was prayed Maghrib (sunset) prayer with that holy saint and at that time one person came over there on the back of the tiger with the food provision and with Dastar Qan (piece of cloth spread on ground for serving dishes on). When he came near that pious person then he spread Dastar Qan and he stood while folding his hands at the some distance away from him. When that holy person was finished his prayer and he was asked to bring a hawker's tray before him and still he was not started eating then at that time some more Sufi persons came there. In short all people eat the food together there. After finishing of food that a pious person strikes the earth, so from there the water spring was started and all persons drink the water and thanked Allah and said " *Allahu Akbar*" (God is great) and all sat there. That pious person told me " Oh: Khaja you said from where this person use to eat.? So see I will get my sustenance in this way."

He also said " The person in his condition of trust who believe in the grace of Allah then he will find his substance from the invisible source and whatever he will demand then he will get the same thing there."

When the Sheikh of Islam was reached at this point, then Khaja Saheb went inside of the house so, for this reason, the well wisher and all other persons left from the meeting place.

12.
The two kinds of caps

Today I was sanctified to touch the feet of the Sheikh then at that time there were some Sufi persons who were coming from Baghdad were present there in the meeting place. Also in the gathering Sheikh Burhanuddin Hansavi, Sheikh Bedridden Ghaznavi were present there. The discussion about Latia was started and he said with his holy tongue " As per sayings of Qazi Abu Yousuf there are two kinds of caps are there as follows.

1.Latia
2.Nashiza

The Latia cap will be downward from the head
The Nashiza cap will be up from the head

The first kind of cap was worn by the prophet of Allah on his head. The second type of the cap will be available in the black colour which will be worn by mystic (learned persons) persons. But it was worn by the prophet few times only.

Afterward, he said " Once Qazi Abu Yousuf was teaching his companions the lesson on the Hadith (sayings of the prophet) subject and at that time he was wearing a Sufi cap on his head. At that time, one person came there and he questioned him did the prophet of Allah wore black or the white colour cap on his head.?" The Qazi told him " Black cap." Then again, he asked him, " Whether he was wearing Latia or Nashiza cap.?" He said "Latia cap." That person told him " You are wearing a black colour Nashiza cap on your head and in this way you are opposing the two practices (Sunnah) of the prophet and giving a lesson of sayings of the prophet to your companions." The Qazi thinks on this matter and told him " You have talked to me two things which are according to following two reasons. Is it said for the sake of Allah? Or it is said to me for teasing purposes.? And if it is for the sake of Allah then he will accept it otherwise if it is said for the sake of causing me trouble then it is regret for you in this matter." That person said " He said to him for the sake of Allah as you are the leader of the religion so you should not do against the Sunnah (practice) of the prophet of Allah."

The reality of the cap

Afterward, he said " Oh: Darwesh the reality of cap is linked with Allah and the angel Gabriel was brought four caps from the heaven and was given to the prophet and he requested him there is a command of Allah that first you should

wear these caps and then give them to others as per your wish and desire in this matter and appoint your caliphs. So the prophet was first worn these caps on the head and then he was given a first cap, of the one end to Abu baker Siddiq (R.A.) and told him " This is your cap and you can award to anybody as per your wish and desire. " Then the second cap of two ends, he was given to Umar bin Khattab (R.A.) and said to him " This is your cap and you can award to anybody as per your wish and desire." Then the third cap of three ends, he was given to Usman bin Affan (R.A.) and said "This is your cap and you can award to anybody as per your wish and desire." Then the fourth cap of the four ends, he was given to Ali bin Taleb (R.A.) and said "This is your cap and you can award to anybody among Sufi persons as per your wish and desire and it was commanded of Allah for me to award this cap to you."

Afterward, he said " Oh: Darwesh, the man who puts a cap on his head, then he should be disconnected with the world and he should leave the company of rich and wealthy persons and the people of the world. He should fulfil the rights of the cap so that he should not be ashamed with the prophet , the caliphs and the categories of Mashaiq (learned persons) on the day of judgement."

Afterward, he said " It is easy to wear the cap on the head, but it is very difficult to fulfil its orders and conditions in this matter. And if he will not fulfil its orders and conditions a little, then he will become a false claimant in this matter and then he will not belong to true and right person."

Afterward, he said " It was the habit of Khaja Yousuf Chisti that whenever any person come into his service, then he used to take from his continues service from him and then check him if he is eligible to wear the cap then he will award it and said to him, " See if you fulfil the duties of the cap then you will get salvation otherwise the cap of the prophet of Allah will punish him."

Who are deserved for the cap

Once one pious person from Badkshan went into the service of Khaja Mouded Chisti and requested him to award of the cap. When Khaja Saheb checks his innermost condition and he was found that he was involved in the filth of the world so for this reason he was refused him in this matter. That person was brought a recommendation of one pious person of saintliness. So he was given his cap and said he " See, you are taking the cap but you will not respect it. One who respects it will not be deceived by the world." But he will not cared in this matter and he took the cap and went to Badkshan. As per his habit he engaged himself in the bad deeds and removed the cap from his head and he put it on the shelf. When Khaja Saheb heard this news then he said "Why the cap is not taking action against him.?" So in the short period of time that the person who belongs to the pious family was arrested for some charge and his two eyes were removed and, due to its pain he died there.

The Sheikh of Islam shut with tears and he said "During this period there is system of wearing the cap on the head so everybody used to wear the cap as per desire and wish but not caring a little about its rights and duties."

Afterward, he said " So there is no respect of saintly dress and cap and for this reason there is not available goodness and blessing in this period. Most of the people

of saintly dress and cap used to find in the gambling dens and in the company of rich people and in the court of the kings. During this period if such people of saintly dress and cap will be there then how there will be available blessing? ." But it is thousand thanks that there is no fall of calamity and if it will be fall then it will first affect on the people of saintly dress and cap then other mankind will be affected in this matter."

Afterward, he said " It is a very strange case of that Darwesh who put the cap of the prophet on his head, but he will not fulfil its rights and duties and he will seek the company of rich and wealthy persons. It is very strange that his face is not ruined in this matter and why he was not disrespected in the mankind.? "

Afterward, he said " The master should give the cap to that person whose manifest and innermost must be bright and when he will approach for the cap, then the master should clean the filth of the world from his manifest and the innermost by his light of knowledge. When his manifest and the innermost will be clear and if there is no filth of the world remaining there then he should award him the cap. If he will not do like this then he will be away from the right path and also he will mislead his disciple. So oh : Darwesh so many people of saintly dress and cap are wander door to door for the sustenance and they are in need of bread. The reason of this is that they all are dishonest, it means they put caps on their heads but not fulfil its rights. So for this reason they are victims of bad sustenance in their fate."

Afterward, he said " The people of cap are such people who will not bow down their heads other than Allah. If it is seen that the people of the cap will visit the kings and rich and wealthy person then in such case their caps should be taken back from them as they are not eligible for the cap. Because by wearing the cap of the prophet, they should not disrespect it by going to see the king and wealthy person."

Afterward, he said " Once he was in the service of Khaja Ajal Shirazi and at that time there was complaint came to him about his disciple that he used to visit the king and wealthy persons secretly. At that time immediately he told with his holy tongue that why the cap of his master will not damage vertebra of the neck of that disciple.? Still, his saying was not completed and the disciple was falling down from the roof of the house and his vertebra of his neck was broken."

The rights of the cap

Afterward, he said "This tradition, oh : Darwesh, it was practiced of Sheikh Bakhtiar Kaki that if 100,000 people come in his service to become his disciples then he used to add all of them among his disciples and used to give them the caps and he used to tell them one who will not fulfil its rights then he will not remain in the pledge of his spiritual master and this cap will punish him in this matter. But among his disciples there was no such person was not found who did not fulfil the rights of the cap.

Afterward, he said " The cap will give punishment to the people of the cap, but they do not know from where they have got punishment on this matter.? If they will fulfil the rights of the cap, then they will not find any sign of problems and difficulty in them and they will be safe and secure in the both worlds in this matter."

Afterward, he said " The reason of disrespect of the people of cap wearing person is that they did not fulfil its rights. Oh : Darwish there are found 4 ends of the caps as follows.

1. Shariah (Islamic law)
2. Tariqat (mystic knowledge)
3. Marafat (knowledge of Allah)
4. Haqiqat (reality)

So those who will firmly on the above four ends, then for him it is legal to wear the cap on his head."

Afterward, he said " Once Sufi master Khaja Hasan of Basra was asked for whom it is right to wear the cap on his head.? He said, " One who should not be interested in the 18,000 worlds."

Afterward, he said, "Unless the people of the cap will not ignore the following four conditions then for them it is not right to wear the cap on their heads."

1.Not to see the prohibited things from his eyes.
2.Not to hear the prohibited things from his ears.
3.To make the tongue dumb.
4.To stop the prohibited actions by his hand and feet.

Once Khaja Zanon of Egypt was asked "For whom it is right to wear the cap on his head?." He said, " To whom one who will give divorce three times to the world and whatever there in it."

Afterward, he said " Once Khaja Ba Yazid was asked among the people of cap who are true.?" He said ", Those who will give away all his wealth and belongs in the way of Allah and did not keep for themselves."

The secrets of the caps

Afterward, he said " Khaja Sahil Tastri wrote that there are four ends of the caps.

1.Secrets and lights
2.The love and trust
3.The love and affection
4.Willingness and conformity

So one who wears the cap on the head, then the above four things will be gathered in his head.

Afterward, he said

The first end of secrets and lights
The second end of the love and trust
The third end of the love and affection
The fourth end of willingness and conformity

So why the people should keep them away from the above graces.? When they wear the caps, then why they will not fulfil the rights of the caps?."

Afterward, he said " One Darwesh came to see him. At that time he and Qazi Hameeduddin Nagori were present in one meeting place and where the discussion about the cap was in progress. He said the cap is the consoler of the friend. It is the

compound of the love and affection of Allah. So on the way one who is a lover of the reality, then who know the value of the cap".

Afterward, he told this tradition " In the book *Sulook Auliya* in which it was mentioned that the person of cap who will do as much as sincerity, worship, and endeavours, then he will get that much shadow of the grace of Allah and which will be there for him. Because the cap is shed of the grace of Allah. When the people of the cap will be raised on the day of the judgement, then the cap will become a veil in between the hell and that person and its distance will be equal to a journey of 500 years."

Afterward, he said, " He was heard from one pious person, that man will not become pious unless he will not wear the cap and will not become a disciple of any person and will not do too many endeavours in this matter."

Afterward, he said, " When Khaja Ibrahim bin Adham was asked in which thing there is the available felicity of the both worlds." He said he heard of Khaja of Hasan of Basra that there is kept the felicity of the both worlds in the cap and one who wear it and fulfil it rights then he will eligible to get the felicity of the both worlds."

Once one person of cap involved in one work which was against the will of Allah and when he was finished that work, then he was heard a divine call in which it was heard "Oh : claimant you wore the cap of the prophet and do such work so leave this bad deed or leave the cap from the head and give it another person who deserve to wear this cap." So upon hearing this he repented in this matter and he was in the Holy Harem (grand mosque) of Makkah for a period of 40 years in Etakaf (retired for continued prayer). When he died there he was buried in the holy city of Makkah."

Afterward, he said " This tradition which he was heard by Khaja Bakhtiar Kaki that Darwesh should give the cap to the mankind when he will find the following four things in them."

1. Except natural call he should not leave the prayer mat.
2. Not open the door of the hut, but open it when there will find anything by invisible source.
3.If somebody will desire for the cap then he should check his manifest and the innermost by his light of the innermost and then he should give the cap to him.
4. In his mosque there should be overpower of the knowledge.

If any person will ask about something then he should reply him satisfactorily and adequately in this matter and he should not say to refer any book.

5. He should have Valayat (saintliness) with him so that by holding the hand of the disciple he should make him holy person. He should give Velayat (saintliness) to the person of excellence and if no such person available, then takes it with him to the other world upon his death.

When the Sheikh of Islam was ended these benefits, then the call to Zuhar (afternoon) prayer, was started, then Khaja Saheb went inside of the house so for this reason the well wisher and all other persons left from the meeting place.

13.
The reality of the Darweshi (mysticism)

Today I was sanctified to touch the feet of the Sheikh then at that time Moulana Mohammed Sufi, Khwaja Aziz Darwesh, Moulan Yahiah Gharib, Moulana Burhanuddin Ghaznavi, Sheikh Jamaluddin Hansavi, Sheikh Alauddin alias Gharib and other dear persons were present at the meeting place. The discussion about Darweshi (mysticism) was started. He said with his holy tongue" Oh: Derwesh the real Darweshi (mysticism) was available to the prophet. By choice he was adopted indigence and he wore the rag dress. Then there was command of Allah to wear the rag dress for the angles from the veil of greatness to the sky. When all the angles wore the rag dress, then they went into the prostration and they said " Oh: Lord informs us to whom we are following the conformity of this dress of rag." Allah said " In the conformity of the prophet who is His friend and who is wearing the rag dress today."

The high status of Darweshi (mysticism)

Afterward, he said, " Oh: Darwish if the prophet was not accepted Darweshi (mysticism) then there will no blessing available in the world and nobody could have survived and all have would be dying."

Afterward, he said " Once prophet Eisa (A.S.) was asked Allah what is the foundation of the worlds and the peoples of the world.? "Allah said him, " Due to the blessing of the feet of the mystic persons. Oh: Eisa if there will no Darwesh persons in the world or if the earth will not accept them then the rich and healthy persons will be killed by His anger and all will be killed in the world."

Afterward, he said, " Actually, if there is love available, then it is available in the love of Darwesh. When there will no arrival of Darwesh in the mosque of Sheikh Shabuddin Saherwardi then he used to say that today the grace was taken back by Allah so, for this reason, no Darwesh came there."

Afterward, he said, " Once the prophet was sitting and at that time angel Gabriel came over there and given the message of Allah " Oh: My friend those who will love Fakir (indigent) persons and sit with them so you should have friendship and sit with them."

Afterward, he said, "The prophet said the two Rakat of prayer, of patient Darwesh, is better than the prayer of 70 Rakat of rich and wealthy persons. The thankful wealthy person is one who will spend all his wealth and all his belongings in the way of Allah."

Afterward, he said, " It was the habit of prophet Suleiman (A.S.) that he was used to sitting at the time of fast breaking at the gate of the mosque and used to find hungry Darwesh and used to eat with him and then he was used to return back from there."

Afterward, he said, " On the day of judgment there will be regret with Darwish and there will be a settlement of accounts by the wealthy persons."

Afterward, he said, " He was heard by Sheikh Ohud Kirmani that on the day of judgment there will be commanded to Darwesh persons to go the pair of scales and take away the persons to the heaven who have done good behaviour with them."

The punishment of disregard of Darwesh persons

Afterward, he said, " On the day of judgement there will be command of Allah to the persons who were sincerely prayed and fasting and all other things but for them there will be order to go hell. Then they will ask that they have done pious deeds in the world, but why they are being sent to the hell.? Then there will be commanded to them that they have disregarded Darwesh persons. There will be also such persons available there who did not do good deeds and they were engaged in many bad deeds, but for them there will be order to go to heaven. Then they will be surprised in this matter that they did not do good deeds, then why they are being sent to the heaven.? Then there will be command of Allah will be there " You have done many sins in the world, but you have love of Darwesh persons in your hearts so you have treated with them piously and due to its blessing you are getting the chance to enter into the heaven. No comfort is not better than the love of Darwesh person, but it is difficult work. The night of starvation is the night of accession for the Darwesh person."

Afterward, he said " If there will be no blessing of Darwesh persons in the cities and places, then they will be converted into deserted places. The cities and places which are populated due to the blessing of Darwesh persons."

The blessing of Darwesh persons

Afterward, he said " There was the command of Allah to prophet Mosa (A.S.) oh: Mosa if there were no supplications of Darwesh persons, then We would have turned down all cities and places into deserted places. All the world is populated due to their prayers only."

Afterward, he said, " Darwesh should not leave from any place in the condition of regret otherwise that place will be deserted in this matter."

Afterward, he said " As a matter of fact, Sher Khan the ruler of Multan was not a devotee of me so for this reason I asked him many times not to keep enmity with the Darwesh persons and due to this reason there will be disturbances will come into the country. But he did ignore my instruction in this matter. Because the Mughal army attacked his place and nobody was not killed except Sher Khan."

Afterward, he said " When Allah wants to destruct any place, or send calamity or send problems or starvation, to send problems and difficulties on the people of any city and street, then from these places he will take away Mashaiq (learned persons) and Ulema (learned persons)."

Afterward, he said " Once the city of Lahore was distracted and at that time one pious person and whose was named Budhan Miya and who was a person of loneliness and he went to the central mosque on that day when the Mughal army attacked in Lahore city and he addressed the people there and he said " Oh : Muslim now he is going to leave Lahore city. " So somebody asked him " Why he is now leaving the city?." He said " It is better for Darwesh to leave the city at this time." When he was leaving the city, then the Mughal army attacked the city and plundered it and large number of citizens were imprisoned by the Mughal army.

Afterward, he said " When in any city learned person or Darwesh will die then the angles will regret for their deaths and used to weep in this matter. So in any city

if there is no Darwesh available then there are no blessing and goodness available in that city."

Afterward, he said, " Once prophet Eisa (A.S.) went to visit one Darwesh person and at that time he was sleeping there so wake him and asked to stand and busily in the worship of Allah." That Derwish person told him he was doing such worship of Allah that which is not possible by any person. He asked what is that.? He said by leaving the world.

Afterward, he said " In the Quran it is said " *Ain Allah talla taqlil min amal.*" Afterward, he said " The person who leave the world without leaving after him Dinar and Dirham then he is a real indigent person. And for him, the prophet said: " A person who belongs to the persons of heaven."

Afterward, he said ", Once one beggar was asked something from the prophet." At that the prophet did not have anything with him so that person went away from there and not getting anything from him. So prophet thought in his mind that if he would have something with him, then beggar would not go deprived. At this thought the angel Gabriel came over there and brought all keys of treasures of both worlds to him and said him, " Your honour if want then you can use it. So the prophet smiled and said one who like by thinking indigence then what he will do with these treasures?."

Afterward, he said the prophet said *" Al-Duni al-Marza al –Akhira."* It means the world is a field of the other world." And which means to offer charity and which will be benefited in the other world. There is a famous saying is that as you sow as you reap."

Afterward, he said, " Darweshi (mysticism) is the thing which was available to Khaja Shuhabuddin Saherwardi and he did not use to eat anything from whatever he received from the morning to the evening."

The excellence of Darwehi (Mysticism)

Afterward, he said " One Sheikh Saeed Tabrazi who was the spiritual master of Sheikh Jalaluddin Tabrazi and he used to have starvation with him always. But he did not borrow anything from anybody. Once he was with him for a period of three days, but during this period any kind of food was not cooked in the shrine building. Darwesh and he himself was dependent on the eating of musk melon and this news was reached the ruler of the area and he said Sheikh did not use to take anything from us so what we do in this matter.? By saying this he was sent some money for him and he said to give his servant and ask him to spend it little by little. The soldier was given money to the servant and asked him to spend it as per requirement, but Sheikh should not know in this matter. But the servant could not hide this matter with Sheikh of time. So asked him who brought the money and to dig the earth where he was putting his feet and throw that earth outside of the building. He asked the servant to leave the shrine with the money."

Afterward, he said " Oh: Darwesh there was starvation of six days of Ali Ibn Abi Taleb (R.A.) and on the seventh day there was available to him some food, then he was going to eat the food and at that time one beggar came over there and he was requested for some food as he was facing starvation since seven days so he was

given him some food in the name of Allah. So he was taken back the food which kept before from his sons and was given to the beggar and told them that he is facing starvation of seven days and we are starved for six days so it is good to give the food to him."

Afterward, he said " Oh: Derwesh the name of mysticism is that which was available to the prophet. When Darwesh lows down his head in the meditation, then he was used to seeing 18,000 worlds and come back from there. When he put his step, then he used to visit from empyrean to the nether region. This is the first stage of Darwesh."

Afterwards, he said " Oh: Darwesh the heart of the lovers used to engage in the circumambulation of the veil of the greatness of Allah. If for some time this grace will be taken away from him, then the lover will be nothing in this matter.On their hearts, there will continuously fall of divine light and secrets of Allah and so they will be used to live in the condition of a surprise for this reason."

When Sheikh of Islam has ended these benefits, then Khaja Saheb went inside of the house so, for this reason, the well wisher and all other persons left from the meeting place.

14.
The love and enmity of the world

Today I was sanctified to touch the feet of the Sheikh then at that time in the meeting place Moulana Bahuddin Bukhari, Moulana Shabuddin Ghaznavi, Sheikh Burhanuddin Hansavi, Moulana Baderuddin Ghaznavi and some other Darwesh were present there in the service of the Sheikh of Islam. The discussion about the love and enmity of the world was started and he then said with holy tongue "Oh: Darwesh there are three kinds of the people.

1.There are some people who love the world and always they used to keep its remembrance and demand for it and this type of persons are there too many.

2.There are some people who think it as their enemy and they did not love the world.

3.There are some people who did not think it as their enemy or friend.

Afterward, he said " Oh: Darwesh the third kind of people is better than the other two kinds of the people.

Who is the friend of the world.?

Afterward, he said " One person came to see Rabia of Basra and he began saying abused by the world. Rabia of Basra told " Oh: person goes away from here as it seems that you are a friend of the world. Because you are discussing it very much in this matter."

Afterward, he said " In the area of Khuram, Sheikh Badni used to reside there and he was used to living in the loneliness and even he did not use to wear the cloth on his body.If any person used to visit him to discuss the world and the people of the world then he used to instruct him not to visit with him again. He used to tell them

he is a lover of the world because when somebody will find his beloved so with others then he will discuss about the lover. That Darwesh used to worship very much and he said " It is, alas the heaven is the best place, but there is no available prayer there." At that time one devotee said " If the master is the lover of the world and if he will instruct the disciple to leave the world". He said "There will be no effect in this matter." Because the preaching and advice will not be effected unless the master will not become the model of the instructions."

Afterward, he said " Oh: Derwesh once Khaja Ba-Yazid Bustami was asked what is the reason that some of the people remember very much the world.? He said, " They are friends of the world." Because when they see the beloved with others so, for this reason, their love will be increased very much so they remember it very much during the day and night."

Afterward, he said " Once Rabia of Basra was asked what is the world.? And who resides in this place.? She said " The world is an unclean thing. The persons who demand it are dogs. Except hypocrite nobody will not demand the world and this is the place of hypocrite persons."

Afterward, he said " Oh: Darwesh when you will see any Darwesh in the demand of worldly position and status. Then understand in this matter that he is still in the jungle of misleading."

Afterward, he said " When Ibrahim bin Adham was asked from where he got such position .? He said " He was given divorced to the world three times."

Afterward, he said " If there is the love of the world is very much in any person then in such case that person will be very much away from the other world. So the veil in between the man and Allah is the world. It is the root of all troubles. So the prophet said, " The person who demands Allah will not be attracted from the world."

Afterward, he said, " The thing which Allah thinks His enemy, then you should also think that thing as your enemy and do not go near it and do not mention its friendship and enmity with others."

Afterward, he said " From the day when Allah created the world he did not see it due to His anger. So such person is the unwise one who loves for such thing which Allah will not like it."

Afterward, he said " One who is obedient to Allah, then the world will do a service for him. One who is obedient of the world than he will face difficulties and problems."

Afterward, he said "One who is careless as such level of Allah then he will engage with the world at the same level. Afterward, he said " He was heard by Khaja Bakhtiar Kaki with his holy tongue that there are three kinds of works which are best among all works."

1.To know the world and to keep away from it.
2.To the obedience of Allah and take care of manners in this matter.
3.To desire of the other world and try for its desire.

Afterward, he said, " In this way the brave man is one who will act upon the below three things."

1. To be kept away from the world.
2. To start preparation of the grave before the death.
3. Before seeing Allah to please him.

Afterward, he said, " Zanon of Egypt wrote in his biography that the lovers of the world will be placed in the hell for not doing for the sins,but for the reason that the people of the world and the people who love them should see their insult there and do regret in this matter."

The matter of Allah or matters of the world

Afterward, he said " He was seen in Ghazni, one Derwesh who was very much engaged in the worship of Allah and he was with him for a period of six months. During this period he was not heard about the world by his tongue and by chance if he will talk about in the world, then he was used to weeping on that day from morning till evening time. When he asked the reason in this matter, then he was told " Since 30 years ago one person came to visit him and he said something about the world and for him he was also followed in that matter. So at that time, there was heard a divine call in which it was heard "Oh: Fakir (indigent person) whether there will be discussion about Us or about the world.? So for this reason, he wept from that day to regret that how he will show his face to Allah in this matter.?

About the mysticism, it was written that to remember that thing it means the death which will be disturbed the luxuries and will end the lives. One who will remember the death, then Allah will be happy with him. One who will be not caring, so much with his death, then with such level, he will be discussing the world and which will be available and firmed in his heart. The obedient will be hard for his heart and he will do the sins easily."

Afterward, he said " Khaja Moudud Chisti said if there will be gather bad deeds in the house, then it think that house as the world. So if the love of the world is firm in the person's heart, then he will be away from Allah. To the person if the world is tightened, then think that he is in the nearness of Allah."

Afterward, he said " There will be a call to the world for five times that oh: the world you should be become hard for our friends so that they will not look at you from the eyes of goodness. And become sweet to the persons who demand you so that they should discuss you more and more and give them luxury so that they should involve in the problems and difficulties."

Afterward, he said " Khaja Abdullah Mubarak used to live always in solitude and one who will visit him will not go without his favour from him. He was in the habit of visiting the rooms of his disciple after Maghrib (sunset) prayer and if he used to find stocks of food and water in their rooms then he used to ask them to give away to other needy Darwesh and pull down pots of water on the earth. Because it is not Darweshi (mysticism) to stock the things. When used to hear the discussion about the world from disciples in the shrine building, then he used to remove them from there and afterwards he will not allow them to come to see him again."

Afterward, he said " He had lots of stock of goods with him. Then further goods will come there, then he used to hand over the goods to one person who was custodian of the store. And who used to tell him to keep the accounts of the goods

with him and not allowed to bring the goods in his presence so that he should engage in the matters of the world. Oh : Darwesh once Sultan Shamsuddin was sent some bags of gold coins in the presence of Khaja Bakhtiar Kaki and when he was seen some persons bringing these bags so he said to them from the distance " To take away and go back and said to him that he thought him as his friend but he became his enemy because he was sent such thing which thinks by Allah as enemy to Him. This thing is demanded by many persons so give them these bags of money."

Afterward, he said " Oh : Darwesh, Khaja Haruni's spiritual master Khaja Sharif Zindani spent his life in loneliness for a period of 40 years and he was in Etekaf (retired for continued prayer) in Khurasan. In the period of 40 years his diet was only vegetables and during this period whoever will visit him, then his servant used to tell him, " Be careful do not discuss about the world otherwise you will be deprived of felicity of his visit."

The censure of the world and wealth of the world

In short, one day the ruler of the kingdom came to visit him and he brought some money with him and paid respect to him and he sat there. He said some tradition about the world. So the Sheikh smiled in this matter and he said " Oh: enemy of Allah. How you treated by him with the action of enmity that you have brought the enemy before me. Which is not the matter of friendship which you have committed in this matter. So take it away from here and give it somebody who demand it." Then he turns its palm leaf mat on which he was sitting and he told him to see and when the ruler saw there and he was found there was flowing a river of Dinar and gold under it so all persons who were present at the meeting stood there and put their heads on his legs and the ruler requested him to forgive his mistake in this matter. Khaja Saheb said " One who had such treasures of wealth, then why he will need such unclean wealth of the ruler.?"

Afterward, he said "Once one person went into the presence of Khaja Qutubuddin Chisti with the intention that Khaja Saheb should give him some Dinars and he was seen that there is flow of the river of milk at the place where Khaja Saheb is sitting there. That person still far away from him, but he said the friend is coming there and he will demand the thing on which incurred Allah's displeasure on it. As there is such thought in your mind so take out the brick on which you are sitting there and he found lots of gold coins were available there. He asked him "To take all gold coins as all these belongs to your share." So he was collecting pile of the gold coins from there. Then Khaja Saheb told him " You desire milk and rice, which is before you so eat as per your requirement." When he saw before him and find a river of milk and rice was flowing from there.

Afterward, he said " Once Khaja Qutubuddin Chisti was walking on the way and there was construction of the mosque was in progress and the labours were trying to take one rafter to the upper side and that rafter was the smallest of 2 yards from other rafters so they were surprised and worried how to take it at the upper side. So Khaja Saheb told them upon putting it on the upper side then inform him. When it

was put on the upper side, then Khaja Saheb reached for the wall and pulled the rafter so for this reason it became one yard larger than other rafters. Still today that rafter is available there and which is out of the wall. "

Afterward, he said " Khaja Yousuf Chisti's master Khaja Mohammed Chisti who used to live always in the condition of the surprise. So he did not sleep for a period of 30 years. He got endeavours with him so he did not eat sustenance for a period of one or two years.During the night he used to perform the prayer of inversely (Sajda-e-Makus) and he used to perform the prayer by hanging and by standing upside down there."

The things of wrath, of Allah

Once he was sitting at the bank of river Tigris and he was sewing his saintly dress there. At that time one pious person's son came there along with an army of soldiers and after seeing Khaja Saheb he was getting down from his horse and he paid respect to him. He said to him the prophet said " If any old woman will be sleep hungry in any kingdom, then she will make complain to Allah by holding the edge of the robe of ruler and without finding justice from there she will not leave his edge of his the robe." Upon saying this he was given him whatever he brought for him. Khaja Saheb smiled at that time and he said to him, " It is not the practice of our masters to accept the things of the wrath of Allah. So take back all these things and give to such persons who are in need of them." Then he has thrown one Dirham in the river Tigris and he looked at the sky said "Oh: Allah, whatever you show to the people so show the same to him." At that time the fishes came out of the water with holding the gold coins in their mouths came into his service. When the son of the pious person saw this then he was paid his respect to him and he told him " It's real fact that there will be such a power in the people of Allah with them." Khaja Saheb asked the fishes to give him back his Dirham and one fish bring back his Dirham."

Afterward, he said " Oh: dear brother one who will get such lots of wealth, then why he will require another person's wealth in this matter?."

When the Sheikh of Islam has ended these benefits, then Khaja Saheb went inside of the house so, for this reason, the well wisher left from the meeting place.

15
The disciple's elegance of faith

Today I was sanctified to touch the feet of the Sheikh then at that time in the meeting place Sheikh Jamaluddin Hansavi, Moulana Nizamuddin Badayuni, Shams Dabir, Moulana Shamsuddin Bukhari, Sheikh Baderuddin Ghaznavi, Sheikh Najamuddin Sunami and some other Darwesh from the lineage of Christ were present there in the service of the Sheikh of Islam. The discussion about the elegance of the disciples of faith was started. He told by holy tongue " If there will be no good faith about the master of the disciple then he will not become the disciple."

In the presence of a prophet is better than the prayer

Afterward, he said " Once Umar bin Qattab was performing supererogatory praying and at that time the prophet was, called him for, some work as he was busy in the prayer so he did not replied him in this matter. Upon the prayer he was present in the service of the prophet. Then the prophet told him that he called him. So he told him that he was busy in the prayer so he did not reply for this reason. Then the prophet told him, " When he will call him, then he should break his supererogatory prayer and reply him immediately. Because doing such act is better than the supererogatory prayer."

Afterward, he said " Once he was present in the service of Khaja Bakhtiar Kaki. Once Darwesh Sheikh Ali Sanjari was performing supererogatory prayer there, then Sheikh was, called him then he breaks his prayer and he said welcome Sheikh. The Sheikh asked him " Why he did not reply after completion of the prayer. Why did he break his prayer.?" He said him, " It is better than prayer to reply the Sheikh's call." It is mentioned in the books of mysticism that if Sheikh will call his disciple then he should reply to him immediately then he will be eligible for the reward of one year's worship. So my respected persons why then the man should leave this reward from his hand?."

Afterward, he said " The master should have such power with him that when any person approaches him to become his disciple then he should check his righteousness of the faith. If he will find him not right on the commands of Allah then he should tell him slowly that his time has not come so go back now from there."

Afterward, he said " The disciple who come in the service of the master and put his head on the earth and this service is easy. Because those who will come in the service of the master with the intention of Iradat (faith) and pledge. This Irdat (faith) and pledge refer here the love and affection of the master. So in this case to put the head on the earth is the easiest service in this matter. If there will be no personal power in the Sheikh then he won't call as a Sheikh. Because Khaja Qutubuddin said " Unless the Sheikh will not see the manifest and innermost of the disciple then it is not right for him to accept any person as his disciple."

Some miracles of Khaja Moinuddin Chisti

Afterward, he said " Once one Muslim, servant of King Prithivi Raj was present in the service of the Sheikh with the intention to become his disciple sincerely. But Sheikh did not accept that person as his disciple. So that person reported the matter to Rai Pathura and he sends some men to him and asked him why he did not make him as his disciple.? He told him there are three things are found in him and which are not going to an end in him. Because these are recorded in his fate.

1.He will commit a large number of sins.
2.He is your servant.
3.He was seen in the Tablet that he will leave this world without faith.

When the Rai Pathora heard these things, then he was becoming angry in this matter and he said this Darwesh was said all invisible matters. He asked him to leave this city. When he was heard this then he smiled and he said there is required

time for three days in this matter. Whether he will leave or Rai Pathura will leave from this city.? So after three days the army of Sultan Shuhabuddin Mohammed Ghouri attacked the city and caught alive Rai Pathora the ruler of Ajmare city and took him away from there. The person who came to become disciple was drowned in the river and died."

Afterward, he said " Oh: Darwesh you should know clearly that if the Sheikh or spiritual master will be angry then he can disturb the world."

Afterward, he said "He was heard by the tongue of Khaja Bakhtair Kaki that he was present in the service of Khaja Moinuddin Chisti for a period of 20 years and during this period he was not seen in the condition of angry with any person. But one day he was passing straight in the street and he was seen that one person caught his disciple Sheikh Ali and that person
was asking to pay him his due money. The Sheikh was passed from him and he convinced him, but he was not agreed in this matter. So due to anger, he was throwing his cloth from the shoulder on the earth, and which was filled with gold coins. He asked that person to take from there the required money but he should not take more money from there. But due to his greediness that person's hand was dried there. So he said he was repenting in this matter, then he was praying for his hand so his hand was becoming well."

Afterward, he said "Once Khaja Moinuddin Chisti was sitting with his friends and at that time one person came there and requested him to make him his disciple. But he came there to kill him. When he was seated there upon paying respect to him. Then the Sheikh smiled and said to him Darwesh visit Darwesh for the cleanliness and not for the cruelty. So you should do as per your intention or rectify your faith in this matter. So he stood and accepted that he was coming there to kill him and he went outside and thrown the knife which he was brought to kill him there and he becomes his disciple. Then he was become a firm believer and Sheikh was used to asking him to do every difficult and hard work and who used to attend that work with sincerity and with much attention and care of his heart and mind."

When he reached the place of the perfection, then was performed 45 Hajj pilgrimages and he died as custodian of the Holy Kaba in Makkah."

Afterward, he said " Oh: Darwish if there will be written felicity by eternity, then his condition will be like that person who came there to see the Sheikh with the wrong intention, but the Sheikh has cleared all his ill-will from his chest.So that person stood and accepted his wrong intention and paid respect to him said to him that there is clarity now in his heart about him. So, for this reason, he was becoming his disciple and he was getting the honour of the pledge with the Sheikh.

Afterward, he said, " One person came to see him, and from him he was heard that the disciple should be firm in all works otherwise he will be ashamed on the day of judgement."

The king who has knowledge of revelation

Afterward, he said " Khaja Junaid of Baghdadi wrote in his biography the details of about the goodness of faith of the kings.Once one king who had firm faith and pious and who was person of revelation. He was sitting on the upper portion of the

palace and from where he can see the below portion of the palace and along with him his wife, was also sitting there. When his sight was felt on the activities of the court of Allah so he was looking at the sky for a long time. Then he looked downward. Then he looked to the sky for a long time. Then he was seen with his wife and wept so much. When his wife saw the event, then she asked the reason in this matter. So the king said to her that let it and ignore it. This is not matter to be disclosed. When his wife requested him in this matter very much then he told her that when he was looking at the Tablet, and he finds his name was no more there. So I come to know that I should leave this world. When he saw the person in his place and he finds the gypsy who is standing in the lower portion of the palace will become his successor and who will marry you after me. When his wife heard all the details, then she told him now what he will do.? He said nothing should be done in this matter except to follow the fate as per willingness of Allah. Then he was called gypsy and was given his dress and made declared his successor and sent him by the army to fight with the enemy along with ministers and the royal court persons. As per the order of the king the gypsy left from there and fought with the enemy and captured the enemy and found the large booty in the war and presented all things in the service of the king. When the gypsy came back in the night and on the next day the king died. During the war period, the gypsy treated well with all army personals so all become happy with him. When the king died, they he was become the king of that country and he has married the queen."

Afterward, he said " When the prophet was left the world then many thousand Muslims were apostatized and they sent their application in the service of Abu Baker Siddiq (R.A.) and requested him to cancel the Zakat (religious tax as a basic in function of Islam) otherwise they will leave the religion of Islam. So he discussed on this matter with friends and some of them asked him it is better to follow leniency in this matter and cancel the Zakat. So he has taken out his sword in his hand and he said " If they will pay less than Egal (the rope with which the bell tied to the camel's neck) then he will wage war with them with his sword." When Ali Ibn Ali Taleb (R.A.) was heard this news he said it's not a good thing if Zakat is cancelled then in this way slowly all Islamic commandments will be no more available in the religion of Islam."

The Sheikh of Islam addressed Khaja Nizamuddin Badayuni and he said " Many Darwesh came to see him and become his disciples and when they left for him, then their love with him was not remain in the same level in this matter. But Moulana Nizamuddin was become his disciple, but there was no change in his intention and temperament. If Allah wills his love will not be decreased." So Moulana Nizamuddin stood and paid respect to him for this reason. On that day the Sheikh of Islam awarded him Qirqa (saintly dress) and black rag dress. And he said " Among his disciples Moulana Nizamuddin will become an international personality and his disciples will remain in the world till the last time of the world and will be available all over the world."

When the Sheikh of Islam was ended these benefits, then Khaja Saheb went inside of the house so for this reason all persons left from the meeting place but Moualana Nizamuddin was remained in the mosque of the shrine building.

16
The kissing of the hands of pious persons

Today I was sanctified to touch the feet of the Sheikh then at that time in the meeting place Moulana Nizamuddin Badayuni, Moulana Yahiah Gharib, Sheikh Burhanuddin Hansavi, Sheikh Baderuddin Ghaznavi and some other Darwesh of the lineage of Chist were present there in the service of the Sheikh of Islam. He told by his holy tongue " Oh: Darwesh to kissing of each other's hand is the practice of the holy prophet. One who will kiss the hands of the Mashaiq (learned person) then Allah will clear him from his sins and he will become just like a newly born baby from his mother's womb."

Darwesh and Mashaiq persons used to kiss the hands of each other so that they can hold the hands of the forgiving person and with their blessings they will be forgiven.

The blessing of shaking and kissing of the hands

It a was habit of the prophet that if any person want to say Salam to him and shake his hands, then he used to first say Salam to him and shake hands with that person.

Afterward, he said " Ali Ibn Ali Taleb (R.A.) said he was trying his best to say first Salam or shake hands with the prophet but he could not get that chance. "

Afterward, he said " Khwaja Qutubuddin was in the habit that unless he will not kiss the hands of all people, then he will not use to pass from any street and he will not move further on the way and he used to demand their good invocations for him."

Afterward, he said " After the prayer when the people used to shake and kiss their hands with each other than their sins will fall like the leaves of the trees in the winter season."

Afterward, he said, " There are goodness and blessing is available there for the both worlds in kissing the hands of the pious persons."

Afterward, he said " He saw one pious person in his dream and asked him how Allah treated him?" He replied, "He was shown there whatever he was doing in the world. Then there was came a command of Allah to the angles to send him to the hell." During this period there was another command of Allah was came there that once he was kissing the hands of Khwaja Sharif in the grand mosque of Damascus. So for its blessing he was forgiven in this matter."

Afterward, he said " On the day of judgement many sinners will be forgiven for kissing of the hands of a pious person and they will be free from the hell."

Afterward, he said " Upon the death of Hajj bin Yousuf, when he was seen in the dream and he was asked how Allah treated him.?" He said " He is in the place of killing but there is still hope that he will be forgiven by Allah." When he was asked for which good deed.? It is said " Once in the meeting place he was kissing the hands of Khaja Hasan of Basra with respect. So for this good deed he will be forgiven in this matter."

Afterward, he said " When Khaja Qutubuddin Chisti used to leave the grand mosque, then his disciples used make a circle around him and he used to stretch his hand so that all people used to come there and kiss his holy hand."

Afterward, he said " It was seen by him in the book *Isar Auliya* in which one pious person said by swearing that the person who will kiss the hand of the Sheikh or pious person then he will be forgiven surely by Allah. Because one who will hold the hands of Mashaiq (learned person) is like the person one who hold the hands of the prophet Allah."

Afterward, he said " Whenever Imam Abu Hanifa of Kofa used to sit in his meeting place and if the visitor will come there, then he used to stood and shake his hands and also when the visitor will leave from there then he will use to stand and shake the hands."

Afterward, he said " Oh: Darwesh when Prophet Dawood (A.S.) used to sit on the throne for justice and equity so many persons used to visit him in the court to redress of their problems and to get justice and equity for them. When any pious person of Bani Israel community used to visit him in the court then he used to stand from his throne and kiss his hands and used to look at the sky and say " Oh: Lord given grace to that person's hand. So allow him your protection." So oh: Darwesh as a matter of fact, all prophets of Allah were without sins, but they used to demand for themselves for goodness and blessing. And they used to say that due to kissing of the pious hands, oh: Allah forgive them. "

Afterward, he said when Prophet Yaqub (A.S.) met Prophet Yousuf (A.S.) and on that day he kissed the hands of the persons with great respect and reverence on the way who were coming and going from there. When he was asked in this matter, then he was told " Due to the blessing of kissing of the hands of the pious persons of Bani Israel Allah was provided him the meeting of his son. "

Afterward, he said " The prophet used to see one old lady and ask her to pray of goodness in favour of Mohammed." But in fact, in all creation there is nobody dearer to Allah than the prophet. As a matter of fact Allah created all things for the sake of him only. So when the prophet will demand the prayer of goodness, then it is must for us to demand goodness from the pious persons by kissing their hands."

Afterward, he said " When the prophet used to walk in the way, then if he will find any old person there then he will not move forward than those people. Because the prophet used to respect them very much because of their white hairs. When that old person used to kiss his hand, then the prophet used to kiss his hand first."

Afterward, he said " Once one young man was going into the lane who was in the condition of intoxication and when he saw Abu Ben Adham was coming there, then he put his head on his legs with great respect and reverence and he kissed his hands. And in that night that young man saw him in his dream that he was walking in the paradise.Then he was surprised in this matter that he was such a great sinner but how he got such a grace.? Then he heard the divine call in which it was said that it is a fact in this matter. Because you have kissed today my friend's hand. So for this reason you have been forgiven. When he was waking up and he went into the service of Khaja Saheb and he was repenting.

Afterward, he said, " If there grace of Allah will be available then many thousand sinners will be forgiven for a sake of little mercy of Allah and they will be free from the hell."

Afterward, he said " When the people will shake their hands, then there will be many thousand mercies of Allah will fall there. When they will done kissing of the hands, then all mercies will befall upon them.

Afterward, he said " Oh: Darwesh, it is available in the mysticism that the people of mysticism in the mosques used to wait for the persons who should visit them so that they can kiss the hands of the visitors. Whether they will be engaged in the reading of the Quran or in the invocation."

The fulfillment of the needs of the needy persons

Afterward, he said " When Khaja Junaid of Baghdad used to sit on the prayer mat and he was engaged in the invocation when if there will be any visitor comes then he will leave his invocation of Allah and he used to talk with the visitor and while talking with him he uses to fulfil his requirements from his side. When that person left from there, then he will use to engage in the recitation of the Quran again."

Afterward, he said " It is right for the pious persons sitting on the prayer mats, then they should busy in reading of the Quran. If there will be any visitor there, then they should leave the reading of the Quran and engage with the visitor. Because, as per the religion of mysticism, it is better to redress the needs of the persons and is better than daily recitals and repeating of the incantation. It is fact that the reward of the fulfillment of the needs of the needy person is equal of the one year's worship."

Afterward, he said " One day Abu Saeed said he went to visit one pious person in Makkah for some of his needs. At that time that pious person was engaged in his worship schedule. So he comes back from there un-successful in this matter. When he was present at the meeting place of the prophet, he was sad and in the condition of grief. The prophet could able to know in this matter by the light of his prophet-hood and he was asked " Why he is sad.?" He told him " He went to see one pious person for the fulfillment of his needs with him, but he was engaged in his daily recitals. So for this reason he was returned back unsuccessful from his place." The prophet said " It is a right for him to be engaged in the work of redress of the needy persons. As per requirement of justice, he should leave his work of daily recitals and

should redress the needs of the other persons and upon fulfillment of another person's needs, then again he should be engaged in his work of recitals."

Afterward, he said " Oh: Darwish, when Khaja Shibly used to busy in the reading of the Quran and at that time if there will be any visitor, will come there, then he used to stand and kiss his hand and used to talk with him. Till he's sitting there he used to talk with him. When he will leave from there, then again, he used to engage in the invocation."

Afterward, he said " Khaja Muhib said that how is such heart when the empyrean of Allah when comes to his door for some important work, but he will not engage to fulfillment of the needs in this matter." Here he refers empyrean as the heart of the person. Because it is said in the saying of the prophet " The heart of a Muslim person is the empyrean of Allah."

Afterward, he said, " Once Sultan Nasiruddin went towards Multan then he reached Ajodhan to visit me there and he upon fulfilling of the condition of the service then he was returned back from there."

The good devotion of Sufi persons

Afterward, he said " When he was upset and worried with coming and going of the persons so for this reason and he wants to enter into loneliness. Then there was thought came into my mind that it was not the practice of the masters of Chisti chain. But it was their practice to shake their hands with every person. So he was used to sit on the roof and used to stretch his hands from there and for this reason the people who pass from there used to kiss my hands and shake my hands and go from there. Due to the very much crowd and for this reason there will torn ten shirts everyday and the people used to collect the pieces of the shirt as felicity. So I was surprised in this matter for their good devotion. So see how they possess the confirm faith. When upon coming back from the Friday prayer he was used to upset with the large crowd. So one day one of the servant who used to spread my bedding and palm leaf mat pulled my leg to kiss it which was not looked me good for this reason. So that servant told me, " Oh : Sheikh Farid is thankful to Allah as there many 100,000 peoples are there who are desirous of kissing your feet. So I like his talk in this matter."

Afterward, he said, " One who is popular in the court of Allah, then such person is also popular in the mankind."

Afterward, he said " Once he was heard by Khaja Qutubuddin Bakhtiar that he was circumambulation with one pious person Kaaba in Makkah there. At that time, one more person came there and said Salam to that pious person and he began talking with him. So he was surprised in this matter as it is not good to talk with him there.He immediately addressed me and he said: " He heard that the prophet was doing like this and once he did the same."

Afterward, he said " He was used to visiting his master once in a week or after a two week period. But against this Sheikh Badruddin Ghaznavi and other disciples used to present in his service always. When the time of the death of my master was near then at that time one pious person was much interested to become his

successor. But at the time of his death, he told that the following things to be given to Farid.

1. The staff
2. The wooden sandals
3. The dress

In short, in the night when he was going to die and on that night I have seen an in dream in Hansi that he is taking to the court of Allah. So in the morning he was starting from Hansi and he was reached to Delhi within the period of four days. Qazi Hameeduddin Nagori was given me the staff, the wooden sandals and the dress. So upon praying two Rakat of thanks prayer, I wore the above things of my master and I was staying in the house of the master for a period of three days in Delhi.From Delhi I was started toward Hansi. The reason for leaving from Hansi is that from Ajodhan one person named as Sirhanga came from there to visit him. He was visiting the shrine building three times, but he was not permitted to enter into the building by the guard. When he was come out of the building, then he put his head on his legs and began weeping there. So I asked Sirhanga why did you weep.? He said " Your visit was easy in Hansi but it was becoming difficult in Ajodhan." At that time I told my friends I will go to Hansi. They told me your master Khaja Qutubuddin was, asked him to stay in Delhi. So why you are leaving from here. I told them " The grace of Khaja Saheb is available equally in the city as well in the jungle. "

Afterward, he said " The reason of this event is that kissing of the pious persons is good in all conditions. So that from the kissing of some person there will be available salvation in this matter."

When Sheikh of Islam has ended these benefits, then Khaja Saheb went inside of the house so, for this reason, all persons left from the meeting place.

17.
The group, which used to engage in the invocation of Allah

Today I was sanctified to touch the feet of the Sheikh then at that time in the meeting place Sheikh Baderuddin Ghaznavi, Moulana Nizamuddin Badayuni, Maulana Yahiah Sheikh, Jamaluddin Hansavi, Moulana Yahiah Gharib, Sheikh Burhanuddin Hansavi, and some other Darwesh were present there in the service of the Sheikh of Islam. The discussion was about the group which used to engage in the invocation of Allah was in progress. He said with his holy tongue, " Oh: Darwesh as per the religion of Sufism and as per mysticism that person will not become Sufi and mystic unless he will not engage himself in the invocation of Allah. Because he do not know at the moment when he will be away from the invocation of Allah, then that time what graces will be taken out of him. So it is good to be engaged in the invocation of Allah as for as for as possible.

Afterward, he said, " One who will always drown in the invocation of Allah, then if there will be a sword on his head, but he did not know in this matter."

Afterward, he said " Once somebody was requested with a Derwish when he will engage in the invocation of Allah, then he should pray in his favour. He said, " Alas: at that moment of invocation of Allah, if your thought will come into his mind then he should away from the invocation of Allah."

Afterward, he said " When Junaid of Baghdad will be used to engage in the invocation of Allah, then he will be drowned in it and he was used to be in such condition for a period one year and also for two years and he did not aware of his condition in this matter."

Afterward, he said " Once Sheikh Moinuddin Chistii was engaging in the invocation of Allah, then at that time the world of the calamities were present in his service and said the calamities will fall down on the mankind. At that time one of his disciples came there and said him, " The ruler of the city want to expel him from the city." So Khaja Saheb asked him " Where is he.?" The disciple said " He went on the hunt." Then Khaja Saheb said " He was made a mistake. If he will reach safely and securely, then it will be a matter of surprise." When Khaja Saheb said these worlds then immediately it came a news that the ruler was falling down from the horse and died."

Afterward, he said " When the person of condition used to be engaged in the invocation, then the grace and problem both will present in his service. So if there will be difficulty in the fate of the person then he will given the difficulty. So oh: Darwesh that person is the wise one who will not disturb when they will engage in the invocation. Because nobody knows what will be said by the holy tongue in that condition."

Afterward, he said " When Khaja Bakhtiar Kaki used to engage very much in the invocation during his time and when the condition will be exceeded, then he was used to become unconscious for one day and one night on the prayer mat and then he will not able to know his condition in this matter."

Afterward, he said, " The people of mysticism think that heart alive, which will be engaged in the invocation of Allah and so one should not be away even for a moment from the invocation of Allah in this matter."

The careless is not alive, and also, he is dead

Afterward, he said " Once one pious person was left invocation of Allah so for this reason in that city a call was heard that so and so Sufi person was no more in the world. But when the people of the city visited his house and they find that that Sufi person is living in the house." When the people were going back from him then he called all of them and he said " Actually that call was correct. Because he was used to engage always in invocation of Allah. But he was left the invocation of Allah for some moment, so for this reason that called was heard that so and so Sufi person died."

Afterward, he said " The hearts of those persons are dead which are not engaged in the invocation of Allah. Because the people of mysticism think that the heart which is away from the invocation of Allah is as dead. Their saying is that the heart which is living will not be away from the invocation of Allah."

The attack of Ibn Maljam on Ali Ibn Abi Taleb (R.A.)

It is said that when unfortunate Ibn Maljam was promised to kill Ali bin Abi Taleb (R.A.) so everybody told him that like you if there will be many thousand persons could not kill him. Yes, you can kill him if he will be engaged in the prayer or he will be in the invocation. Because in that condition he will be drowned in the invocation in such situation that he will not able to know little about his condition. One day he was engaged in the prayer and he was drowned in the invocation in such condition that he could not able to know his own condition due to his high level of worship of Allah. The unfortunate Ibn Maljam came there with a sword in his hand and attacked him from the right side and injured his stomach. When he was finished his prayer, then he finds himself in the blood and asked what is the condition.? Somebody told him, " When was engaged in the prayer, then Abdul Rahman Ibn Malajam was attacked with the sword on him." He said " Thanks to Allah, he attacked me at such a time when he was engaged in the invocation so he could not able to know about his condition in this matter."

Afterward, he said " Once he saw one pious person in Lahore when he used to start his invocation, then he will go bazaar and sit in the hot oven in which breads are not being prepared there and after a long time he used to return back from there and there will be no mark of fire burnt was not found on his body."

When Shaikh of Islam has ended these benefits, then Khaja Saheb went inside of the house so, for this reason, all persons left from the meeting place.

18.
The service of Ulma (theologians) and Mashaiq (learned persons)

Today I was sanctified to touch the feet of the Sheikh and at that time in the meeting place Sheikh Baderuddin Ghaznavi Moulana Nizamuddin Badayuni, Jamaluddin Hansavi and some other Darwesh persons were present there in the service of the Sheikh of Islam. The discussion was progress about the service of Ulma (theologian) and Mashaiq (learned persons). He said with holy tongue that the prophet said " One who love the knowledge and Ulma (theologians) and Mashaiq (learned persons), then there will be no sin will be recorded for him."

Afterward, he said " Their true love is as follows. If their love is true then they will follow them. And they will be away from bad deeds. And then their condition will become like this so no sins will be recorded in their deeds."

A slap of Hazrat Khaja Qutubuddin Kaki

Afterward, he said " Once one person was starting his journey to Delhi so that he will see Khaja Qutubuddin Kaki and repent there. During his journey, one prostitute woman also accompanied with him and she wanted that she should have established her relationship with that man at any cost. But that man's intention was true. So he did not have any interest in that woman. At last at one place both of them have boarded in one camel's saddle and that woman sat near that man and in between

them there was no veil available there. It may happen when that man talked or his hand was approached towards her so for this reason he was seen that a man came there and slapped him and told him you are going to see such a pious person for repentance and doing such an action there.So for this reason that man could not see that woman after this event. When he reached in the service of Khwaja Qutubuddin Kaki then he first told him that on that day Allah saved him greatly."

Afterward, he said " In this way one person was coming to see him at Ajodhan from Delhi with the intention to become his disciple. On the way, he wanted to interfere with one woman. At that time, one hand was appearing there by the invisible source and slapped him and told him you are going to become a disciple and you are doing such an action there."

In short when he came to see me in Ajohdan then I told him " See how Allah saved you greatly."

Afterward, he said " The friendship of Ulma and Mashaiq (learned persons) is the friendship of the prophet of Allah. So oh: Darwesh if any person who do the service of Ulama (theologian) and Mashaiq (learned persons) for a period of seven days sincerely, then he will become like a man who have done the worship of Allah for a period of 7,000 years."

Afterward, he said " The Satan used to deceive and defraud, but he could cannot deceive and mislead Ulma (theologians) and Mashaiq (learned persons). Because there is nothing greater than the friendship of the Ulma and Mashaiq."

Afterward, he said, " In the heart if there is the love of Ulama and Mashaiq is there, then his sins will be burnt down with one particle of the love of them."

Afterward, he said " The learned (Ulma) persons are the successors of the prophets and Mashaiq are pious persons of Allah. If there will be no grace of Mashaiq and Ulma in the world, then there will be ill-luck of deeds of the people every day and there will be a fall of 1000 calamities in the world. So oh : Darwesh the prophet was pride on these groups of his nation which are called Ulma and Mashaiq person because they are the pillars of the religion of Islam. So one who follow them, then they will be free from the punishment on the day of judgment.

The excellence of Alim (theologians) over Abid (worshippers)

Afterward, he said " It is available in the saying of the prophet that one Alim Fakhia (theologian and jurist) is better than 1000 Abid (worshipper) persons. The worship of one day of Alim (theologian) is better than the worship of Abid (worshipper) for a period of 40 years.

Afterward, " He said when Alim (theologian) or Sheikh is dying, then all things which are available in the sky and the world are presented before him. Because the lives of the people of the world are dependent upon the lives if Uma and Mashaiq. There is 1000 regrets for that city in which there are not available any Ulma and Mashiq.

Afterward, he said, " When calamities befall from the sky, then it will be less effective in that city in which Uma and Mashaiq live there."

When Sheikh of Islam has ended these benefits, then Khaja Saheb went inside of the house and he was engaged in the recitation of the holy Quran, so for this reason, this well-wishers and all other persons left from the meeting place.

19.
The scarcity of the rainfall

Today I was sanctified to touch the feet of the Sheikh and at that time in the meeting place Moulana Nizamuddin Badayuni, Maulana Badruddin Ghaznavi, Jamaluddin Hansavi and some other Darwesh persons were present there in the service of the Sheikh of Islam. He said with his tongue that " The scarcity of the rainfall is due to the reaction of the misdeeds of the people."

Afterward, he said "If such condition will prevail, then he should give charity in this matter, and they should engage in the worship and prayers to Allah. So that due to the blessing of their worship and prayers there will be rainfall from the sky. Once it was happened that due to the scarcity of the rainfall the fields of the crops were damaged and the people began dying for this reason. So all people gathered in the service Zanon of Egypt and requested him to pray for the rainfall. He told them to gather in the mosque and when the people gather there, then he stood on the pulpit and he was reciting the supplication for the rainfall and he was looking at the sky and he said " Oh : Lord, if there is someone's foot is blessed there in the gathering, then sends the rainfall." Upon saying these words of Khaja Saheb, suddenly the heavy rainfall was started there and which was not stopped till seven days."

The rainfall is due to the prayer of pious persons

Afterward, he said " Once there was scarcity of water in Delhi city. The people requested Nizamuddin Abul Moid for the rainfall. So he stood on the pulpit and recited the supplication of the rainfall and he was looking at the sky and he said oh :Lord, if you will not send the rainfall then he will not live with the population and he will go to the jungle and he will reside there. Upon saying this he was getting down from the pulpit, then there such a great rainfall was stated that there was not limited to it."

Afterward, when he met Khwaja Qutubuddin then Khaja Saheb told him " We were proud of our devotion with you that you are close to Allah but why you have said that if there will no rainfall then you will not live in the populated area and go and live in the jungle area." Sheikh Saheb told me that he knows well that surely the rainfall will be there." Khaja Saheb asked him how he did know in this matter.?" He said " Once on the sitting on the floor near Sultan Shamuddin there was arguments between me and Syed Nooruddin Mubark and I said such things to him with which he was angered with me in this matter. When the people requested me for the supplication of the rainfall then I went to the mausoleum of Syed Saheb and said there " You are angry with me and the people are requesting me to pray for the rainfall and if you comprise with me then I will pray on this matter otherwise I will not pray for the rainfall. And he heard the call that there is comprise in this matter so go and pray for the rainfall."

Afterward, he said " Oh: Derwish, once there was starvation in Basra city and there was no rainfall there.The people gathered there and requested Hasan of Basra for the supplication of rainfall and if he will pray then surely there will be rainfall. When there is very much pressure on him, then he asked all of them to gather in the grand mosque in Basra city."

So Khaja Saheb after the Friday prayer, stood on the pulpit and recited the supplication of rainfall there. He brought turban and robe in the sleeve and he took out these things to the pulpit and prayed to Allah and he said due to the dignity of this dress which was touched by the prophet of Allah send the rainfall. Still, he has not completed his prayer, then heavy rainfall started and there was such rainfall that which was not stopped for a period of seven days in Basra city."

Afterward, he said " There was severe starvation in Delhi city so, for this reason, all Mashaiq (learned persons) and all people left for the city and went into the field for the supplication of the rainfall. Sheikh Nizamuddin stood on the pulpit and recited the supplication of rainfall and he was taken one cloth from his sleeve and he was looking at the sky and said something by his lips so then the rainfall was started there and afterward it was continued heavy rainfall. When Sheikh Saheb was returned back to his house, then he was asked about the cloth. He said, "It was the edge of the shirt of his mother."

Afterward, he said, " In the city where there is no rainfall then verse Duqan from holy Quran should be recited during the night time."

When the Sheikh of Islam has ended these benefits, then he was engaged in the worship of Allah so, for this reason, I and all other persons left from the meeting place.

20.
The miracles and revelations

Today I was sanctified to touch the feet of the Sheikh and at that time at the meeting place Moulana Suhabuddin Bukhari and some other Darwesh were present there in the service of the Sheikh of Islam. The discussion about the miracles and revelations, was in progress. He said with his holy tongue "As the miracles of the prophets is reality and in the same way miracles of the holy persons are also truth." As per requirement of the religion of mysticism, it is not good to disclose miracles. It is written in the books that Allah made obligation for the holy persons for not to disclose their miracles in the same it is made obligation for the holy prophets of Allah to show their miracles to the mankind. In short, if one who will show his miracle, then he will become a person who is not following an obligatory thing.

The stages of the mystical

Afterward, he said " Our masters of Chistia chain have shown us 15 grades of mysticism. Among them, its fifth grade is miracles and revelations. If during this

grade if the mystic person will do revelation, then it is not legal. The mystics should pass 15 grades then he should do revelation in this matter.

Afterward, he said " Khaja Qutubuddin was asked how the people should know that any person is made progress and he is perfect in the stages of mysticism and he was completed all grades." He said " If he would blow on the dead body, then the dead body will become alive by the order of Allah, then understand in this matter that such person was reached at the height of the perfection."

Afterward, he said " When Khaja Qutubuddin was explaining these benefits, then at that time one old woman came there by weeping and she said Salam to him and she said that she had one son who was innocent and to whom the king was hanged him on the cross. Upon hearing this he was standing with his staff along with his friends and he went outside of the shrine building. The old woman was walking ahead of all of them. When he reached near the dead body of the boy when many persons of Hindu and Muslim were there in the gathering around the boy's corpse. Then Khaja Saheb prayed Allah and he said " Oh: Lord, if the king was hanged him on the cross due to no guilty reason, then give him life again." Still Khaja Sahib's prayer was not completed then boys become alive and stood there and began walking. On that day many thousand Hindu persons were accepted the religion of Islam. Afterward, he said " Khaja Qutubuddin addressed his disciples that no person could not able to get position more than this which was available to the spiritual masters of the Chisti order of Sufism."

The excellence and piousness of mother of Khaja Farid Ganj Shaker

Afterward, he said " His mother was pious woman and her excellence was well known. Accordingly, once one thief entered the house and at that time all persons were sleeping there, but she was waking up there.When the thief could not able to go outside of the house, then he said if there are male members are there in the house and who are like his brother and his father.If there is a woman in the house and who is like his sister and mother and due to horror his sight is lost. So they should pray for his light of eyes, then he will promise that he will never involve in the robbery in his entire life. Upon, hearing this my mother prayed for the recovery of his eye sight so he got the light of his eyes and he left from the house. At the day break my mother did not disclose this event to anybody in this matter. In the morning time that the thief came there to his house along with his family members with a pot of buttermilk on his head and he was accepted into the religion of Islam and he repented of the work of theft.

The miracle of the prophet

Once the prophet and Abu Baker Siddiq (R.A.) went towards mountain side and where they find Abdullah bin Masood was grazing the goats there. The prophet was asked some milk from him, but he said to him that " He is a trustee so how he can give the milk to him.?" Abu Baker Siddiq (R.A.) said to him, " He is the prophet of Allah and myself is his friend. If you give some milk, then what will be happening to you.?" He a said "He is trustee and there is no permission in this matter to give milk." The prophet asked him to bring such a she-goat who did not give birth of

goats. When it was brought then the prophet touched her back with his hand, then that she-goat was given very much milk that there was no limit to it.

Afterward, he said " It it known that she goat till her life used to give daily five liters of milk."

The miracles of the pious persons

Once he arrived in Ghazni as a traveler there. I have seen there one person in the cave and who was pious person and he was engaged in the worship of Allah there. I was entered into the cave and said Salam to him. He replied my Salam and asked me to sit there. After some time he told me, " Oh dear, he was in that cave for a period of 30 years in the worship of Allah and his sustenance is received there by an invisible source there. If he will get something, then he eats the same and if it is not available anything, then he will be thankful to Allah in this matter."

In short the prayer time came then he was joined with him and want to see how we will break the fast. There was a tree of dates was there near of that cave. So that pious person shakes that tree and ten dates were fallen down there. He was giving me five dates and he himself eat five dates. But there was no water available there. So he strikes his feet on the ground and one water spring was appearing there. When he was leaving from there, then he was paid respect to him at that time he was given me five gold coins from the inside of his prayer mat."

Afterward, he said " Oh: Darwish once he and Sheikh Jalaluddin Tabrizi were reached to Badayun. One day we were sitting inside of the porch of the house, then one butter, milk seller while putting the pot on his head was passed from there and who was from village Musa, and that village people were well known for theft and robbery."

In short when he looked at the face of Sheikh Jalaluddin then there was effected in his heart. When Sheikh Jalauddin looked at him, then he said that " There are such brave persons are there in the religion of Islam and he becomes immediately Muslim on the spot. He was given his name as Ali. He becomes Muslim and brought 100,000 Jetil local currency of India and given to him. Sheikh Saheb accepted that amount and asked him to keep with him and asked him to spend the amount as per his advice. From that amount he used to give some amount to the needy persons. From that amount he will use give to needy person 40 0r 50 Jetil or some, less or more than these amounts, but every person will be paid not less than 5 Jitil. When one Jitil was left, then Ali thought now Sheikh will ask him to pay 5 Jitil. So from where he will bring 4 more Jitil. When he was thinking like this one beggar came there and asked for help to him. He asked him to pay one Jitil. So that person was surprised in this matter. When Sheikh was leaving from that place Ali then wants to accompany with him. So he told him to go back. Sheikh tried his best and convinced him in this matter. But he requested him greatly. But at last Sheikh told to go back there is reason in it because this city is in your favour and when Sheikh was left from that city Ali came back to his place."

When Sheikh of Islam has ended these benefits and he went inside of his house so, for this reason, I and all other persons left from the meeting place.

21.
The respect of the spiritual master

Today I was sanctified to touch the feet of Khaja Saheb and at the meeting place Moulana Yahiah Gharib, Moulana Nizamuddin Badayuni, Sheikh Jamaluddin Hansavi, Sheikh Burhanuddin Hansvi and some other Darwesh persons were present there in the service of the Sheikh of Islam. There was a discussion about the respect of the spiritual master was in progress. He said with his holy tongue " Oh: Darwesh, the disciple should obey the order of the master willingly."

At the situation, he said "Once Khaja Qutubuddin was asked what extend are the rights of the master on his disciple.? He said, " If he will carry his master on his head for his entire life during the journey on the way of Hajj pilgrimage then he will not fulfil his rights."

Afterward, he said " He was with Khaja Moinuddin for a period of 20 years during the journey and stay period. Once we have reached a jungle in which even the birds could not enter there. We have wandered in that jungle for a period of 3 days. I heard that there is a mountain near that jungle in which one pious person used to live there. At that place he was giving me two hot breads from inside of his prayer mat and he asked me to go and convey his Salam to him and give the breads to that pious person.When I have placed the breads before the pious person and conveyed Salam to him. Then that pious person gave me one bread and he kept one bread at the time for his breaking of the fast.He was given me four dates from the prayer mat and he told me to give these dates to Sheikh Moinuddin. When Sheikh Moinuddin saw those dates, then he was very happy and he said " Oh : Darwesh the order of the spiritual master is just like the order of the prophet. So one who obeys the order of the master then he is obeying the order of the prophet of Allah."

Afterward, he said with his holy tongue that the prophet of Allah says " There will be two comforts which will be available to the fast, keeping person one is at the time of the fast breaking and another at the time of sighting of Allah."

When the fast, keeping person will complete the fast, then he will get these two comforts. Due to thanks to Allah, he was fulfilled this obedience so he was expected these two graces for him.

Afterward, he said " Oh: Darwesh there is a reward for every obedience and reward for the fast, keeping is a sighting of Allah. In this way, the fast, keeping a person will be happy at the time of the breaking of the fast and, in the same way, he will be also happy for expecting the sight of Allah."

When Sheikh of Islam has ended these benefits and he put his head down in meditation and he was in that condition for some time and then he stood and was engaged with the condition of the surprise so, for this reason, I and all other persons left from the meeting place.

22.

The grief and misery

Today I sanctified to touch the feet of the Sheikh and in the meeting Moulana Bahauddin Gharib, Moulana Nizamuddin Badayuni, Sheikh Jamaluddin Hansavi and some other Darwesh persons were present there in the service of the Sheikh of Islam. There was discussion about the grief and misery were in progress. He said with his holy tongue " Oh: Darwesh when there will be a fall of grief and misery on the man then he should think that why and from where it was falling upon him. So he should take warning from it. One who will be in the condition of obedience, then he will not face any kind of grief and misery condition. For this reason not only the rope for him is made, large, but also, he will be kept safe from such things which will cause him disrespect and disregard."

Afterward, he said Ayesha Siddiqa (R.A.) said " If there will be thorn be thrust at her feet, then she will come to know the reason of it."

So when there will blame upon her than she was told in her hymns to Allah " Oh: Lord, I know why there was blame upon her.Because the prophet of Allah used to claim of Your love but he had some of his nature of the inclination with her. So for this reason, there was blame upon her."

The benefits of patience on the misery

Afterward, he said " Oh: Darwesh those who will be patience on the misery then Allah will put an end their sins. "

Then he said " Pain and problems are good things which clear the sins of the mankind. The thing which will clear the mankind is problem.

Afterward, he said felicity is an expiation of the sins.

Upon this he said " He was heard by Khaja Qutubuddin that once he was present in the service of Khaja Moinuddin Chisty, and he was seen that there was a decline in his health but he was not seen praying for his health. But he was used to pray " Oh : Lord, where there is pain and misery, then send them to the life of Moinuddin.On one occasion Khaja Qutubuddin told him " How you will pray that and ask to involve in severe grief and misery upon you.He said " One who prays like that then think it's a sign of his correct faith. Then he will be free from the sins and he will become like a person who have just born from the womb of his mother."

Afterwards he said " It was the practice of Rabia of Basra that she used to desire and wish for illness and pains for her and on the day when if there be no fever type misery, then she will pray with Allah " Oh: Lord You may have forgotten this old woman and not sent down misery on her."

Afterwards he said " When Junaid of Baghdad will suffer from fever, pain or problem, then he used to perform the prayer of thanks of 1000 Rakat every day."

Afterwards he said " When the time of recovery of health of prophet Ayub (A.S.) was there, then one insect was falling down from his body to the earth but he collected the insect and put on his body. So it stings him so he was made a slogan and he was fallen on the earth. At that time angel Gabriel came there and said it is the command of Allah for that insect to fall on the earth. But due to disobedience to

the order of Allah you have collected the insect from the earth and put it on your body. So one who will do disobedience, then he will be punished in this way."

Afterwards, he said " Oh: Darwish once he was in the service of Khaja Qutubuddin Kaki and at that time Sultan Shamsuddin sent his minister there and he requested him for the health of the king. When the minister came there and requested for the health of the king then Khaja Saheb asked the persons in the meeting to recite a verse of Fatiha sincerely for the health of the king. When the persons recited the verse of Fatiha then the Sheikh told the minister " To go the king became healthy." But the illness is signifying of the perfection of Eman (faith) and due to this reason the sins will be forgiven by Allah.

When the Sheikh of Islam was ended these benefits and he wept and he said " Oh : Darwesh on this way the lovers made the pain and calamities as their food. When there will no fall of calamity on them, then they will mourn in this matter. Because on that day, their friend did not remember and ignored them. If he will not ignore them, then surely he will be remembered them and involve them in some illness or calamity. Whenever he will face pain or calamities then he will use to perform the prayer of thanks of 1000 Rakat. In this way, such thanks will be shown to the friend for remembering him. So oh : Darwesh on the way of love such person is truly one who desires very much for the pain and calamities because the pain and misery are always a source of the light and secrets of Allah."

Afterward, he said " Oh : Darwish Khaja Mansour Hallaj was in suffering from fever for a period of one year and during this period, nobody has not seen him decreasing his sincerity of worship of the Allah. But he was increasing his worship in that condition of illness.

Afterward, he said " Oh: Darwesh the people of mystics wrote that pain, problems and calamities are like sweet to the persons of love which are distributed among the children at the time of happiness so that they should feel happy in this matter."

So if there will be no grace in the pain and misery, then prophet Adam (A.S.) will not accept both of them. If in grief and sorrow there will no very much comfort, then prophet Ayub (A.S.) will not do patience. If there will no shock and fondness in misery and calamities then prophet David (A.S.) will not desire them and will not do endeavours in them. So while considering these matters the prophets, pious persons and the lovers wished very much for the misery and calamity. One who does not have pain in this world, then he will not become successful in this matter."

Afterward, he said " Oh : Darwesh when the Sheikh of Islam said these words with his holy tongue, then he shut, tears from his eyes and he said " Oh : Darwesh person, we are travelers and we are sitting on the calamity and which is known as the world. Suddenly our capacity of life will be folded and our final place and destination is grave. Upon saying this he was standing and he was engaged in the condition of surprise."

During the period of 12 years the words which are heard from me with the Sheikh's holy tongue of literacy, secrets and symbols, are recorded in this collection. If the age will allow me for some time, then I will record the sayings of the Sheikh.

The End.

Fawaid Al-Fawad



Mausoleum of Hazrat Khwaja Nizamuddin Auliya in Delhi

By Amir Hasan Ala Sejzi in Persian

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Preface

This is a very old book which was written by Amir Hasan Ala Sejzi about the speeches (Malfuzat) of the advice and discourses of his spiritual master Hazrat Khaja Nizamuddin Auliya and which was translated from Persian into Urdu language and the first time I was translating this book into English.

This translation of the most ancient and celebrated Persian old book on Sufi'ism will, I hope, be found useful not only to the number of students familiar with the subject at first hand but also by many readers.

In this book, it has five parts with a total of 188 Majalis (meetings). Fawaid Al-Fawad deserves to be classified as one of the classics of the didactic literature on Sufism.

This is a very lengthy book and it is available in five volumes and also it is very lengthy in Hasth Bahist series in which there are advises and instructions, especially available for Taleb (student) and it refers to a person who is committed to a Murshid (spiritual master) in a Tariqa (spiritual path) of Sufism and it is also known as a Salik (Arabic: سَالِك), a Mureed is an initiate into the mystic philosophy of Sufism and all these details of advice by the spiritual master Khaja Fariduddin Ganj Shaker are added in this book. And also in this book there are some great achievements which are not yet known to the general person are published in a very interesting style so, for this reason, the readers will find great interest and attention to this matter.

From the above facts and details, if the readers will start reading this book's first page and will not stop its reading till they will reach its last page as in this book some interesting events and as well as other great miracles and endeavours of holy saint are added and this holy saint to have passed away from the world some 800 years ago.

Even though this is very lengthy book, but due to its importance it is so great due to coverage of many interesting events and positive information in it so it is like an ocean of knowledge and information of holy saint and who have passed away from the world upon doing their great endeavours and many hard tasks for the preaching and propagation work of Islam in the foreign land so this book is lengthy one but it will present the ocean of knowledge and information for the guidance of people towards right path of Islam.

This book is edited and formatted as per the book Muslim saints and Mystics (Tadhkirtal Aliyah by Farid El-din Attar) and which is very famous in the Western world among the English knowing persons. So for this reason, there will be some small differences in it while comparing with the Urdu books and its literature. The aim of this book is to present in the Western world where there are great search and demand for the books of Sufism and biographies of holy saints who lived and spent their entire lives for the preaching and propagation of Islamic religion in all corners

of the world as per tradition and practice of Allah's last prophet.

So Khaja Nizamuddin Auliya in brief, was a great Saint of his time in the Indian sub-continent and who did many great endeavours for the preaching and propagation of Islam in Delhi city upon becoming the caliph of Hazrat Khaja Farid Ganj Shaker and he did the endeavours for the Islamic mission with the hopes of its expansion to other adjoining and distant territories and there was no such personality during his time.

It is my great honour and pleasure to translate this book from Urdu into English, so I request the readers to read this book because in it there are many revelations of the secrets which are added in this book for which I shall be highly obliged to all of its readers in this matter.

In the preface of the book Tadhikra Awliya (Muslim Saints & Mystics), Attar mentions three books which he recommends for those ambitious to attain a full understanding of the pronouncements of the Sufis but in this book also there are many revelations of the secrets which are available for the students of the Tariqa (spiritual path) of Sufism.

Fawaid Al-Fawad Part one

Khaja Sahib who is followed by the right path and conquered the hearts of the people and he is the mercy of the world and the king of the poor people, the helpers of needy persons and he is well known as Sheikh Nizamuddin Aulia, who is the leader of the Islamic law (Shariah) and a master of guidance and as well as a master of religion. And Allah, may give him a long life so that due to his personality and teachings all Muslims seek the favour of guidance from him. From the belief of latent and from the treasure of preaching and his jewels of the invisible and doubtless flowers of guidance are collected in this book. Whatever I was hearing from with his holy tongue and which has been recorded in the same style of his wording or its meaning has been added in this book and in some writings are recorded as per my low level of knowledge. As due to the collection of speeches there will be a benefit to sympathetic persons so, for this reason, its book's name is given as Fawaid al-Fawad.

The discussion about Chast (mid-morning supererogatory) prayer and six prayers after evening prayer

On the Sunday of the 3rd Shaban month in the year 707 Hegira, this slave and sinner and well wisher Hasan Sajzi who is a collector of the speeches of the king of the sky and the owner of the lands and the great Sheikh and to whom I was able to kiss the feet of the king of higher status of the sky and the kingdom and at that time in the peerless eyes of Qutub (highest cadre in spiritual pivot) and of sun of the conscience I was getting respect and got from him the four end Turkey cap.

On that day, he said, " In the established prayers and prayer of Chast (mid-morning supererogatory prayer) and prayer of six Rakat after evening prayer and fasting on the days of Baiz (13, 14 and 15 dates of a lunar month) days to be observed as compulsory."

The Sheikh told with his holy tongue " The person who repents is equal with pious (Mutaqi) persons. Mutaqi is such person who did not commit any sin throughout his life and who did not drink liquor in his whole life. The penitent is such a person who had done sin and after that, he was repenting in this matter."

Afterward, he said " As per the Hadith (sayings of the prophet of Allah) the above two persons are equal. Hadith says "Altaib Min Zombie Kaman la-Zambia Lahu" and its meaning and interpretation is that the person of the penitent is like that person who did not commit any sin."

Afterward, he said "That person, it means penitent who did sins and done

disobedience and who has left disobedience and when he will do repentance and follow obedience so, then there will be pleasure in his obedience, so it is possible that one particle of obedience will burn his field of the disobedience."

After this for some time the discussion started about that some pious persons who used to keep themselves in hiding were started and but Allah will manifest them. He said " Khaja Abul Hasan Noori Noor Allah used to pray in his anthology of hymns " Elahi Estonia biladak bin ebadak " "Oh: Allah keeps his secret in his city in between the persons." He heard the divine call " Ya Aba Hasan al-Haq la yaster Shai." It means " Oh: Abul Hasan nothing will hide the reality and the reality will never allow you to live in hiding." Then he told one story that in Nagore area one pious person Hameeduddin was there and he was asked question that " Some Mashaiq (learned persons) when they used to live in the world and till then they were well known in the world and but when they leave from the world then nobody will call their names and some of them will become famous upon their death." He said, " Those who will try for fame in the world, then upon their death their names and fame will be no more in the world and those who will keep themselves hidden then they will become famous in the world after their deaths."

After this, there was the discussion about great learned persons started and he said " Their status will be more than Abdals (an order of saints). With his holy tongue, he said " One person visited the shrine building of Sheikh Abdul Qadir Jilani and he found one person lying on the door and that person was in very bad condition and he was without his feet. That person requested the Shiekh to pray for him. He said "That person was done disrespect." So he was asked " What disrespect he was done?." He said " He is among Abdals (an order of saints) and yesterday this person and two other of his friends were flying in the air and when they reach near our shrine building, then one of his friends deflected from the shrine and due to respect he was flying from the right side and another person was flown from the left side, but he was flown from over our shrine building by doing disrespect and for this reason, he was falling down there. "

On this occasion, he said "One time when Khaja Junaid of Baghdad was sitting is shrine building and at that time four persons of invisible came over there. They addressed one person among them "Where you will perform Eid (festival) prayer in the morning?" and he said, " In Makkah." And after that he asked the second person " Where he will perform the Eid prayer in the morning? " And he replied " In Madina " and he asked with the third person then he said " In the Dome of rock" and he asked the fourth person and he said " In Baghdad along with Khaja Sahib." About fourth person he said as follows.

"Ante Azadham WA-ahem WA Afzlaham" and it means that " He is great Zahid (ascetic), learned person and distinguished among all of them."

After some time there was a discussion about purification was started, then he told with his holy tongue that " The perfection of the man depends upon four things as follows.

1. Eating less
2. Talking less
3. Contact less with the people
4. Sleeping less

Then the discussion about ecstasy and Ijtihad (interpretation of Islamic law) was started so he was reciting two couplets of Persian poetry and its meaning is that " Being even though there is guidance from Allah, but a man should follow Ijtihad so that on the day judgment the record of the deeds will be not found in blackness."

Different issues

On Friday on 8th Shaban month in the year 707 Hegira after the prayer, I was blessed to kiss the feet of the Sheikh. There was one my slave and whose name was Maleh and I have freed him before the Sheikh for the devotion purpose. And he prayed in his favour, so at that time that slave put his head on the feet of the Sheikh and he was benefitted of the pledge. During that time, Khaja Saheb said " In this way there is no difference between master and slave. One who will come into the world of love truly, then his work will be done for him."

Then he said " In Ghazni there was used to live one master and who has one slave and his name was Zerak and who was very true and pious person. When the last time of the master was near then he asked the disciples who will be the successor after him and all of them said Zerak. That Peer (master) had four sons their names are as follows.

1.Eqtiar
2.Ajlad
3.Ahba
4.Ajala

Zirak told the master (Peer) " Oh: Sheikh your sons will not allow him to become your successor after you.? And sure there will be enmity of them with me". So Peer told him " To sit with satisfaction. If they will fight with you then I will help you from their mischief." So the Peer was passed away from the world, then Zirak was become the successor of that Peer. So the sons of the master started fighting with Zirak that being a slave of our father you have become the successor of our father. When the issue was surpassed its limit, then Zerak visited the mausoleum of the Sheikh and he said " Oh: my master you have said if your sons will fight with me then you said you will remove evil from him. Now they want to do harm to me. So you have to fulfill your promise in this matter and upon saying this, he left from there."

In those days, the infidels attacked Ghazni city so for this reason the people left for the city to fight with them. Those four sons were also among with those people and they were dying in the fighting. So now the respectful position was given to Zirak without any difficulty. That person, Maleh was pledging with the Sheikh so Sheikh told him to perform two Rakat so he asked him how to make the intention of two Rakat of prayer. He said, " As it comprises negation of all deities save Allah."

To become popular among general, persons

On the date 15th of Shaban month in the year 707 Hegira after the prayer the honour of kissing of the feet of the Sheikh was available to me. One mendicant came over and he sat there and went away. Khaja Sahib said for this reason for these people were able to get the chance of presence in the service of Sheikh Bahauddin Zakaria Multani. But in the presence of Sheikh of Islam Khaja Fariduddin all kinds of Darwesh persons and others, they're used to present in his service. He said among general, persons there are available some special persons. In this connection, he told one story that " Sheikh Bahauddin used to travel very much. One time he went in one group of mendicants and he sat in between them. The light was gathered there. When thinking, well carefully in this matter, then he was able to know that from one among them the light is coming out there. So he went to him and asked with him silently what he used to do with them.?" He replied, " You should able to know that there are special persons among general persons". In this connection, he told one story " One time one pious person asked about one group of persons in this matter. And see there that one person used to finish one Quran in two Rakat of prayers. So that pious was surprised in this matter. He said in his heart that in this group that person live and this kind of worship is really surprising. In this work, then how he will remain straight.? So when he was gone ahead of them and he came back in those people after a period ten years and he finds that person in the same position. Then he said, "Now he was able to know really that in the general, persons there will be available special persons."

The Discussion about fasting on Baize days (13th, 14th and 15th) and the prayer of Awabin (supererogatory prayer)

On Friday 22nd Shaban month in the year 707 Hegira after the prayer, the honour of kissing of the feet of the Sheikh was available to me. He was asked " In between Eisha prayer do you perform prayer of six prayers which you have asked me.? " Yes ", I said. After that, he was asked about fasting on Biaz days " Whether you keep it."? "Yes," I said. Then he was asked about Chast (supererogatory) prayer. Then I said, "Yes". Then he told about four Rakat of prayer, of the facility. On that day, the discussion was ended on this facility.

On Friday of the 5th Ramazan month in the year 707 Hegira before prayer, I obtained the benefit of kissing the master's feet. He was asked, " What is the reason of the usual practice of coming before prayer." I said that " As Maulana Zahiruddin used to lead Tarawih (special night prayers in Ramazan month) prayer and in which he is reciting 3 parts of Quran daily in the prayer. So my desire for prayer behind him for 10 days continuously so that I can hear the complete Quran and get the reward of the Quran. If permission will be given, then I will come back after Friday prayer so that I can perform Tarawih prayer. " He said " Good".

After that, he told this story relating to this occasion " One night Sheikh Bahauddin Zakaria was addressed to the audience at the meeting who were present there and asked whether the persons among them are ready to perform two Rakat

(one set of standing genuflexion and prostration in prayers) of prayer afterward and in every Rakat there will be finished one Quran. When from the meeting nobody was ready, then he himself became the leader and started praying and in the first Rakat he was finished reciting of one Quran and four parts of it and in the second Rakat he was recited only verse Iqlas and finished the prayer."

Then, he said one more event that Sheikh Bahauddin Zakaria used to say " Recital and prayers, etc., whatever he was heard but from those things one thing I could not able to do. That is, I heard that one pious person used to read one complete Quran from morning to the time of the sun rising. In this, I have tried my best, but I could not able to do this."

He said one more event relating to the occasion " One time Qazi Hameeduddin Nagori was circumambulating of Kaaba in Makkah and he was seeing one person there and he was following him and doing circumambulating behind him and he used to put his step where he will find the feet of that person. When that person comes to know this then he told that " Why he is following him in the manifest and if he wants to follow then he should follow him in the innermost." Qazi Saheb asked him " What he will do?. He said, " He used to complete daily 700 times of recitation of Quran." So he was surprised in this matter. So he thought it may pass meaning of the Quran in his heart and he was thinking it as reading. But that person turns towards him and told him " He is reading the book word by word and not by thinking it." When Khaja Sahib ended this story, then Aizuddin Ali Shah, who his special disciple questioned him, " Is it that miracle.?." He said, " Yes, the thing which did not come into the wisdom and that thing is done only by a miracle."

After that, the discussion about learning persons was commenced, and " He said Sheikh Abul Khair used to say that whatever which was reached to him from the prophet of Allah about prayer and which he is all doing all such things. Even he was coming to know that once the prophet of Allah who was performing the prayer of the invert. So I went there and tied a rope to my feet and hang myself in the well by upside down and in this way I performed prayer. When this event was finished, then he was addressed me that the person who will reach on any position and which is possible in his best form of action. The grace of Allah will be available there, but there should be required endeavours from our side and which is the most necessary thing in this matter."

The leaving of Tajrid (solitude)

On Friday of the fifth Shawwal month in the year 707 Hegira, I was blessed with the kissing of the feet of the Sheikh was available to me and at that time the discussion about leaving of the solitude was started and he said one Dervish who was poor and an indigent was walking while holding his stomach due to starvation. Khaja Mohammed Patwa who is my friend who put before him one Dang (coin) and he said him, " He ate garlic drugs today so he is not in need of any Dang. So I he did not in need of that Dang." Afterward, Khaja Sahib was coming to know his condition of starvation and he was surprised in this matter. He said " Oh: what is his power of

content and patient?."

In this situation, he said, " About content and be tempted from other than Allah and in this connection he said once one pious person Sheikh Ali when he was sewing his saintly dress and his feet were stretched there and he was putting the dress on them and doing stitching work and during that time he was told that caliph of place is coming there but he did not care in this matter and he was sitting there in his working condition and he said to let him come there. The caliph came there and said Salam to him and he sat there and Sheikh replied his Salam. The guard, which was with the caliph told Darwish to fold his foot, but Sheikh did not care a little in this matter. So the guard told two, three times. So the caliph was returning back from there at that time Sheikh caught one hand of the guard and one hand of the caliph and told them " I have folded my hands, so which is legal for me so if my foot will not be folded and it means I do not have greedy from you and I do not take anything from you so as a matter of fact I have folded my hands. So for this reason, if do not stretch my foot, then there is no harm in this matter."

Then a discussion about the rule of mysticism was started and he said " One person came in the presence of Sheikh Ajal Shirazi and he became his disciple and he was waiting for any instruction from him that he will show him about prayer or recital. But Khaja Sahib told him '" Do, not like such thing for others which you did not think such thing for yourself and did like for yourself and desire for such thing for yourself which you desire such thing from others."

Long after he was presented in the presence of his Sheikh and he told him " He was becoming his disciple on the such and such day and he was desired to get from you about prayers and recital but you have not instructed me in this matter. And now he was desirous of the things from you. Khaja Sahib told him " On that day I told you to like such thing for yourself which you like the same thing for others and desire for yourself the same thing which expects from others. But you have not remembered the first lesson so how I will give you another lesson for you.?"

Afterward, he told this event that one pious person used to say that prayer, fasting, recitals, recitation are just like are in a place of spices. But the real thing is meat in the cauldron, but when there will no meat, then what is the use of spices there.? When he was asked, he used to tell this number of times, but he did not explain in this matter. ? Then he said " Meat is like leaving the world and that prayer, fasting, recitals, glorification are like spices. That man should leave the world and do not have a relation with anything. Whether in its prayer and fasting, etc. are there find or not and there should be no fear in it. But when there will friendship of the world in the heart, then there will not benefit at all for recital and recitation."

After this Khaja Sahib with his holy tongue said " If we put ghee, chilies, spices in the cauldron and only while pouring water into it and cooked stew and then it is called 'Shurba Hai Zur' it means it is called false stew. Because real stew is that which is prepared with the meat, whether there is available spices are not in it."

Leaving of the world

Afterward the discussion by leaving of the friendship of the world was started with his holy tongue. He said " The meaning of leaving of the world is not that the man should be in naked condition and sit in a loincloth, but the meaning of leaving in the world is that to wear dresses and eat food, but whatever he will get then he should not incline to it and do not have to keep his heart in it."

The rules of Tasawuf (mysticism)

On the Wednesday in the month of Shawwal in the year 707 Hegira, gotten the blessing of the kissing of the feet of the Sheikh available to me and at that time the discussion about rules of Taswauf (mysticism) and sayings of Mashaiq (learned) persons and about their details and reformation were started. He was told with his holy tongue " Sheikh Jamaluddin Bustami was well known about the customs and manners of the Sheikh of Islam Dasan. And thus that the jug which he used and it has four ends so that it can behold from four sides. There was a pious person and who told him "This jug is called Luqmani jug." So Sheikh Jamaluddin asked him "Why it is so.?" And he said "There was one pious person Sheikh Luqman Kharafsi and whose qualities are uncountable and once his Friday prayer or any Islamic work was left, then all leaders of the city came to visit him for his accountability in this matter and he was told that all leaders of the city have come there to have discussed with him." The Sheikh asked "Whether they are coming to see him by their conveniences or coming on foot.? " And he was informed that they are coming of conveniences. At that time, he was sitting on the wall and he told wall to walk with the order of Allah and immediately the wall started moving. The purpose in it was that once Sheikh Luqman asked his disciple to bring water jug for him and he brought it and given to him, but there was no handle on it to hold it. So Sheikh told the jug should be like that it should have some handles to hold the jug. So the disciple prepared one handle for the jug and was given to the Sheikh and he told him you are holding its end so where he should hold it.? Then disciple was made two ends water jug and he was given the jug to the Sheikh by holding one end and the other end was before the Sheikh. Then Sheikh told him two ends are before your side so how he can hold the water jug so go and prepared the jug with three ends. The disciple made water jug of three ends and held the two ends in his hand and third he kept toward his chest so Sheikh smiled and told him go and make four ends and he brought four ends water jug. So for this reason, this kind of water jug is called Luqmani water jug.

The discussion in the presence of the leader (Imam) in prayer

On Friday 26th Shawwal month in the year 707 Hegira, I was blessed of kissing of the feet of the Sheikh and at that time discussion about prayer, the leader (Imam) and followers (prayers) was in progress. He told "The state of presence is that whatever follower in prayer read in the prayers, then he should think about its meaning in his heart. Afterward, he said Sheikh Bahauddin Zakaria has one of his disciples and whose name was Hasan Afghan and who was a person of Vilayat (saintliness) and a very pious person. So Sheikh Bahauddin used to say " If on the day of judgment he will be asked by Allah what he was brought there?.Then I will

reply that I brought Hasan Afghan from the world." Once this Hasan Afghan was passing from the lane and was entered in the mosque and Muazzin (one who shouts the call to prayer) announced the prayer call and he also called Takbir (announce initiation of congregational prayers) for the prayer and there he was become an Imam (leader) in the mosque and others were became his followers and Khaja Hasan was follow him. When people left of the mosque after performing the prayer so he asked with Imam (leader) silently that "When you have started your prayer, then he was with him and you have reached in Delhi from here you have purchased slaves from there and reached back here. I am following you and wandering behind you here and there and after this, you took your slaves and went to Khurasan. At last say, yourself is this called prayer.?"

Afterward, he was explaining about piousness he told " Once he went to one village and where one mosque was built and Khaja Hasan went to that village and he told the people to keep the arch in another direction because Qibla (direction in which Muslims turn in prayer) is in that direction." There was one wise person was there in that village and who fight with him in this matter and that person told him that Qibla is in another direction. At last, after some time fighting with the wise person, Khaja Hasan told him to see in the direction which he is showing. When that the wise person saw in that direction carefully and he has shown him holy Kaaba. Afterward, he told about the condition of that person is that he is a un-educated person. The people used to bring before him tablet or paper on which they will write of some prose, poetry, Arabic and Persian lines and in those lines there will be written one line of the Quran then people asked him to find the line of the Quran.? And which he used to find that line of the Quran. The people used to ask him you are a un-educated person then how he will distinguish in this matter. He used to say in those lines and in the line of the Quran, he will find the light of religion and which is not found in other lines."

Then a discussion about engrossment in prayer was started so he was told with his holy tongue " In Delhi one Khaja Karim used to live there before you and at last when he left the world and he became a great pious person. He used to say that many times that till his grave will be available in Delhi then no infidel got control of it."

Attention in the prayer

He said about attention at the prayer time. One day he was busy in the Maghrib (sunset) prayer at the gate of Kamal. And at that time, there was a disturbance of people of Mewat. Nobody could not visit that gate untimely there. Khaja Sahib was busy in the prayer and his friends were standing at the door and were calling him from there to come back in the city. There was overpowering of the doorkeepers. In short, when Khwaja Sahib has finished his prayer and he came back from there. So he asked, " Whether he was heard any call?". And he said " No." Then he was told, " It was a matter of surprise that we have made so many loud and cry, but you have not heard in this matter." He said, " It is surprising for such person who is busy in the prayer and who will hear loud and cry of another person."

Afterward, he said, " From the time when Khaja Karimullah turned to Allah, then throughout his life he did not touch Dirhams and Dinars."

The leaving of the world

Afterward, Khaja Sahib told about leaving of the world and its luxuries, and he said: " So one should keep high courage in this matter and should not involve in the filth of the world and should leave greed and lust."

On 5th Zeqad month in the year 707 Hegira, I was blessed to kiss the feet of the Sheikh. He asked me " You expected to come on Friday then why did, he came today." I said, " Felicity showed me this way and at the time of felicity this wealth is available." He said, " It is good and which is done by an invisible source so it will be good."

The effect of the company

Afterward, the discussion about the effect of the company was started and he said: "There is a heavy effect on the company." After this, he said " About a leave of a world by high exaggeration that when one lowly thing is left then we will surely get on the gentle thing. "

The eating in the supererogatory fasting

On the Tuesday of the tenth Ziqad month in the year 707 Hegira, I was blessed to kiss the feet of the Sheikh. At the meeting place, Moulana Wajihuddin Paheli, Moulana Hasanuddin Haji and his friend Moulana Tajuddin, Moulana Jalaluddin and other persons were present at the meeting place. Then food was brought. He said, " Those who are not keeping fast should also eat the food." In among them most of the people were not kept fasting on days of Baiz (13, 14 and 15 dates of a lunar month) but they all were given food.

Afterward, he said " When the dear persons will come there, then they should be provided food and should not be asked whether they have kept fasting or not.? Because if he did not keep fast, then he will eat the food. There is the wisdom of not asking is that if he will say that he was kept fasting, then the show will be found with him. If he will keep fasting, then he is true and thorough. Then he will say that he was keeping fast and then for his sincerity will be written in the book of deeds clearly. If he will say he is not keeping fast, then he will become a liar and in this case, there will disrespect of the questioning person will be done."

On the Saturday 21 Zequad month in the year 707 Hegira year, the blessing of the kissing of the feet of the Sheikh was available to me. The discussion about the blessing of feet of pious persons was started and he said: " The position which is customary and due to the felicity of the right feet of the pious persons just like the central mosque of Delhi." Afterward, he said, " When there will be a step of a pious person and which will be put in any place and that place will become a place of comfort." During this discussion he said " He was heard from Mahmud Kabir that he used to say that he was seen one pious person in the morning time who is walking on

the gilded parapet in the central mosque of Delhi, which is on the window of the arch and he was so fast like a bird and I was watching him from a distance. At the dawn time, he was getting down from parapet so I proceeded further and said Salam to him. He asked me "Whether he was seen him." So I said, " Yes." So he said " Not to disclose this matter to anybody." During this discussion, I asked " Many of the pious persons used to keep their conditions in secret and what is reason in this matter.? " He said " If they disclosed a secret, then they will deprive in this matter and will not eligible for the secret. When if somebody will be told secret matter to any person and if he will disclose secrets to others, then secret matters should not be disclosed to such persons." I said, " What is the matter that Khaja Abu Saeed Abul Khair told us many times invisible matters." He said " At that time when there will time of being under overpowering of fondness and due to intoxication they used to disclose these matters. But those who are perfect persons did not disclose any secret matter."

After he said " The courage should be great and which should be suitable for secrets. The people of this type belong to the people of Sahu (sobriety)." I asked him " Whether the status of persons of intoxication or people Sahu (sobriety) whichever is greater.? He said " The people of Sahu are having more status. "

The discussion about acceptance of prayer

On the Wednesday of the 14th Zilhaj month in the in the year 707 Hegira, I was blessed to kiss the feet of the Sheikh. The discussion about acceptance of the prayer was started. He said with his holy tongue that " The obedience and recitals which is accepted from the holy tongue of the person of grace and due to its increase and for which there will be comfort available in this matter."

Afterward, he said " There are some recitals are there which I made for me as compulsory and some recitals I have got from my master. There will be very much comfortable in performing these two kinds of recitals and in which there is a difference between earth and the sky."

Afterward, the discussion about leaving off the power was started and it is meant by the power we should not perform any work. With his holy tongue, he said: " It is better to become subject other than becoming of the ruler."

Afterward, he said " Sheikh Abu Saeed Abul Khair left the shrine building on Friday then he asked with his disciples the way which goes to the central mosque? And how to proceed there?." From the audience, one person said " This way goes. He asked him you have gone there so many times for performing the Friday prayer and you do not know the way." He said, " He knew, but he asked because he wants to become the subject of another person." Afterward, he was discussed leaving of the native place and the love of the place.

The discussion of the obedience

On the Sunday of the 3rd Muharram month in the year 707 Hegira, the blessing to kiss the feet of the Sheikh was available to me. The discussion about obedience was started and he said " Obedience is compulsory and causative. The compulsory is

such thing from which there will be a benefit which will reach to the personality of that person and these are prayer, fasting, recital and glorification. And belong the causative which will give benefits to others. Agreement and kindness and favour for the unrelated person, etc., are called causative and its rewards are very many. In the compulsory obedience, there is required manners which are must so that it must be accepted. But causative worship which is done in any way and which will be accepted and its reward will be available."

The Velayat (saintliness)

On the Thursday of the seventh Muharram month in the year 707 Hegira, the blessing of the kissing of the feet of the Sheikh was available to me. At that time, the discussion about Vilayat was started. He said Vilayat and Velayat both are available in the Sheikh Sahib. The Vilayat is that with which master should make his disciples as pious and teach them the rules of Tariqat (mystic way of life) and what is there in between him and in the creatures and it is called Velayat. But whatever is there with him and in between the creator and this is called Vilayat (saintliness) and this is a special love. And when the Sheikh will leave the world then he should not take Vilayat with him. In this connection, he said one event that there was one pious person and who sent his disciple to another pious person and he asked him what was happening in the last night.? He told him " Sheikh Abu Saeed Abul Khair was died in the last month." Then that pious person was asked, " To whom Vilayat (saintliness) was given on that night?" And he said, " He did not know and whatever I know in this matter, I told him." Afterwards, it was known that that Vilayat (saintliness) was given to Shams Arifin. He came to the door of Shams Arifin, then he told him before starting of a discussion that " There are many of Shams Arifin of Allah are there. So it is not known which Shams Arifin was given Vilayat." After this, he told another story about Sheikh Najibuddin Mutwakil who was the brother of Sheikh Fariduddin Ganj Shaker that when he went to see the teacher to get an education from him so the teacher asked him "Are you Najibuddin Mutawakil?" He said " Yes." I am Najibuddin Mutakal and who will be Mutawakil (resigned to the will of God)?. Afterward, the teacher told him " Are you the brother of the Sheikh of Islam Fariduddin.? "He said "Yes in manifest he is but it is not known in innermost he is or not.?"

After some time the discussion about the favour of people of grace was started and those people who care about the right of the service. He said one Khaja Sahib of grace and a man of courage who was living and some time he used to send some money to Qazi Ain al-Qazat for an account of his personal expenses. One time Qazi Sahib asked something from another person for his personalized expenses. When that Khaja Sahib was heard for that matter so he was becoming angry and he was shown his anger on Qazi Sahib that why he was showing grace to another person. ? And why this wealth he will leave to the fate of others.? The Qazi wrote " Do not be sad and left this felicity for others so that other persons can get this wealth. You should not become such person who used to say " Oh: My Lord, You are kind to himself at this time and do not be kind to others and so you don't become like one among others

who recited the following Persian couplet."

" Oh, Gardner if the falcon will attack the garden, then you and I will become an idol together and will fly by holding high."

Cap of Sheikh Usman Sewastani

On that day, my nephew (author of this book) was becoming his disciple and on that day, his brother Shamsuddin Maqluq was shaving his head. And on that day, Sheikh Jamal Duhata also became his disciple. And on that day Moulana Burhanuddin Gharib also shaved his head and Sheikh Usman Sewastani requested for cap and he got it and Shamsuddin got Qirqa (saintly dress). On that day, there was for too much rest.

On that day Sheikh Sahib told story of Sheikh Bedridden Ghaznavi that " When he used to visit in the presence of Sheikh Sahib and then he used to put down his head."

The invisible people

On the Wednesday on 6th Jamadal- Awwal month in the year 707 Hegira year, the above-mentioned invisible person came from the cantonment of Khizerabad and he was blessed of kissing the feet of Sheikh Sahib. The discussion about the persons of the invisible was in progress that if a person has high courage as well as the ability and personality of obedience and endeavour then they take away such person with them. During this discussion he said one person was called Nasir, who used to live in Badayun village and from him I have heard that and who used to say " His father was a man of reality and he was received calls and one night so he went outside and from inside, he was hearing voices of only Salam Alaikum and he was also heard from my father that I say bye to the sons and the members of his house and they said there is no time. Afterward, we do not know where those people and my father went away."

In this connection, he told one story of Sheikh Shabuddin Saharwardi who wrote in his book. Which he wrote that in our time one person was there and his name is Qurani and in his house the persons of invisible used to gather there. So at the time of prayer, these creatures used to stand in line and one person who used to lead the prayer and the recitation is heard in a loud voice and all such things will be there but no person is not seen there but Qurani only can see them. Sheikh Suhabuddin said that once he was sent one vertebra from one person among invisible persons through Qurani and that is available to me.In this connection he said one more story that there was one person known as Ali and on his door they used to come every time and used, to say Assalam Alaikum Khaja Ali and some time he was heard this voice and one day they came to his house together and they said Assalam Alaikum so Khaja Sahib said " Oh: men you say only Salam Alaikum or sometime you are seen by me and after this he was not heard voices again. The compiler of the book told, " It may be possible that Khaja Ali was done mistake in this matter." So he said, "Yes indeed he was done cheerfulness so he was away from this grace." Afterward, he said the persons of invisible used to call and used to talk and when they used to visit and then

they take the persons. At the end of this story, he said with his holy tongue " In all such places and all comfort where they did take the persons."

Saluk (mystic initiation)

On Monday on 19th of Jamadal-Awwal month in the year 707 Hegira, I was blessed of kissing the feet of the Sheikh and the discussion about Saluk (mystic initiation) was started and he said the follower (It means Salik (as a Salik (Arabic: سَالِك), a Mureed is an initiate into the mystic philosophy of Sufism) of mystic initiation will be in search for perfection and afterward he said there will be one Salik and one Waqif and one Rajah.

Salik, Waqif and Rajah

Salik is one who only follow the way and Waqif is one who study Fiqh (Islamic law) and the compiler of the book told " Is there will be Waqfa (interval) for Salik also there and he said " Indeed, at the time when there will be a fault in obedience with Salik and so he will be stopped from the fondness of obedience and then there will be an available gap in this matter. If he knows soon in this matter, then do repentance so for this purpose he will become again Salik otherwise, he will be live in the same position. And there will the possibility of doubt that whether he will get returned back." There are seven kinds of these mistakes as follows.

1. Araz (decline)
2. Hijab (veil)
3. Tafasil (details)
4. Slab (seizure)
5. Mazid (more)
6. Tassaly (satisfaction)
7. Adawat (enmity)

He was given the details of the above kinds of mistakes as follows.

Suppose if there are two friends are there and who are loving and beloved of each other and both of them are in drown in the love. If there will be comfortable or revoke from the lover, which is not like by his friend so he will turn his head from him. So there will be Waqfa (interval) for the lover and it is expedient for the lover to ask for pardon immediately. If he will do like this then his friend will be in the agreed condition and there will not be available the following things.

1.Kudrat (ill-will)
2.Araz (decline)

If the lover will insist for his mistake and if he will make no pardon then Araze (decline) will become Hijab (veil). And the beloved will not show her face to him. On this occasion, Khaja Sahib for giving an example by put his sleeves on his holy face and he said in this way Hijab (veil) will be like that. At that time, it was expedient for the lover to do excuse and repentance. And if he will not do then Hijab (veil) will turn into Tagaful (separation). So first there will be Araz (decline) for not asking pardon which will be turned into Hijab (decline) and then gradually it will

turn into Tagafal (separation). Still, if there will be no asking for a pardon then there will be an increase of Salb (seizure) and which will be turned into Salb Qadim (old seizure). It means the obedience and comfort which were available to him before the increase of the Salb (seizure) will be taken away from him. Still, if he will not do repentance and not do pardon then Slab Qadim (old seizure) will turn into Tassaly (satisfaction). Again in his heart, there will be satisfaction in this matter. And there will no thinking. Then also, if there will not do pardon then there will be enmity. It means love will turn into enmity.

Excellence by giving of the food to eat

On the Monday 25th Jamadal Awwal month in the year 707 Hegira, blessings of kissing of feet of the Sheikh available to me. The discussion about giving food to eat was started and he told with his holy tongue that giving food to eat with the person is the best thing. In this connection he said " The pious personality Khaja Sheikh Rukunuddin's son Khaja Ali was captured in the war of infidels and he brought in the court of Chen Giz Khan and one disciple of his family was there and he was surprised to see Khaja Ali in imprisoning and he began to think of his release from there. And he thought how will discuss this matter before Chen Giz Khan.? If he will say that he belongs to the pious family then he will not accept it and he did not know in this matter.? And if he says about his obedience and worship, then there will no effect there. At last, upon so much thinking he went to see Chen Giz Khan and he said there that his father was a pious personality and used to give food for eating with the people so he should be released. Chen Giz Khan said " To whom he will give food for eating with the persons of his family or persons from outside family persons.?". He said to him, " Everybody will be given food for eating to his family members, but he thinks that person human being, one who will give food for eating with other people." So he was given orders to release him immediately and to give him a robe of honour and asked pardon from him. Afterward, Khaja Sahib said, " Giving food for eating for persons is liked in all religions."

Danger, intention and action

Afterward, the discussion about the danger, Azmiat (intention) and the action was started and he said " First, there is a danger it means the thing which will enter into the heart and afterward there will be intentions, it means there is an ambition for this and it will be there in the heart. And afterward, come action it means the determination will turn into action." Upon this he said, " Unless the people will not do action, accountability will not be the possible. But in the case of danger, the special people will do their Muwkaza (accountability). It is a must because in every matter we should approach towards Allah. As danger, Azmiat (intention) and action are all made by Allah. In every condition refuge of Allah should be searched."

Afterward, he said, " Sheikh Abu Saeed Abul Khair used to say that whichever idea came from his heart and from that idea he was faced blame upon him, whether he would not do such action." So one time one true Darwish came to his shrine building so he was given respect to him. At the time of the breaking of the fast, he

asked his daughter to bring water jug for him. The girl was brought and put the water jug before the Darwish with great respect and honour. Sheikh Abu Saeed liked the style of the respect of the girl and there was came thought in his heart that how will be such pious person whose this girl will become his wife.? When this idea came into his heart then has sent Hasan Mauzzan, who was serving in the shrine building to the bazaar to find out what is happening in the city. He came back from there and he said he heard such thing which his ears could not able to bear it. The Sheikh told him "In bazaar one person was saying to another person that Sheikh Abu Saeed wants to marry his daughter." So the Sheikh laugh for this matter and he said so his accountability was done only for ideas when came into his mind. When Khaja Sahib told this story and at that time the compiler of this book told: " From this story, it is known that Sheikh Abu Saeed Abul Khair was a great pious personality of his time." He said " Indeed " and he was praised for me.

Then a discussion about firmness was started and he said " If any person repented from wine drinking, then his friends will be obstructed in this matter and every time and in the place where they drink and have pleasure and will call him there and try to give him drink and this thing will be possible then if there will be interest in his heart and if his heart will be clearer there from such attention than any of his friends will not obstruct him."

Afterward, he said " The person to whom people will say, sinner, then his heart will be inclined towards such bad deeds. When he will repent from it and clear it from his heart and then he will never remember it. So this firmness is a sign of repentance. It means the person who repents, if his firm on his repentance so he will not be called a sinner or false. But if he is inclined toward sins, then we do oppose and will discuss orally also about his sinfulness."

The Fakirs of Hyderia group

Afterward, the discussion about a group of Hydra Fakir (beggars) was started and he said " He was a Turk and he was a person of rapture and Darwish. When Chen Giz Khan leaves and then infidels came towards India and he went towards his friends and told them to flee as they will become overpowering." When he was asked " How do you know in this matter.?." He told " They have brought one Darwish and they are themselves in his custody of that Darwish. I face wrestling with him and he defeated me. Now the reality of the situation is that they will be overpowering, so, for this reason, you should flee from here. Afterward, they hid in the cave and disappeared from the sight. The same result was happening as per his saying." Afterward, in connection with this story the compiler of this book told the bigger of a Hyderia group used to wear iron bracelets and collars in their hands and heads or did they following for this.? He said "Yes, but on them when there will be such condition will prevail in which they will hold two hot irons with their hands, they make some time iron collars and sometime bracelets and iron, which will become like wax in their hands and now this group will wear bracelets and collars and but now there is no such condition in them."

Afterward, the discussion started that this is the name of life and that Darwish should be engaged in the invocation of Haq (truth). After this, he said " There were one Darwish and his name was Amirak Gerami and one another Darwish went to visit him due to his fondness. In that pious person, there was a miracle to him that whatever he will see in the dream which will be happening and its interpretation of the dream will be same as per his dream. When there was overflowing of fondness for him so he was started to visit him. During his journey, he was hearing in his dream that Amirak Gerami was dying. Upon waking up in the morning, he said, alas, he was covered so much distance to visit him, which was gone waste and no purpose at all and he was dying and now what to do in this matter. Go ahead and reach his place and visit his grave there. Upon reaching his place, he began asking about his grave. All of them said he is alive and complete well and you are asking about his grave. So that Darwish surprised that how his dream was becoming false.? In short, he went to visit Amirak Gerami and said Salam to him." He: replied, his Salam and said: " Khaja your dream was true in reality because he was used to be always in the invocation of Allah and today he was engaged in some other thing so, for this reason, there was being proclaimed thus in the world that Amirak Gerami is dead."

The discussion of Fasting and rules of Darwishi (mysticism)

On the Thursday of the 13th Jamadal-Awwal month in the year 707 Hegira, I sanctified to touch the feet of the Sheikh and discussion about fasting was started. He told with his holy tongue that " There is a tradition that the last prophet of Allah used to keep three months of fasting. But it is not known which are those three months?" Afterwards, he said the rules are followed.

1. One third of the period of the year should be observed in keeping fasting, it means one should keep fasting for a period of four months. Afterward, he said " The rules of Darwish (mysticism) are that fasting for a period of one-third of the year is required and it means for a period of four months one should keep fasting. Those people also keep fasting for a period of three months and they observe fasting on tenth Muharram, 3rd Zil Hajj, 10th Muharram and on various days observed fasting and all of these fasting period will become one-third of the year." Upon this, he said " This kind of fasting is established as follows."

1. Two days fasting in one week on Monday and Thursday and in this way also become a period of one-third of the year.

Afterward discussion about ***Saim Dahr*** it means fasting of all days of the life was started. So he said the Prophet of Allah said, " Min Saim Al Daher Kul Sam Wal Aftar." Its meaning and interpretation are as follows.

'Those who observed fasting of all days of his life and who did not observe and not did breakfasting.'

And one more saying of the prophet of Allah is as follows.

"Min saim al-daher taziq aliah juhanam wa eqad yastain". Its meaning and interpretation is as follows.

" Those who observed fasting all days of their life, then there will be no effect of the fire of hell and will not affect of a reverse of fortune on that Sheikh."

Afterward, Khaja Sahib said " The person who observes fasting always then he will get into the habit of it so, for this reason, those who keep fasting always then there will be no problem of fasting for them. So for this reason with this kind of fasting, there will be available more reward in which there will be difficult for the soul. This kind of fasting is called Dawoodi fasting in which one day of fasting is observed and breaking of fasting is done on the second day."

Zuhr (afternoon) prayer

On Wednesday on 19th Jamadal-Awwal month in the year 707 Hegira, I sanctified to touch the feet of the Sheikh. He said "After the prayer of Zuhr prayer, to pray for ten Rakat with five Salam and in those Rakat recite last verses from Quran."

The Al-Khizer Prayer

Afterward, he said "This prayer is called Salt Al-Khizer. Actually, this prayer belongs to Prophet Khizer (A.S.) and the person who perform this prayer always then he will meet Prophet Khizer (A.S.)."

The fixation of verses and Sunan prayers

Afterward, he said "Established verses in Sunah (prayers according to the practice of the prophet) prayers are as follows."

In the morning prayer after verse 'Fatah' to recite verse 'Alam Nashara' and 'Alarm Tarah' and in Sunnah prayer of Zuhr from Sura 'Qul Ya-Huhal Kafirun' to Sura 'Qul Wallahu Ahud' and in second Rakat 'Ayat ul-Kursi' and 'Amna Rasul' and in a Sunnah prayer of Asar (late afternoon) prayer to recite from 'Eza Zulzelat' to Sura 'al-Takasar' and in Sunnah prayer of Maghrib (sunset prayer) to recite verse 'Kafirun' and verse 'Iqlas' and in Esha (night prayer) Sunnah prayer to recite 'Ayatul Kursi','Amana Rasul','Shahadu Allah, Qul Allahumma Mulk ul-Mulk' and in Witar prayer to recite 'Enna Anzalna', verse 'Kafirun' and 'Iqlas."

Patience and death

On the Thursday of 27th Jamadal-Awwal month in the year 707 Hegira, I sanctified to touch the feet of the Shiekh. The discussion about the patience was started, it means of the death of relatives then we should observe patience. And then which is a strange work really. And against those who observe weeping and crying with the name of the deceased which is not legal. In this connection, he said " Hippocrates had 20 sons and all of them were dying one day and it is probably due to falling down off of the roof on them. When he came to know this news then there was no a little change in his nature. And in this connection." The Sheikh said: "When Majnu was informed that Laila was dying and upon this he said it to his shame that he was loved such a thing which is not eternal."

Pious men and women

Afterward, he said " On the night of Thursday and at that time one women pledge with him and she is from Indiat, and she was very virtuous women and about her Sheikh Fariduddin used to say that this woman is a man and she was born in the shape of a man." Afterward, he said " Darwish used to pray for them as women are poor and so respect should be given to pious women first and after that respect should be given to pious men. He used to remember first pious women and then he will remind pious men later." Upon this he said " When in the jungle tiger will leave from his den and about him, nobody did not ask whether you are a male or are a female.? And it is a necessary thing, that whether man or woman, but they should become famous in power and piety." Afterward, he was reciting one couplet about pious persons.

The prayer of Riqab and prayer of Owaise of Qarni

On the Tuesday on the 13th Rajab month in the year 707 Hegira, I sanctified to touch the feet of the Sheikh. He asked me " Whether you have friendship and with whom." I told him " With your great friends and mentioned their names " and he told "To live in their service and he praises for me."

Afterward, he said this is told by Sheikh Abu Saeed Abul Khair that, " It is the practice of Mashaiq (learned persons) when they come to know about the condition of anybody then they will ask about the person which he has relation with him and from this they will able to know how he is?"

Then a discussion about the prayer of 'Lailat Riqab' was started and he said " It is plural of 'Ragbat' (inclination) and it means on this night there are many things in it." He said with his holy tongue " Which are available in it and one who perform it, then he will not die in that, year." Upon this, he said, " One person used to perform this prayer always and in the year he was dying, he did not perform this prayer and on the same day he was dying."

Upon this he said " About the prayer of Hazrat Owaise of Qarni and this prayer is performed on 3rd, 4th, and 5th of Rajab month " and afterward, he told " It is also performed on 14th and 15th and as per another tradition, it is performed on 23rd, 24th and 25th and upon this he said about its excellence that " In it there is too much grace." In this connection, he told one story that " In the Mazi school there was one learned person Moulana Zainuddin and who was a very strange person. When he will be asked about any problem, then he will use to give a reply in a satisfactory manner and he used to talk in debate with great knowledge and when he was asked about his education, then he said that he didn't a get any education and he did not become a disciple of anybody. When he was grown up once he was performing the prayer of Hazrat Owaise of Qarni and he prayed " Oh: My Lord, I was growing up and he did not learn anything so give me knowledge. So Allah opened for me the door of knowledge. Now I can give meaning and interpretation of any difficult problem smoothly."

The Prayer for long life

After this, he said " There is a prayer which is performed on the last days of the

month of Rajab for longer life. In this connection he told the story that " This prayer used to be performed by Sheikh Bedridden Ghaznavi and upon this he said by Sheikh Ziauddin Panipati's son Rashid Nizamuddin he was heard that Sheikh Bedridden Ghaznavi was near at his death time and in that year he could not perform this prayer and he told now his age is finished so in the same year he was dead."

Kaaba's habitation and destruction

On Tuesday in the 30th Rajab month in the year 707 Hegira, I was sanctified to touch the feet of the Sheikh and at that time discussion about the habitation and the destruction of the Kaaba was in progress. He told with his holy tongue that "It will be happening two times and it will be demolished and the third time it will be taken away into the sky and it will be happening during the last days of the world and after this, the day of resurrection will be happening. When there will be near the day of resurrection the people will bring idols and put them in the Kaaba. And also Assinam tribal women will dance before those idols and at that time Kaaba will be taken away to the skies."

The obedience and worship

On the Wednesday on the 15th of Shaban month in the year 707 Hegira, I was sanctified to touch the feet of the Sheikh and he was calling me to come near to him and he told me "To be engaged in obedience and in recitals and to study books of Mashaiq (learned persons) and do not live never idle "and he was given me cap and robe.

The reading of the Quran and staying up throughout the night in the mosque

On the Wednesday on the 25th Shaban month in the year 707 Hegira, I was sanctified to touch the feet of the Sheikh and the discussion about the people who used to staying up throughout the night in the mosques, for the reading of the Quran, and make a halt there. I told him "If we stay in worship in the house," then he told "To read one part of the reading of the Quran is better in the house than finishing of the whole Quran in the mosque and upon this he told the story about one person who used to stay and wake up in the night in the mosque of Damascus for hoping to become the Sheikh of Islam so, for this reason, he used to stay in the mosque in the night." Khaja Sahib wept and he said, " First to burn that Sheikh of Islam and afterward burns that shrine building and at last to burn that personality." Then he told "One story of a prophet who kept fasting for a period of 25 years but nobody knows in this matter and even that his family members did not know that he used to keep fasting. When he will reach to the house he will pretend that he was eating in the shop and if he will be in the shop then he will use to be pretending that he was eating in the house." Then he said "We should keep intention correct and pious. Because the mankind will watch the actions and Allah will look at the intentions. When there will be intentional, then a small deed will be enough." In this connection, he told "One story of the Damascus Central Mosque, which is having a huge trust so the post of the trustee (Mutawalli) of that mosque and which position will be very strong like a second king there. Thus that if the king will need money, then he will take a

loan from the trustee of the mosque. In short, one Derwish in greed of that trustee post was started obedience and worship in that mosque. As that person who well gets fame in the above matters will be given the post of the trustee of the above mosque. That person was engaging in the obedience there for longer periods, but nobody took his name on their tongues."

The good intention or bad

One night he shamed for his worship of the show and he made promises to Allah that he will do worship for the sake of His willingness only and will not do worship for the greed and for the post of the trustee of the mosque. So he began worshiping Allah with good intention and sincerity and with those days he will call out for the post of trustee of the mosque, then he said " He was leaving his intent in this matter. I have desired very much for this job before, but I could not get it. But now I am ignoring it so I got the job. In short, he was continuing his worship for the sake of Allah and he did keep him away from the post of the trustee."

On the Friday of the 9th Ramadan month in the year 707 Hegira year, I sanctified to touch the feet of the Sheikh. Among the persons present in the meeting place, he told this story " There was one Derwish who was very pious and he was much interested in the service, of Darwish persons. With him, I said why he did not present in the service of Khaja Sahib ?. And he said once he went to see the Sheikh, with the intention to pledge to him and he was found cloth was spread there on which food items were there and the lights of torches were there. My faith was changed and then I went back from there." When Khaja Sahib heard this talk, then he addressed to the persons who were present there and he said " When they have seen here a piece of cloth spread on ground for serving dishes on meals and torches were there and afterward upon smiling, he said as there was no wealth of pledge was not written in his fate so it was looking for him like that." The compiler of the book said, " If there will be a piece of cloth spread on the ground for serving dishes on meals and torches then faith should not affect." He said, " Some of the people's faith will be affected due to small matter."

The caring of the orders of the master (Peer)

After some time the discussion about the caring of the orders of the master was started, then he said once Shaikh of Islam Hazrat Sheikh Fariduddin was raising his hands in prayer and he said " Is there any person who can remember this." I inquired " What's his purpose in this matter that I should remember it.? I said in his service " If I will recite one time than I can remember it." He said, " To recite." When I read, then he has corrected vowel points and asked me to read like that so I read like that. Although I read as per like that in which there were meanings in it. In short, that supplication was memorized by me. I told him that the supplication was memorized by me. He asked me to recite. I have read as per his order and as per vowel points. When I left from there, then Maulana Bedridden Ishaque told me that you have done well to read this Arabic as the Sheikh had directed. I reply, " If the founder of this branch of knowledge and other who were experts in its principles were being to

come and tell me ' Arabic is not being read the way you read it, I will still read it as the Sheikh had directed." Moulana Bederuddin was pleased with this respect for the Shaikh Sahib which have shown to me and he said " Nobody should be not be found in any of the rest of us. That you have recited as per vowel points which were shown by the master."

Upon this the discussion about the rules of service of the master was started and he said " He heard with holy tongue of Shaikh of Islam Fariduddin that I have done one boldness in my whole life with my master who was Qutub (highest cadre in spiritual pivot at axis) of the world and well known as Sheikh Bakhtiar Kaki and once from him I sought permission for loneliness of retire forty days in to mystic seclusion in the aloneness of the house and the Qutub Alam Hazrat Bakthair Kaki said " There is no need of it and from which there will be fame and our masters did not do like that so for fame it should not be done like that." Upon this Khaja Sahib was becoming silent. So in this matter, I was regretting it in my whole period of life and done regret in this matter that why I have asked for this matter and which was against his order. When this story was finished, then Khaja Sahib told I have also done boldness without intention in the service of my Sheikh Sahib that one day the manuscript of Awaf was in his service and from which he tells benefits as it was written with small hand writing so there were some wrong words were there in so he used to stop reading for a while. I have seen another manuscript with Sheikh Najibuddin Mutawakil so I remembered it and I told him there is a correct manuscript of the book with the Sheikh Najibuddin Mutawakil. So this matter was felt by him unpleasant and after some time, he told whether there is no ability in him to correct the wrong manuscript and he repeated these words two times. First, I did not think in this matter that these worlds are told by him in my favour, so, then I stood and put my head without the cover on the feet of the Sheikh and said no it was not never such in his meaning in his heart. So I regret with him too much, but there were affects of unpleasantness were found. When I stood from there, then I could not understand what to do.? So I was in too much grief for this reason so while weeping in varying condition and with surprise went outside and went near one well and want to put down myself there then I thought again that suppose if will die there, then there will be blame on some other person and in thinking I was reached in the jungle area and Allah knows what my condition was there.? In short, I have a friendship with the son of Sheikh Shabuddin and I have informed him my condition in this matter and he went into the presence of the Sheikh and he was explaining my condition well to him and he sent Sheikh Mohammed to call me. When I reached there and I put my head on the feet of the Sheikh so he was becoming happy with me. On the next day, he called me and treated me with too much favour and affection and he said all was done by him for a perfection of my condition. On that day I have heard with his tongue that the master is decorator of the disciple and he was awarded me special dress.

The power for endeavours

On the Wednesday on 23rd of Ramadan month in the year 707 Hegira, I

sanctified to touch the feet of the Sheikh and at that time the discussion about the endeavours was started. He said " When the people will start obeying, then indeed it will become unpleasant to the soul. When he will do with the truth, he will get divine help from Allah. And then that work will become easy. Everything will seem difficult in the beginning, but then there will be available divine help from Allah. So that work will become easy. Every work will become difficult in the beginning and when the man will do, then it will become easy. Upon this, he told this story that " Sheikh Najibuddin Mutawakil want to write book ***Jamia Hikayat*** many times, but due to poor livelihood condition it was difficult. And the expenses of the copyist and the volume will be paid with much difficulty. If there will copyist then he will not get expenses for him and if expenses will be available then paper and other things will not be not there. In short, one day, one copyist whose name Hameed came to see him and Sheikh Sahib told him he has long desired to write a book of ***Jama Hikayat*** and which was not done by any way. Hameed asked, "Is something is available?". He said, " One Dirham is there." Hameed purchase paper of one Dirham and started copying work and still he was not able to write, then he got money from a number of victories and the paper cost of the second part and copying expenses were paid with that amount. After this, there was reached amounts from victories continuously and soon the book was becoming ready. There is a result, from this is that when any work will start, then it will be finished with the help of Allah and it will reach to its final phase."

Afterward, he said "The details about the qualities of Sheikh Najiudddin Mutawakil that one day he was sitting in his service and on that day I was on my holiday and I have asked to pray for me so that I can become Qazi (judge) but he was becoming silent so I asked him for the second time may he did not hear but he still became silent. So I have asked him for the third time, then he said do not become Qazi but do any other work. So he may be so upset with this post and for this reason, he did not pray for this post."

The forgiveness and repentance

Afterward, the discussion about the forgiveness and repentance was started and he said " In the saying (Hadith) of the prophet it is mentioned that if any man having one Dirham in his wallet and when he wants to take it out, but it will not come out from inside and so he thought that it was falling somewhere so he will become unhappy indeed and Allah will give him another of Dirham. There is a Hadith (saying of the prophet of Allah) about such person who has only Dirham with him. But if he has many Dirhams with him and one Dirham will lose, then he will not become unhappy in this matter. But if one who has one Dirham only and which will be lost, then he will become unhappy and Allah will give him one Dirham. The meaning of this revelation was explained on that day. And on that day, he was awarded me saintly dress and special slippers to me."

To advise to hold one door

On the Wednesday on the 10th Muharram month in the year 707 Hegira, I was

sanctified to touch the feet of the Sheikh and at that time he was sitting on the roof of the house and there was lying one ladder there. When I paid respect to him, then he said to me to sit near that ladder. So I sat there. Due to the flow of the wind the door was opening and closing there. I was holding the window in my hand so that it could not open it. Upon seeing me holding on it for the period of some time, he said: " Why did you not leave it.?" So I have paid, respect to him and said: " I am holding it." So he smiled and said, " This door you have caught in your hand so hold it with strength."

Afterward, he said " To hold door only. Bahauddin Zikeraia used to say all doors should not belong to all persons and he should hold one door only and he should hold it with strength."

After this, he said "One mad person was standing at the door at the morning time. When the door was opened, then the people come out from there and some persons went to the right side and some others went towards the left side and some persons followed the straight way. Upon seeing this, the mad person told " They are following problem and opposite way so they could not able to reach anywhere. If all of them follow the only one way, then they can reach to their destination indeed."

The benefits of eating less

After some time, he said " About eating less and its benefits and the defects of more eating, so the discussion was started. He said " When once the stomach is full then one should not eat more. But it is legal for two persons and one among is that person in whose house guest is there so for them, he can eat with them some more food and the other person one who keeping fasting and he thinks that at the time of pre-dawn meal he could not get anything. And if then if he can eat more food which is legal."

The supplication of Masura to be free from calamity

Afterward, the discussion about the supplication of Masura was started and he said " If any person is facing any grief and which is not able to cure-able in any way, then on Friday from time of the Aser (late afternoon) prayer till the sunset time he should not do any work and he should recite only three names which are as follows."

1. Ya Allah
2. Ya Rahaman
3. Ya Raheem

So for the reason of the above reciting he will be indeed free from that calamity.

On the Saturday 28th Shawwal month in the year 707 Hegira, the compiler of the book was sanctified to touch the feet of the Sheikh and he told him "About the compilation of his advises and discourses in the book. At that time was good and there was a comfort in the loneliness. I paid respect and asked his permission to say something. " He said, " Say." I told him a period of one year was passed away in which he is present in his presence and used to hear whatever benefits, whether there are advice and discourses or stories of the learned persons for the incitement and

obedience. All of these instructions he was written so that I will adopt it in my life and so that it should become as my constitution of the circumstance and code of action and all of these advises and discourses which I have recorded as per my knowledge because I was heard with your holy tongue number of times in his assemblies which are about the sayings of the learned persons and instructions and insinuations which are related about Mysticism. So we should read those advises. So there is no collection for me than his sayings which are granting of life and better for me. For this whatever I have heard of your tongue all were recorded by me. Till now I did not disclose and I was waiting for your standing orders in this matter." When Khaja Sahib heard my request, then he said " When he became the disciple of Sheikh Fariduddin, then I was determined that whatever I will hear with his tongue which I will record. The first day when I was sanctified the feet of the Sheikh and at that time I heard one couplet of Persian poetry and its meaning and interpretation is as follows."

"Due to the fear of the separation the heart was becoming like grilled mince due to burn and for the reason of overflow of fondness so there is a disturbance in the life."

Afterward, I want to show my sanctity of touching, of feet of the Sheikh in his service. But due to his fear so I told only this that there is overpowering over him to touch the feet of the Sheikh. When Sheikh Sahib was seen some fear in me then he told that on every new person who will enter there will be fear of him. In short on that day the Sheikh told whatever he was hearing from his Sheikh he was recorded. When I came back to the residence and kept the book closed there. Afterward, whatever he used here to hear from the Sheikh, then he was recording his sayings. At last, I have informed in this matter to the Sheikh. Whenever he used to say his story or revelation, then he will use ask whether I am present or not.? Even though if I will be absent, then he will ask whether I am present or not there.? When I presented after my absence, then at that time he used to repeat the benefits which he used to say in my absence. When I will come back there, then he will say again the benefits."

Afterward Khaja Sahib told " He was seen one miracle that in those days one person was giving him white papers from which I have made one book on which I have recorded the benefits told by the Sheikh on this I was writing "Subhan Allah Wal Hamadulilah Wale HoLa Allah Wo Akbar WA la Qquwata Illbilla Aliulazim." Under which I was began writing the benefits told by the Shaikh. Till now I have that collection of the book. Afterward, he said to the compiler of the book to bring papers and I said " Yes" I brought the papers in his service. He told me to show the papers, then I showed him six papers and he read the papers and praised for me that I have written well. At one or two places I kept the pages blank so he asked why he was left there blank spaces.? So I told him that I could not remember the remaining words at those places so he was completed those words and such was his kindness as well as concern and help."

Allah's mercy and excellence

Afterward, he said about the mercy and excellence of Allah and in this

connection he said "Against the thought of the creatures there are skills of Allah. Then he told this story, that one caliph of Baghdad who was imprisoned one young man so his mother approached the caliph and she made lamentation there and requested him to release her son. The caliph told her "He was given his order to imprison him for always and till the sons of the caliphs will remain in the world till then your son will be imprisoned". And upon hearing this the old woman wept and there came tearing in her eyes and she looked at the sky and she said: " The caliph was given his order and now what is Your command in this matter.?" When the caliph heard this then his heart shown compassion and he was given orders to release the boy and he was awarded him one costly horse to him so that he should make one trip into the Baghdad city and on the horse with an announcement to the beat of the drum that as per thought of caliph this is the mercy of Allah on this boy.

Regarding generosity and ability of the disciple

Afterward about the salvation and the ability of the disciple, the discussion was started, then he told with his holy tongue that there was one disciple with the Sheikh of Islam Khaja Fariuddin and his name was Yousuf and he was telling in the service of his master that he has been in his service for 30 years and he is favouring everybody but he should favour him more than others. The Sheikh told him, " There is no fault from his side, but it is required in your ability and qualification. If there is your ability and qualification will be there then I will do something. If it was not given by Allah, then what he will do.?" So the disciple said like that. During that time, the Sheikh looked at one small boy and he told him to bring one brick from a heap of bricks and he brought one best brick. Then he asked Yousuf to bring one bring brick for him. Then he brought half brick, which in the broken condition. So the Sheikh told " What he will do in this matter.? Whether he did this work.? As your fate is like this. So he did not do anything and there is no fault of him in this matter. "

Sheikh Usman Khairabadi

On the Thursday on the 8th Shawwal month in the year 707 Hegira year, I sanctified to touch the feet of the Sheikh. The discussion about Sheikh Usman Khairabadi was started. He said, " He was a great pious person of his time and he was prepared one book of Tafsir (exegesis) of the Quran." Afterward, he said, " He was used to living in Ghazni and he was used to cook vegetables of turnip and sugar-beet and used to sell." After some time, he said, " If any person will give him a spurious coin, then he will sell the whatever he will cook." He used to accept deliberately the false coins like that he did not able to distinguish between genuine or spurious coins. Many persons used to bring spurious coins and exchange with genuine coins and from him purchases his food. At the time when was dying, then he looked at the sky and he said " Oh My Lord, You know well that the people used to give me spurious coins and which he was used to accepting those coins and he never returns those coins from him. If there is any spurious obedience with me then a do favour to him due to your kindness and excellent."

Afterward, he said " One time one Darwish, who was a person of status and who was demanding food from the cauldron, then when Sheikh Usman put the spoon in the cauldron and he took out as he finds un-bore pearls and pearls were there in the spoon. So that Darwish told him "What he will do with these pearls. ?" So he put again spoon and then he finds gold. And Darwish told him " These are stones and cancers. So he cannot take such things which he can eat. So he put the spoon third time in a cauldron and he finds this time cooked the vegetable. When Darwish saw all these things, then he said he should not live here and in those days he was dying there."

Upon this, he said "When Darwish will cause of these things, then he could not live. Afterward, he told with his holy tongue that whatever the pious persons used to reveal due to their condition of intoxication as they belong to persons intoxication and against this the prophets are people of Sahu (sobriety). Hakim Sanai says "Intoxication is called that thing in which, if he reveals any skill so, there should be no delay in this matter. Upon this he said "For men of revelation and miracles are in the place of the veil and the work of constancy is love."

Different issues

On the Monday on 23rd of Ziqad month in the year 707 Hegira, I was sanctified to touch the feet of the Sheikh. Upon coming to one person, Khaja Sahib told him " To whom your, ancestors have pledged?, and what is their master's name.?" And he replied, " They were disciples of Sheikh Jalaluddin Tabrazi." Khaja Sahib told that Sheikh Jalauddin used to make his disciples very few persons. At that time, Qazi Hamiduddin and Moulana Burhanuddin Gharib were present at the meeting place and they said, " Upon such pious and Sheikh he did not make many persons his disciples.?" Khaja Sahib said " Whether he makes disciple or not, but there will be no difference in his piousness and greatness of the Sheikh. And its example is like that there are two persons are there in both of them there are essence and power to bring into existence and with one there will be born sons and at another person there will be no born sons and from this it is not necessary for him and there will make no difference about his male sex. And but it was very less seen in this matter and prophets have passed such like persons. So on the day of judgment one prophet will come there with his nation and some will have less and some will have more with him. One prophet will come there with only one person with him and from this it is not necessary that there is a fault in his prophet-hood. And in this same way understand about master and disciple."

Sama (ecstasy) and Wajad (rapture)

On Sunday on the 29th Zil Quad, in the year 707 Hegira, I was sanctified to touch with the feet of the Sheikh. At the time of Sama meeting there will be a rapture and for this matter, the discussion was started. He said there are 99 names are there and in them "Alwajid al-Majid" is included in it. The meaning of " Wajid" is the giver and upon this he said "Wajid" came from the word "Wjad" and it means the forgiver like "Shakur" and its meaning is thanksgiving persons and in the names of Allah its

meaning is available as who accepts thanks and, in the same way, Wajid's meaning is the giver of Wajd (rapture).

Afterward, the discussion about Sheikh Shabuddin Saherwardi was stated that he did not use to hear Sama. He told with a holy tongue that " Sheikh Najamuddin Kubra used to say that more and more grace was given to Sheikh Shahabuddin but he was not given any taste of the Sama (ecstasy) to him." After this, the discussion of engrossment of the endeavours of Sheikh Shabuddin was started. Then he said " One day Sheikh Ouhd Kirmani came to visit Sheikh Shabuddin then at that time Sheikh was folded his prayer carpet and kept it under his knees. This thing is the very great mark of respect for learned person. In short, when the night was started so Sheikh Ouhd Kirmani demanded Sama so Sheikh Shubuddin called Qawwals (choristers) and have arranged Sama (ecstasy) meeting and he himself went on the corner side and he himself was engaged in obedience and in the invocation of Allah. Sheikh Ohud and other persons were engaged in the night in the Sama meeting. When at the time of daybreak the servant of shrine told in the service of Sheikh Shahabuddin as there was Sama meeting in the night so there should provide food to all persons. So Shaikh asked him whether Sama was held on the last night.? The servant told him " Indeed and he told him he was not known in this matter."

Afterward, Khaja Sahib said " From this it is known Shaikh Shuhabuddin's amazement was such that he was very much engaged in the invocation of Allah and that there could not overwhelm of Sama upon him. When there will be a stop of Sama meeting, then Sheikh Sahib heard Quran. Sheikh Shahabuddin, so he could not hear the Sama despite its overwhelming of it there and he could not hear completely. From this, it can imagine that he was engaged in the invocation of Allah."

After this then the discussion about the graves (cemetery) of the Suhader was started. So he said " There were buried many pious people. Upon this, he was asked " Whether I have seen the cemetery of Suhader? ".So I said "Yes", I have seen it and have visited the grave of Shaikh Hussain Ranjani and Ali Huejeri and both of them were disciples of one master. And he was Qutub (highest cadre in the spiritual pivot at axis) of his time. Ali Ranjani was lived in Suhader for a long period. After some time, their master told Khaja Ali Hujeri to go and reside in the Suhader. And Ali Hujeri told him that Hussain Ranjani is there. He told him "To go." So Ali Hujeri went to Suhader as per his order and he was reached there in the night time. In the next morning, the funeral of Sheikh Hussain was taken toward the cemetery.

Afterward, the discussion about the poem was started. He told "Mashaiq (learned persons) were written many best poems. For example, Ehud Kirmani, Sheikh Abu Saeed Abul Khair and other pious persons and among them well known are Sheikh Saifuddin Bakharzi and who was memorized all knowledge. Once the disciples told him in his service that " Every person was written one or another book so why he did not write.?" Then he said, " Think his every line of his poetry as a book and with that, he told to the compiler of the book to perform Ishraq (mid morning) prayer as follows."

" In the first Rakat after Surah Fateha to recite Ayat al- Kursi up to Khalidoon. And in the second Rakat from Amana Rasool recite it completely and from Allahu Noor Samawat to Alaihim. Upon this perform two Rakat of prayer and prayer of Istaqara (prayer for dream serving as augury).

In the first Rakat after Surah Fateha to recite Sura Falaq and in the second Rakat Wan Nas. "

Afterward, he said " About prayer of Istaqara (prayer for dream serving as augury) as follows. In the first Rakat after Sura Fateha to recite Sura Kafiroon and in the second Rakat after Surah Fateha to recite Sura Iqlas and after this two Rakat of Dogana (supererogatory prayers) and supplication. He said about two Rakat of prayer more, I will give you details. On the day when Sheikh of Islam Khaja Fariduddin given me the order to perform six Rakat of prayer, of Ishraq (mid-morning prayer) and he said he will inform him some more details."

Rules of the meeting place

On the Thursday on the 11th of Zil Hajj in the year 707 Hegira, I was sanctified to touch the feet of the Sheikh and at that time of discussion of about the rules of the meeting place was in progress. Then he said " The name of rules is that when one who will enter into the meeting place and if he will find the empty place then he should occupy that place and sit there. At the time of visiting in the service of the master then leave thinking to sit upper or lower side, but sit in the place where ever you will find it because it's the place which belongs to the common person in the meeting place."

Afterward, he said "Once the prophet of Allah was sitting at a place and his companions were sitting around him in a circle. At that time, three persons came there. One person among them, he was finding a place in the circle and he sat there. The second person was not getting placed in the circle. He sat at the back side and the third person returned back from there. After some time, the prophet of Allah said, " At this time Angel Gabriel came there and he informed me that Allah says the person who sat in the between the circle to whom He was taken him in his custody. And who sat behind from others, so He is ashamed of him and on the Day of Judgment, We will not disgrace him and the person who left from there and he is away from Our mercy."

Afterward, Khaja Sahib said " The rule is the name of that thing when one who will come in the meeting place, then he should sit at the place where ever he finds it. And if he will not find a place in the meeting then he should move toward backside, but he should not sit in the between the person because one who sit in the between being cursed person."

The reading of the Quran

On the Sunday on the 21th Zil Hajj in the year 707 Hegira, I was sanctified to touch the feet of the Sheikh and at that time discussion about the reading of the Quran was started. And he was told with his holy tongue that " If the reader will find

pleasure and comfort in any verse then he should read it many times. Upon this, he said " The condition of reading of the Quran and Sama (ecstasy) meeting and from which there will be available felicitated and there are three kinds of it and which are as follows."

1. Anwar (lights)
2. Ahwal (condition)
3. Isar (effects)

And these three are sent down from the angelic world and the world of heaven and these three are falling down in places on the souls, hearts and limbs and the Anwar (lights) are falling down from the angelic world on the souls, Ahwal (condition) from the world of heaven and will fall on the hearts and Isar (effects) are falling down on limbs from angelic world. And in the first condition in Sama meeting it will prevail from the angelic world on the souls and afterward, whatever which is prevailing in the heart and it is called Ahwal (condition). And which is prevail from the world of heaven in the hearts and after it, there will action and movement and lamentation will be shown and it is called Isar (effects) and which will be prevailed on limbs from the world of angels."

Afterward, for some time the discussion was started about Tasadaq (charity) and he said "If there will be five conditions in Sadqa (charity) then it is accepted. And from it, two are before giving away of charity and two at the time of giving of charity and one will be there after it. The two conditions before giving away are that whatever one who will give and which should be from legal income and which should be given to any pious person and who should not be used in the bad deed. The two conditions at the time of giving away are that first it should be given with humility and happily and joyously and secondly, it should be given secretly. And the condition after it is whatever he will give then he should not bring it on his tongue and forget it."

The difference between Sadqa and Sudqa

Afterward, he said " There is Sadqa (charity) and another is Sudqa and Sadqa its meaning is charity and now left Sudqa and which is in the liability of dower and the meaning of both of them demand of Sidiq Muhabat (true love) so, with whom you want to marry, then one should love her truly so, he will bring in between liability of dower and which is given in the way of Haq (truth) and from which there will be found the love of Allah and its name is called Sidaq Mohabbat (true love) and from its name was given as Sadqa (charity).

Afterward, he said Hazrat Abu Baker (R.A.) brought one time 40,000 Dinars in the presence of the prophet of Allah. The prophet asked him "Whether he kept anything for his family members." He said that " Allah and his prophet is enough for them." Afterward, Hazrat Umer Bin Qattab (R.A.) came there and he brought half of the amount than Hazrat Abu Baker Siddiq (R.A.). The prophet asked "Whether he kept anything for his family members." He said " He was kept half amount for them." Afterward, the prophet was given orders for the things brought by him.

Afterward, he told a story about Hazrat Abu Baker Siddiq (R.A.) that "On the day when he brought 40,000 Dinars into the presence of the prophet and on that day he wore the dress of rag with a stick with nails on it. At that time, Gabriel came in the presence of the prophet in the rag dress with tagged with nails so the prophet asked him "What is this dress.?" Gabriel told him, " Oh : prophet there is a command for all angels to wear this dress by following of Hazrat Abu Baker Siddiq (R.A.) and on it stick nails."

The truth

From there the discussion about the truth was started and he said " One person had 55 Dinars with him and he thought in his heart that he should visit Kaaba. And to give this amount to the custodian and persons living there and with this intention, he left on his journey. During the journey period he finds one imposter and who was taken out his sword. So that person was taken out a bag of money and he was thrown out before him and he told him why he is killing him and take this bag of 55 Dinars and impostor took the money bag and he has given him back 55 Dinars to him and told him "Your truth was cool down his grave."

Tasadaq

Afterward, he told the story of about Tasadaq (charity) that "Once Hazrat Umar bin Qattab was given away one horse to one person as a free gift. And that horse became weak with that person so he wants to purchase back at a cost the horse from him and when he was told this in the service the prophet then he prohibited him and told him not to take back or purchase that thing if we get it for one Dirham."

The excellence of provision of food

Afterward, the discussion about the provision of food was started and he said " One pious said the provision of food of one Dirham to the friends is better than charity of 20 Dirhams. And in this connection, he told one story that " One Darwish came to see the governor of Bukhara and he said that he has some work to the king of the city so he should make his recommendation there. So he asked with him what is his, right? That he should make a recommendation to him. Or whether I have any right upon him.? He said, " One time you have cooked food and I have eaten food while sitting on your piece of cloth spread for serving dishes on meals and this is my right over you." When he was hard then he went to see the king and he did the work of that person."

The dealings of buying and selling

Afterward, he said about the affairs of indigent persons and their dealings of buying and selling. And in this connection, he said " Sheikh Bedridden Ishaq was given him chequered carpet to one person and ask him to go bazaar and sell it there and told him to sell away on the system of Darwishi (Mysticism)." That person asked what is this.? He said to get the money, whatever you will available from there. "

Ibrahim bin Adham

On Monday on 29th Zil Hajj in the 780 Hegira, I was sanctified to touch the feet of the Sheikh and the discussion about the qualities and the status about Ibrahim bin Adham was started. He said "He was living for a period of nine years in one cave and in that cave there was spring was there. He was used to living there and used to worship of Allah there. One night there was very much cold was there and due to his reason, there was fear of death due to heavy coldness. In the darkness of the night he got one dress from there and due to the wearing of it, he was becoming warm in the cave. During the day break, he was thrown away the dress and upon watching it carefully, he was seen, it was a big python and it was not dress and which was opened his eyes and while spreading his hood it was moved there. So he was surprised in this matter. And at that time, he has heard a divine call in which he was heard "Najinak Min Al-talf bill-talf." And its meaning and interpretation are that " We have saved you from your killer through your killer." The cold and snake were going to kill him, but We were saved from cold through snake."

The miracles of the pious persons

Afterward, he said " One Darwesh was fallen into the well and there was not available rope there from which he can come out from there. So he determined to die there. At that time, he was seen that one rope came hanging from the upper side of the well. So he thought it was the source of his salvation. And he caught it and he came out of the well. And he finds there that one tiger was hanging in the well and he has heard a divine call in which it was told. " Najinak min al-talf bill-talf."

From the discussion here about the miracles of the pious person started and he said " There was a veiled pious person. And one claimant came there and he sat near him. And he wanted to check him and he thought in his heart that the eyes are blind in the manifest and it is expedient that it may be different in the sight of his innermost. So he addresses veiled pious person and said what is the sign of Vilayat (saintliness) and during this time one bee came there and sat on his nose. So that man flew it three times, but the bee came there and sat on his nose again. During this time, that person asked again what is the sign of the saintliness?. He said one sign of it is that on pious person bees will not sit. Then the discussion about caring of the loaf was started and he said one young person became a disciple of Ibrahim bin Adham and who used to eat very much food. So Ibrahim bin Adham was surprised about his obedience and worship. So he scolded his soul that this young man who was becoming his disciple will do so much obedience, but you are not caring about this matter. Afterward, he came to know from the light of innermost that all this work belongs to Satan. Because that young man who used to eat doubtful loafs so Satan will do with him such obedience from him. When he comes to the details so he told the young man to eat the food from where he is eating his food. The young man starts eating food from the source of selling wood, then the overwhelming of the false worship was no more on him and he started little worship till that even he could perform the obligatory prayer with difficulty. And the work of the young was completed and he came in the straight way of the guidance."

The benefits of endeavours

Afterward, Khaja Sahib said " This secret is a facility of all secrets and which he was manifested. And Sheikh should do this work. Upon this, he told about obedience, if it will be less but in it, there should be more truths."

Then the discussion about the benefits of endeavours was started and he said " Sheikh Shujahuddin Kirmani did not sleep for a period of 40 years. After 40 years he has seen Allah in his dream and upon this wherever he goes, he used to take with him his sleeping clothes and he used to sleep there and so that he could see again that wealth. One day he heard that wealth was possible him due to his wakefulness of 40 years."

Accumulation and Expenditure

Afterward, he said "About the accumulation and expenses of the wealth of the world and he said the thing is described by two methods. First, is there will be accountability of legal earnings.? And there will be punished for the earning which was obtained from illegal sources. So there will be accountability for this type of earning. And there will be punishment for this reason. The other is that there will be punishment for legal and illegal earnings. Which is because under the sun of judgment day under which there will be standing and he will be asked from where you have got and where you have spent it.?

Afterward, he said some says it is saying of Hadrat Ali Ben Ali Talib (R.A.)

" Halaha his WA home ezab WA Shaba thaha equip."

And its meaning and interpretation is that there will be accountability of illegal wealth of the world. And there will be the punishment of illegal wealth and properties and also there will be a warning and punishment for the doubtful earnings.

The acceptance of gold and silver

Afterward, the discussion about gold and silver was started. He said "Some learned persons did not accept gold and silver." He said " There are conditions to take and use of it so one who will take it with truth and in this matter. He said If any person will give it that person by thinking that he belongs to Alwai (belongs to the sons of the prophet) but he does not belong to Alawi so then taking gold and silver in that condition is becoming illegal."

Afterward, in this connection the discussion was started that "Any man should not take anything from anybody and also he should not think that it is better if any person will give him something. If he will get anything without demand and thinking, then it is legal for him. "

During this period, he told one story that "One pious person used to say he did not beg anything from anybody. Or he did not have the greed of anything. Yes, if anybody will give something, then he used to take it away and whether the person may be Satan. Khaja Saheb smiled and he said what is this pious said and its meaning is that the person who give me something and from which he did not know

what is that thing and where he brought it. Because he did not ask for it."

Afterward, the discussion about the prophets was started and he said " For every prophet was given the option of staying more time at the time of death. If any prophet does not want to stay, then come towards Allah. When at the time of leaving of the prophet came then the woman of the paradise thought in her mind that the prophet knows in this matter. So see it whether he wants to stay with his companions for some more period of time in the world. When this thought came into her mind, then she saw at the prophet then the prophet told with his holy tongue which is as follows."

" Ma Nabian al-Siddiqin Wal-Shuda Wa Salihin."

All these benefits which are recorded in this book from the beginning of the month of Shaban in the year 707 Hegira to end of Zil Hajj in the year 788 Hegira and the above period are counted one year and five months and if Allah wills then he will be recording more benefits.

The End.



Mausoleum of Hazrat Khaja Nizamuddin Auliya in Delhi

By Amir Hasan Ala Sejzi

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These pages of lofty and profitable high advise belongs to Khaja Sahib of right and straight path and who is the Qutub (highest cadre in spiritual pivot at axis) of Qutub of the world and seal of the Mashaiq (learned) persons in the world and who is called Sheikh Nizamuddin who is leader of truth and Shariah (Islamic law) and religion and may Allah give him longer life so that Muslims will get benefits from his personality. And the advises and discourse which heard with his holy tongue were collected by me and I have written such things before. And its name was given Fawad al-Fawad, I hope that if Allah wills the readers of this collection will get tranquility of the both worlds.

The visit of the master

On the Sunday on the 2nd Shawwal in the year 709 Hegira, I was sanctified to

touch the feet of the Sheikh. The discussion about the leaving of the relation of the creatures was started and he said with his holy tongue that " He was used to sitting in his youth period with the people but there will desire in his heart when this will be over. As a matter of fact, those people belonged to education and who were used to busy in the invocation of Allah. Even though at the time of discussion, there will be hatred with them. So I told them many times I will not live in them and he is there as a guest with them for some period of time. " The compiler of the book asked him whether he used to say before he was becoming the disciple of Sheikh Fariduddin Ganj Shaker." He said "Yes."

On the Monday of the tenth of Zil Hajj month in the 709 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion started with the visit of Sheikh during his lifetime and after his death. He said, " He, was visiting his master three times during his life and six times upon his death and it is mentioned that he was visiting his master during his life times ten or fifteen times."

Afterward, he said " Sheikh Jamaluddin visited from Hansi for seven times and he said Sheikh Najibuddin Mutawakil when he was visiting the first time, then at the time of leaving, he was requested to pray for him so that he can visit him like this again and sanctified to touch the feet of the Sheikh. Then Sheikh told him that "There are no needs for it and you will visit him a number of many times. So he visited him afterward 18 times. At that time of leaving18th times again he requested him in this matter, but he was becoming silent and did not reply him. So Sheikh Najibuddin thought he did not hear him. So he said again in this matter, but he became silent. And he left from there. Afterwards, he did not get a chance to visit him."

Sheikh Bahauddin Zakaria and Sheikh Shabuddin

Afterward, the discussion about Bahauddin Zakaria was started and he said "When Sheikh Bahauddin Zakaria was a disciple of the leader of Sheikhs, Suhabuddin Suherwardi and he did not stay with him for not more than 17 days. On the 17th day, Sheikh Shahabuddin was granted many graces to him. When Sheikh Bahauddin Zakaria came to India and again he was wanting to visit his Sheikh and when he was starting a journey, then he was met Sheikh Jalaluddin Tabrizi and he asked him to return back and told him this is the order of the Sheikh that you should return back."

Afterward, he said about his piousness that " He was obtained the graces in 17 days and which could not be available to his other friends even with many years of time. Due to this reason, old disciples of the Sheikh were angered in this matter. They said we have done many years of endeavours, but they could not get nothing. And one Indian came and took away the Sheikdom. When Sheikh heard this and he said: "You bring wet wood so how it will give fire and he brought dry wood and he was given fire with one blow."

Obedience and endeavours of Allah

On the Thursday on 13th Zil Hajj in the year 707 Hegira, I was sanctified to

touch the feet of the Sheikh. And the discussion about the obedience and endeavours of Allah was started and he said *"Which is in existence in between two non-existences and which is present in two non-existences so it should be thought as non-existent.* Like during the period of menstruation when the woman will see the mark of blood on the first day and on the second day there will be no mark and on the third day, there will mark again so she thinks that the day in between them may be thought not as pure one."

Afterward, he said "Al-waged bane admin Kal Mazhar Almutaiqal Baina Amin." And its translation and interpretation is that the life is in place of death and so what will be confident in it? And such short life should not be used in carelessness and without work and destroyed." Upon this " He said about a pious person who was used to busy in the worship of Allah always. And who does not have relation with the mankind. So for this reason, the people asked him the reason in this matter. So he said "He was living before for many thousand years in the non-existence. And also, after that, he will be non-existent. So the age of 100 years, which I have got should not be wasted and why it should not be used in the worship of Allah." At that time, Moulana Mahmud Awadhi asked him " Where do you live.? He said "He lived with Moulana Burhanuddin Gharib."

After this, he said "Some parts of the land will ask other portion of land, whether any Zakir (one who remembers Allah) passed on from your place of land. Or whether sympathetic or sorrowful person was passed. And if he will say no then he will say as upon him Zakir was passed so, for this reason, it will feel as superior and noble in this matter."

Different advises

On the Tuesday on the 20th Zil Hajj in the year 707 Hegira, I was sanctified to touch the feet of the Sheikh. On that day, he came back from the funeral of his any relative. And about his condition as he said that " The man was a pious and well-mannered person and he was not concerned with anything about a good deed or bad deed. And as such he did not hold any hand of any person. "

Afterward, he said "When the man will learn knowledge and due to this he will become noble and when he will do deeds then there will be an improvement in his work. On this occasion, the master should join the two things. This is to bring down the value of knowledge and action for the disciple. So that the disciple should not become self-conceited and should not become famous. Then he said to the deceased that he was alone at the time of his death and there was nobody from his relatives and other persons with him and only the personality of truth was him and which is the great felicity."

At this occasion, the discussion about Sheikh Shahabuddin, who was Qatib (orator) of Hansvi was started. He said " He was used to engage in hymns of Allah and said that " I have filled many of my covenants so now I am hoping for your side to fulfill Your promises. And at the time of my death, there should be nobody with me. Either the angel of death and another angle. And there will myself and Your

personality."

Upon this, he said " Sheikh Shuhabuddin was a most dearest person of Allah and every night he used to sleep upon reading the Surah Baqer in the night. He said one night when he was reading Sura Baqer in one night and he has heard one voice from one corner of the house. All persons of the house were sleeping and so he was surprised about voice and also there was not a person who could say anything there. And he was heard also second-time call." When Khaja Sahib reached this point of the story, but due to overpowering, he could not complete it. And he began weeping and he said there was addressed to Moulana Shahabuddin and with him there were many calamities and troubles were coming upon him. In the exactly in that condition he was a spent his life as per his will and wishes."

Sama and its listeners

After this for some time, he said about Sama and its listeners and he said to the disciples the listening of Sama is legal.

Eman (faith)

Afterward, the discussion about faith was started and he said "There are how many kinds of it. He said the infidel person will see the punishment at the time of death and then he will accept faith but that faith is not mess-up. Because that faith is not a faith of invisible, but if Momin (faithful) who did repentance at the time of death then his repentance will be accepted. But the faith of an infidel person will not be accepted at the time of death."

On the Wednesday on 11th Merhrram in the year 710 Hegira, I was sanctified to touch the feet of the Shaikh and at that time the discussion about books of the learned persons was started. One dear person was present at the meeting place and " He said one person was shown him one book and he said this book is written by him, but Khaja Sahib said that person is wrong and he didn't write the book."

Afterward, he said " Sheikh Ali Hujerwari when he wrote book '***Kashaf Mahjub'*** and at the beginning of the book he wrote his name and also he added his name in two or more places in the book. For this reason, because before he used to write Arabic poetry without mentioning his name so, for this reason, one person declares that Arabic poetry in his name and at the time of death he was dying without faith. When he has finished this discussion then he said that the time of death is a very tough time."

The signs of safety of the faith

That is, to know whether one person left the world with faith or not? He said " Signs of the safety of Eman (faith) is that at the time of death face should become pale and there should be sweat on the face. Afterward, he said when his mother died and at that time these signs were found."

Afterward, he said " To the persons who were present at the meeting that there are two Rakat of prayer are there which is to be performed after the Maghrib (sunset) prayer for the safety of the faith in which in the first Rakat after Surah Fateha, seven

times Surah Iqlas and one time Surah Nas should be recited and in the second Rakat seven times Sura Iqlas and one time Surah Nas should be recited in the prayer and then go in the prostration and the following is recited three times.

"Ya Haiyu Ya Qayyum Shabti al-Eman."

And upon this, he said " The benefits of this prayer. Khaja Ahmeduddin was heard from Khaja Moinuddin and who was heard from Khaja Ahmed Azeem that there was one his friend and who was used to perform this prayer always. When they were at the limits of the city of Ajmer and at the time of sunset time and at that place there was fear of thieves. So we prayed three Rakat and two Rakat and left from that place. But that person even though there was fear and he performed the prayer of two Rakat. In short when his time of death came near so I went to see him and asked there how he was left from the world.? He was dying as per usual way." Khaja Sahib said Khaja Ahmed told me " The story of that person in such words that if he would take near the chair of fate, then he will witness that he left the world with faith."

Afterward, he said " about the two Rakat of prayer and which is performed after the prayer of Maghrib (sunset prayer). One of my friends and whose classmate is Moulana Taqiuddin. And who used to say that a person was a pious and wise person and who used to perform always two Rakat of prayer after Maghrib (sunset) prayer and in the first Rakat after Surah Fateha 'Was Sama Zat Burj' and in the second Rakat Surah Tariq used to recite after Surah Fateha. When he died, then Khaja Sahib was seeing him in the dream and asked how Allah treated with him there.? He told him, " When he was dying then there came the command that for those two Rakat he should be forgiven."

The prayer of Noor

From the listeners, one person asked, is it called Salat Noor.? He said "No, but it is called Salat Baruj and in which there are two Rakat are there. In which Surah Inam in the beginning is recited in the first Rakat and it is finished on Yastizun and in the second Rakat it is started from 'Alm Yarukum Ahlakna' and it is finished on Yastizum and this prayer is called Salat al-Noor."

Incitement at the time of the sun rising and the sun setting

Afterward, at this time, he said about incitement of the sun rising and its setting timings. That at the time of the sun rising, then on the roof of Kaba, one angle will call " Oh people of Allah, the nation of Prophet Mohammed (peace be upon him) Allah was given your livelihood. There is one day which will be faced with you it means the day of judgment so for it do collect on something in the world. So do something about it that, is to pray two Rakat of prayer and in each Rakat after Surah Fatiha to recite five times Sura Iqlas."

Afterward, when the night will fall, then the same angle will call from the roof of Kaaba " Oh people of Allah the nation of Prophet Mohammed (peace is upon him) Allah has given you this night and one more night will be faced by you. That is the night of the grave. So keep something for this night and do something. That is when

the night will fall, then after the Maghrib prayer to perform two Rakat of prayer and in every Rakat after Surah Fateha to recite five times Surah al-Karifun."

And afterward, he said with his holy tongue that " Sheikh Jamaluddin Hansavi was given a narration of this Hadith (saying of the prophet.) and but he could able to remember of the Hadith but its meaning and interruption is the same which mentioned as per above."

Remembrance of the death

Afterward, the discussion about the death was started. The discussion about that situation which will provoke at the time of death. So he told with a holy tongue that " The pious persons will be indicated of at the time of death as such that they are in a dream. Or his beloved is on the bed. At that time of death, they became such a person that they wake up suddenly. And they will find their separated beloved of the life on the bed. You can imagine the happiness which he gets in such situation. From the listeners, one person asked whether the pious persons will get available the power of observation in this world.? He said " Indeed." But he will see grace when he will be reached on the high level of the perfection. So then he becomes such a person, who will be sleeping in. And if he will wake up, then he will find his beloved on his bed. The Hadith of the prophet is as follows."

"Al-Nas Niyam Naza Mutoe Enthiwa."

And its meaning and interpretation is as follows

"All are sleeping and when they will die then they will be woken at that time. It means the man in which he used to engage in that work in the world and when he will die then such things will be given to him."

The death of the pious persons

Afterward, the discussion about the death of holy persons was started and he said " in Badayun City there was my friend Ahmed and who was a very pious devotee and having attributes of Abdals (an order of saints) and even though he was not educated, but he used to busy day time in the re-search of other Islamic (Sharia) orders and issues. And he used to ask questions in this mater. When I was coming to Delhi then he was also coming there and then I have met him. He met me with great respect and he was asked about my condition and he did ask about the condition of my mother and he did not know about the death of my mother. When I told him then he was becoming disturbed and changed and he began weeping. When Khaja Sahib told the story up to here, then there was such lamentation which was overpowering for him so whatever he was told was not heard clearly. During the weeping, he recited one couplet of the Persian poetry and it was not known whether it belongs to him or Ahmed."

After that, he said " After some time Ahmed left of the world. I have seen him in my dream and as per his habit, he was asking me issues and the orders of Islamic law. I have told him whatever you are asking is a benefit to him in his life or after his death.? He said " Do you think the pious persons as dead?" At that time of telling the

story, one mendicant came there and he began saying harsh words there as per their habits. But Khaja Sahib did not say anything to him. Whatever his demand for which he came was fulfilled by Khaja Sahib.

Afterward, he was addressed to the persons who were in the meeting place and he said "It should happen that many people came to see him and put their heads on his feet. And some will bring presents. So such type of persons should be allowed there. And so why not they will be allowed whatever they say even the matters of infidelity.? " Upon this, he said once one man from that group came there and he began saying bad things to me. But I have not replied him. He said up to the time we will live in the world and there will be the fault of us and there will be thinking of you."

Afterward, he said "One man from this group of uncivilized came to see Sheikh of Islam Hazrat Fariduddin and he told him you have built an idol worship place. The Sheikh Sahib told him I have not built, but Allah made it. He said again, not you have made it.? The Sheikh Sahib told him whatever was made by Allah. Upon hearing this, he was becoming humiliated and he was returned back from there."

Upon this, he said " Once one mendicant came to see Sheikh Bahauddin and asked something from him. But he did not give him so he went outside and began fighting there. So he took some bricks to kill him. He told to close the door. He began throwing the bricks. After sometime Sheikh Bahauddin said he did not sit by himself and Allah was, asked him to sit there. When the door was opened, then they put their heads on his feet and they returned back from there."

Afterward Khaja Sahib told " When in the battle of Ahud in Madina many companions of the prophet were martyred and at that time angel Gabriel came over there and he said " Oh; Mohammed (peace be upon him) you also sleep one time in the martyrs so that the hour of anger may be passed away."

The collection of treasures

On the Wednesday on the 25th Muharram in the 710 Hegira, I was sanctified to touch the feet of the Sheikh. Then the discussion about the people who used to have a habit of a collection of treasures was started. He told with his holy tongue that " Allah created men with their different habits. And in among them, there are such people and when they get more amount than the expenditure they will not sit idle unless they will not spend more money. And there are some other persons are there and when they get whatever more money than they will desire more and more and this is the fate of beginning."

Afterward, he said " There will be getting comfort from gold and silver when it will be spent and when it will be no spent then there will no comfort available. For example, if anybody will desire of food and drink or clothes, etc. So unless if he will spend money, then he will not get these things. So it is known that from the money there will be an available comfort. So it will available due to the expenditure and saving of the money."

Afterward, he said " The meaning of a collection of money is to give comfort to others and during this time he said to him there was nothing in the early age and or he did not desire for the world. "

Afterward, he said " When he became the disciple of Sheikh Fariduddin there was a great change in the habits. Because the Shaikh upon getting the world he did ignore it. Afterward, he said before this my sustenance was less and at that time, there was a time of difficulty. One day one person came untimely and he brought half of the bag so I told him today passed and the things of necessities were used and it will spend it in the morning and then he was engaged in the worship of Allah, then half bag caught me to edge of the shirt and its choice and when I saw this thing I prayed Allah " Oh My Lord when the day break will be and when I will spend it."

The saintliness

On Saturday on fifth Safar in the year 710 Hegira, I was sanctified to touch the feet of the Sheikh and discussion about the persons of saintliness was started. And he said " They can fly in the air." He said with his holy tongue "In Badayun one Zakir (one who remember Allah) used to live there and he had pulpit with the wall. On that wall on the upper of pulpit there was a window as per the size of a man and in that window, there was one marble and on which nobody could not sit there. At the time of invocation of Allah when there will be condition prevail upon him they he used to fly and sit there in the window."

He told one more story that "Once one Hindu ascetic came in the presence of Sheikh Safiuddin Gawarzni as a claimant and they began arguing and he told the Sheikh to show any miracle. So Sheikh told him you are claiming so you should show in this matter. The Hindu ascetic flown from the earth and he came back to earth. Then he sat there and told him to show something. Sheikh Safiuddin Gawarzni saw the sky and he said " Oh: My Lord you have given such status so give him also such position of an unrelated person. Afterward, Sheikh Sahib was flown from his place in the Western side toward the Kaaba and then he went to the North side and again towards the Southern side and he came back to his place. Upon seeing this Hindu ascetic was surprised and he was falling down at his feet and he said " We can only do to fly in the air in a straight way and come back from there and cannot do anything in this matter. But you have flown all sides as per your wish so it is the truth. We are on the wrong way." About this intentional action, he told one story. " Once one Hakim (philosopher) brought his book to the caliph so that to mislead him from the way of truth and the caliph was beginning his interest in that knowledge. So when this news was reached to Sheikh Shabuddin Suherwardi then he said: " When the caliph will be inclined towards this knowledge, then there will darkness and misleading will spread in the world." Upon this, he stood and he was reaching for the door of the caliph and so the information was sent inside of the palace about the arrival of the Sheikh. So he was asked to enter the palace and upon his reaching inside, he was seen that caliph and the philosopher were busy in their discussion of about that knowledge. He was asked, " What they are doing there.?" They said " There is special matter. When it was asked for it for many times, then philosopher

told him, now we are discussing the movement of the sky is natural and there are three kinds of it which are as follows. "

1.Natural
2.Iradi (Intentional)
3.Qasri

1. The natural is that movement in which the body will move naturally like a stone if it will be thrown by hand will reach towards the earth.

2.Iradi (intentional) is such a movement which will move as per its desire and intention and Qasri is such movement which takes help from some other source like a stone which is thrown in the air and it will be coming down to the earth when its movement will be decreased and this movement is called natural. Now we are discussing that the movement of the sky is natural and Sheikh Sahib told that the movement of the sky is the Qasri then he asked how it is.? He said, " There is an angle in its shape and face and in despicable look who will give movement to it as per saying of the prophet of Allah." Upon listing this, the philosopher was laughing.

Afterward, Sheikh Sahib was brought the caliph and philosopher outside of the palace and he said to see toward the sky and he himself prayed " Oh: My Lord whatever you show to your special persons and show them." When they saw they find in reality that there is one angel is moving the sky. Upon seeing this, the caliph was leaving his religion and he came back in the fold of the religion of Islam and his belief was become firm resolve."

The Sheikh of Islam Sheikh Fariuddin

On the Monday on the 7th Rabil Awwal in the year 710 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion about Sheikh of Islam Fariduddin was started. Then he told with his holy tongue that " He used to breakfast with one cup of juice and in which he used to put so much parched barley meal that from which he will give to the persons in the meeting place half or 2/3 of it and some of it he will put in one bowl and the remaining of it he used for himself. For this portion, he used to give it to anybody who ever he likes.

Afterward, before prayer, he used to bring two pieces of bread with butter, which will be in weight of less than one kilogram. And pieces of it will be served to the people. For that special bread, he used to give it to anybody who ever desire it. After evening prayer, he used to engage in the remembrance of Allah. Upon these endeavours pieces of cloth for serving of meals was used to bringing and on which it will be placed all kinds of food items and which will be distributed to all persons. Afterward, he did not eat the food until the next day of fast-breaking time. Upon this, he said he was suffering the illness of lacuna and during this illness he was dead."

Khwaja Sahib said " Once on the condition of good health he was present in his service. Then at that time he prepared for the rag spread on which he was sitting in the daytime and he used to sleep on it in the night time and which is small and not covered up to his feet and the feet will be left outside of it and on it he will place another piece of cloth. If he will move it towards the upper side, then the bed will

remain empty. There was one staff with him and which he was getting from Shaikh Qutubuddin which is used to keep at the head side of the bed. On which used to keep a pillow and make the rest of it. Many times when he will use to touch the staff, then he will kiss the hands."

Afterward, he said " One day in this disease, he said to me and my friends go to that tomb and pray for his health and he was asked to be waking up in the night. So we have done like that. So some more friends went into his service and they took tiffin with them and they were staying in the night there. We have prayed and at the day break, we came back in the service of the Sheikh and stood there. And we said that we were woken up in the night as per order and prayed for him. Then after a short period, he said there is no effect for your prayer for his health. Khaja Sahib said he was hesitant in replying but one friend Ali Bahari, who is standing behind and he said we are all defective persons and you are perfect. The prayer of making defective persons will not be effect for the perfect persons. He has not heard this saying. When I heard this, then told him in his service. Afterward, he addressed towards me and he said: " I was desired by Allah that whatever you will ask of Allah that thing is given to you."

Afterward, he was awarded me his staff. During this time, the compiler of the book told him whether he was present at the time of death of his master.?. While weeping, he said " No." I was sent to Delhi in the month of Shawwal and he left this world on 5th Muharram and he reminded me at the time of the death and he said a such and such person is in Delhi. He said also that at the time of his master Sheikh Qututbuddin he was not present there and at that time, he was in Hansi City. When he told this story and began weeping very much and there was too much effect on the persons who were present at the meeting place."

Afterward, he told this story that "When there was overpowering of illness on his master, but he used to breakfast his fasting during the month of Ramadhan. One day he brought melon and he made many pieces of it and he was given me one piece of it. There was an idea came into my mind to keep fasting of two months continuously in lieu of lapsed of fasting on this day. And when it will be available such wealth. I was going to eat it, but he told do not eat it. For him, it is permissible as per Islamic law, but you should not eat. I asked his age and he said he is 93 years old. On that day, there was given a speech by him and upon hearing it, there was such liking that which could not be described. When there was nightfall, then he was given me special prayer mat after the Eisha night prayer."

The prayer

On the Saturday on the 10th Rabbi Thani in the year 710 Hegira, I was sanctified to touch the feet of the Sheikh and at that the discussion was started about the prayer. Then he said "Before the fall of calamity there should be done prayer. In his connection when there will fall of calamity, then there will be a clash of prayer and calamity will be happening there. And which will be strong, then it will be returned the other weak one. In this connection, he said in a story that when the Tatari infidel

persons calamity was falling and when reached the news, then the king of the place sends somebody in the service of Sheikh Farid Uddin Attar for his prayer in this matter. He said the time of the prayer is passed away. Now there is a time of willingness. It means the calamity was sent down from Allah. So now be content on the willingness of Allah. Afterward, he said we should pray upon the falling of the calamity even though the calamity will not be taken away, but its severity will be less."

Patience and willingness

From here the discussion about patience and willingness was started. He told " The patient is the name of that thing when there will be happen anything against of temperament to the person then he should not make complain about this matter. The name of the willingness of being that thing when there will difficulty and in that situation, one should not abominate and he should feel like that there is no difficulty was fallen on him. Afterward, he said scholastics disapprove from this matter. And they say that it is not possible that any difficulties will fall on anybody and it will not feel as indifferent. He said there are many explanations for it. One of it. Suppose it that one person is walking on the way and the thorn has pricked and, for this reason, the blood was discharged very much. But he is walking so fast and so he could not know in this matter. After some time, he will know this. It happened usually when somebody will be engaged in the war when there will wound, then he will not know it. When he will be returned back to his place then he will come to know in this matter. When there will be usually engaged, then you could not know about the wound. Then one who will be engaged with Allah, then how he will come to know about the calamities in this matter.?

The sight of the beloved and punishment

Afterward, he said " At one place Qazi Nagori write that one person was arrested for some blame and he was beaten 1000 canning, but he did not make a sigh or complaint in this matter and also there was no pain find in him." After the punishment when he was asked "Why there was no effect of the punishment upon him.? " He said when you were giving me a punishment and at that time there was my beloved in my sight and who was looking at me. Due to his look, there was no feeling of difficulty for me. "After this, he said with his holy tongue that " When there is such effect of worldly beloved so, then what will be the effect of the truth and so its effect will be more than this."

Tawakal (trust)

Afterward, the discussion about Tawakal (trust) was started and he said " There are three stages are there. Its first stage is some person to hire the services of an advocate for his claim and that advocate is also being his friend and learned person then, in that case, that person will be unhesitating that he is having such an advocate who is perfect in the works of claim work and also he is his friend. In this case, there will be trust and there will be a question. So he will never say his advocate to the

reply of the claim in this way and do this work like that. This is the first stage of trust in which there are trust and question. Now the second stage of Tawakal is trust and a question. The second stage of trust is that if there will be a small baby and whose mother feed milk to him and there will be Tawakal is there and there is no question. And the baby will not say to give him milk at such and such time and he only weeps and not demand it and will not say to give him milk. In the heart of the mother, there will be a confidence of kindness will be available there. The third kind of trust is that when washer of the dead body will give the movement the hands of the deceased and will act upon on his way and then he will not question. So he gives him movement as per his wish and wash the dead body and this kind is very great and higher kind of trust."

In the above meeting the food was brought there and one person among the meeting place who was present there who said " In cheerfulness that he was present at such and such place, but he his stomach was full and when he was seen Tathaj one kind of bread then he could not control of his desire in this matter so he was eating it." So there was a discussion of cheerfulness started. In this situation Khaja Sahib said "Once he went to see Sheikh Jamaluddin Qatib of Hansavi at the time of Ishraq (mid morning) time in the winter season and the Sheikh saw me and recited one Persian poetry in which there was described of ghee of cow and food items like Harees (Harees or Harissa (Arabic) is a Middle Eastern dish of boiled, cracked, or coarse-ground wheat, mixed with meat.) and bread. So I told him to mention, of absent thing is backbiting. Then Sheikh Jamaluddin said I was bringing all food items so he is mention them. So whatever he said he was right there. And all food items presented there on a piece of cloth serving of the dishes on meals." In this connection he told one story that "Once one person whose name was Mohammed was present at the service of Sheikh Fariduddin and the food was brought there, but one piece of cloth serving of the dishes of meals was not there. So Sheikh told to put the bread on the earth, so there was thought to come in the mind of the persons who were present at the meeting that it was better if the one piece of cloth serving of the dishes on meals was available there. So Sheikh Sahib told to mark the earth with two fingers in round shape and told to think this marking as a one piece of cloth serving of the dishes on meals. Afterward, he said this is a condition of the beginning."

On the Friday on the 30th of month Rabbil Awwal, I was sanctified to touch the feet of the Sheikh. During this week, the copyist was not feeling well due to not receiving of his salary. When I was present in the presence of the Sheikh then he said "He was met such a good pious person few times and who told me many things. Due to an excess of complaints, I could not ask his name and title. Whenever he will see me then he used to tell any story. When he met me the first time and he told me that you will be by the will of Allah like that as per the people's belief in you. Afterward, Khaja Sahib praised his conversation too much he told when he met with him a second time, then he said in Behadur there was one person and whose name was Sheikh Vandal and who was a great pious person. On the Eid day when all the people were returning from the Eidgah (the place where the prayer of Eid festival is

performed) then that person was looking at the sky and he said " Today is Eid (festival) day and every slave needs Eidi (festival gift) from his owner. So he may be given a festival amount to him. "When he was told then a silk cloth was falling down from the sky on which it was written We have given your soul's salvation from the fire of hell. When the crowd was seen this they began kissing his hands and feet and they began respecting and honouring him greatly for this reason. During that time, one of his friends came there and he told him you have taken the festival amount from Allah so give me it. When Sheikh heard this then he has given him the silk cloth to him. And he said "To go and take this as your festival gift and on the day of judgment myself and the hell will settle the matter between us."

Afterward, Khaja Sahib said once again, there was meeting with him then at that time he said " To hear one more story from him that in one city one rich Brahman used to live there. It may be charged fines on him by the ruler of the city so he was taken, his all his wealth and properties. After that Brahman who was becoming poor and in anxiety was walking on the way and from the other side his friend came over there and asked him what is your condition with you.? Brahman said his condition is well and fine. Then his friend told him all your belongings were taken by you. So what will be good for him? He said my Genoa (a sacred thread worn by Hindus) is with me. Upon telling this story, Khaja Sahib addressed to me and he said to what do you know from the speech.? I told help from innermost. I could able to know that this story was told by him to my satisfaction. It means if there will be available or not, wealth and property of the world, then one should not feel happiness or worry in this matter. If all of the worlds will be lost, then there should be no fear in this matter, but there should be the love of Allah should be there in the heart of the person. Due to thanks to Allah the slave person was found from the Sheikh the same thing which is available in his heart.

The dream

On the Friday on 14th Jamidal Awwal in the year 710 Hegira, I was sanctified to touch the feet of the Sheikh. I was seeing a dream and I told the dream that Amir Alam Wal Wajhi is distributing sweet to the copyist. So Khaja Sahib asked me whether I was related to him. I told " No." He told me that " He will get something from an invisible source. In the second week, I got something from invisible source and for which there was no hope in this matter. It means on the Saturday of the 24th of this month on which I saw the dream and from it after 11 days I got something from an invisible source. In this way on that day, Sheikh Sahib told many things about piousness and greatness of Amir Alam Wal-Wajhi. While praising him, he said there was one pious person of grace, who was obtained grace from Khaja Ajal Shirazi. Once one pious person said on the pulpit " Oh: Muslims you should know in this matter that I have got grace from Khaja Ajal Shirazi and tonight I wanted to give such grace to my son, but there was command to give this grace to Amir Alam Wal-Wajhi and after this I called Amir Alam Wal-Wajhi on the pulpit and put the saliva from my mouth into his mouth."

The excellence of month of Rajab

On the Sunday on the 9th Jamadil Awwal in the year 710 Hegira, I was sanctified to kiss the feet of the Sheikh and the discussion about the excellence of the month of Rajab was in progress. He told "During this month's supplication are accepted and in this month, four nights are very holy it means first night, first Thursday, 15th night, and the 27th night which is known as the night of accession of the prophet."

The supererogatory prayers

Afterward, he said "The person who will perform supererogatory prayers in lieu of the lapsed prayer, then those prayers will be adjusted in this matter." Upon this, he said " Imam Abu Hanifa used to perform the lapsed prayer for five times."

Declaration and repentance

On Sunday on the 13th of the month of Rajab in the year 710 Hegira, I was sanctified to touch the feet of the Sheikh. He told with his holy tongue " When Salik (as a Salik (Arabic: سَالِك), a Mureed is an initiate into the mystic philosophy of Sufism) will be on the right path of the pledge of his master then whatever he was done by him before which will not be accountable."

During this time, he said "One more story that in the village Loher in which a person called Merajuddin was used to live there and when I reached there and stayed in his house and he and his community persons were belonging to the disciples of the Sheikh Fariduddin. On that day some people of that place where began fighting with Merajuddin and his community persons and during the fight, they told them un-suitable words in which there was find blame. His woman replied them that "Whatever you say so to think about her in this matter that things were in her before or after her pledge "and when she said then he said "What a good thing that woman said?."

The sustenance

On the Tuesday on the 29th Rajab in the year 710 Hegira, I was sanctified to touch the feet of the Sheikh and at that time one person came there to ask him his help for his condition so he told him "For the removal of poverty to read every night Sura Juma. " Afterward, he said " Sheikh Fariduddin used to say to read on every Thursday. But I will say that it may be read in every night. But I did not read for myself, but I used to read it for others."

The Sufi dress

During this time, he told one story that " Once he was passing from the meeting of such persons and who were in Sufi dress. One among them was saying to another that his sustenance will become better and there will be available sources and your sustenance will be increased. I want to tell him Khaja Sahib the dress in which you are wearing and such persons of this dress will not make such interpretations. Then came an idea that what is his personality that to reply him in this matter. So without saying anything, I was passed from there." When Khaja Sahib ended this story, then the person who came there for help told him, "Oh: master for the person the increase of sustenance and the sources of the provisions are musts." Khaja Sahib smiled and

he said, " I told you this story about my condition and which is not belonging to his condition."

The renewal of pledge

On the Thursday on the sixth of Rajab in the year 710 Hegira, I was sanctified to touch the feet of the Sheikh. On that day along with other friends I have renewed my pledge, and in this connection he told one story that " When the prophet of Allah was determined to visit Makkah then before conquering of Makkah, he was sent Hazrat Usman bin Affan (R.A.) to make as a messenger there. During this period the prophet of Allah was getting the news that Hazrat Usman bin Affan (R.A.) was martyred there. Upon hearing this news, he called his companions to make a pledge to fight with the people of Makkah and for renewal of the pledge and at that time prophet of Allah was sitting with the support of the trunk of a tree. This pledge is known as 'Bait of Redwan'. During this period one companion was there and whose name was Alku who was coming there and make a pledge there. The prophet asked him "Whether you have made pledges with him before or not.? " And he said, "Yes, but, this time, wants to renew it." The prophet makes his pledge and afterward Khaja Sahib said: " The renewal of the pledge was started from there."

The pledge with the dress of the Sheikh

Afterward, he said " If any disciples want to renew his pledge, then if Sheikh is not, find so then he can renew his pledge with his dress." During this period, he said "There is no surprise in this matter that Sheikh Fariduddin was doing the same many times in this matter. Myself was done this many times in this matter."

The Belief of the disciple

Afterward, the discussion about the belief was started and he said " He was heard by the tongue of Sheikh Rafiuddin, and who was the Sheikh of Islam in Awardh and he used to say that he was related to this and he himself was a disciple of Sheikh Al-Ajal Shirazi. Once his disciples were arrested for the blame and they want to kill him. The executor stood him in the direction of Qibla (direction in which Muslims turn in prayer) and for this reason, his back was facing the grave of his master so for this reason he was changing the direction. And after this, he was changing his direction towards his master. The executioner told him of this situation and his direction should be towards Qibla so why he is changing the direction.? He said he was changing the direction of his Qibla (master) so do your work. With this story he told another story that once he was on a journey and he was feeling very difficulty in one destination, even though he was on a horse, but suffering due to thirst so get down at the bank of water from the horse to drink water and but I was feeling very severe thirst and there was pressure of bile upon me and I was becoming unconscious and there were voices of Sheikh, Sheikh from my tongue and after some time I was coming back in the normal condition. In short upon this, there was confidence about the result of my work and I hope that with the help of Allah, my end will be upon his remembrance."

On the Sunday on the 23 of the month of Rajab in the year 710 Hejira, I was

sanctified to touch the feet of the Sheikh and at that time the discussion about the visits of graves was started. So then he said "When my mother was used to becoming ill, then she asked him to visit such martyr and go to visit the tomb of such and such pious person. So I was used to going there as per her instructions. Then she will say there is a decrease in her illness and there is relief in her difficulty."

Afterward, he said " When Sheikh of Islam Fariduddin was becoming ill, then he asked me to visit the graves of martyr persons there and when I came back from there, then he told me that there is no effect of my prayer for him. So I could not reply him in this matter. One of friend Ali Bahari, who was standing at the backside and who said we are not perfect and the personality of the Sheikh is blessed and perfect. So how the prayers of imperfect persons will be effective for the perfect persons.? Khaja Sahib said the Sheikh did not hear this talk. Afterward, I told him this talk. Then he told I have desired from Allah that whatever he want should be done. Upon this he was given me his staff to me and then he told me you and Badruddin Ishaque go there in that tomb and be engaged there and so we went there and throughout the night we both were engaged there and when we were coming from there then he said there is some effect of it."

The Qatam (finish) of Sura Fatiha

During this time, he told this story. " One time he told me it is better that you and other friends to recite 100,000 times Sura Fateha and inform your friends in this matter. I have informed them and everybody was accepted to recite some quantity of it. One friend accepted 5,000 times and another person 4,000 and others agreed to recite it some more and others less. I have accepted 10,000 times to recite it and we have completed the Qatam (finish) of it in the one week time."

Afterward, the compiler of the book asked whether all this happened during the period of illness. ? He said "No, it was happening before it. But did not know in this matter and maybe there are any reasons for it."

Imam Naseri

On the Saturday on the seventh month of Zequad in the year 701 Hegira, I was sanctified to touch the feet of the Sheikh. The exegesis book of Quran of Imam Nasiri was available there and at that time, the discussion about Imam Naseri who wrote the exegesis of the Quran was started that " Once there was illness occurred to Imam Sahib and in that illness, there was a consternation to him. So the relatives thought that he was dying. So they have buried in the graveyard. When there was nightfall he re-gained back conscience and he finds himself in the grave. In that condition of surprise and in uneasiness he was reminded that those who will read Sura Yasin for 40 times in the condition of anxiety so, then Allah will give him comfort from uneasiness and there will be available one way there. So he began reciting Sura Yasin and when he was completing the recitation of 39th times, then he was found the effects of easiness and it is happening that one thief of shrouds for the greed of shroud he was started digging of the grave and Imam Sahib was able to know that he is a thief of shrouds and he started reciting Sura Yasin slowly so that

for his wish he could dig the grave. In short when he was completing the recitation of Sura Yasin for 40 times, then he was slowly coming out of the grave. When the thief of shrouds saw him and he was dying there due to fear. So Imam Sahib was regret due to the death of the thief of the shrouds and its meaning is that he should be silent there so that he will be taken away his shroud from his body. When he came out then he thought that if the people will see him, then suddenly they will be afraid so he came back to the city and he began saying slowly that as he's suffering from illness of death soon so they put him in the grave. Khaja Sahib said upon this event, Imam Sahib wrote the exegesis of the Quran."

Afterward, the discussion about such person started who are always busy in the religion and they are away from the consciousness of food and drink. And whatever they do for the religion. He said "One pious Sheikh used to reside on the bank of the river and he had his wife and one day he told that woman to give the food to that fakir (Darwish) who is sitting on the other side of the river. The woman told him the river is very deep, so how she would cross it.? The Sheikh told her to say at the bank of the river that gives her a way to the dignity of my husband who never did intercourse. The woman was surprised at this matter and she thought in her mind that she had many children with him and her husband is telling that he did not do intercourse with her. In brief, as per her husband's instruction she went at the bank of the river and she said the same words as per above instruction of her husband, then the river gave her way and she crossed the river and she went to see the Darwesh and she was given him food there and he was eaten the food. The woman thought that she came there as per the above method, but how she will return back from there. ? And Darwesh asked her how she came there so she told him all the details on this matter. So Darwesh told her " Yes to go and tell the river to give the way as per honour of the Darwesh who did not eat any kind of food since the period of 30 years. The woman surprised that Derwesh was eaten just now food in her presence and he is saying like this. So she said the same as the bank of the river and she got the way into the river and she came back on the other side of the river. She asked the husband to tell her the secrets of these two matters that you have with her doing intercourses since many years and that Darwesh was eating food before me and you both of you have got the way by telling false to the river and what wisdom is there in this matter.? The Sheikh told her you to know in this matter, I have not done intercourse with you due to the desire of the soul and in this same way that Darwesh never ate food due to the desire of the soul but only for the worship and obedience of Allah. So as per that requirement he did not eat any food. From these two matters, it is known that the pious persons, whatever used to do only for the for the sake of Allah and their intention will be for the sake of truth only." In this situation, he told about Sheikh Qutubudin Bakhtiar that their sons were born a twin and one of them was dying in his early age and the other was grown up. The one who was growing up and his conditions were not similar with the Sheikh and shape and the figure was not same. Afterward, he said Sheikh Qutubuddin's son Sheikh of Islam Noor Allah was in higher height. In brief, when the youngest son of the Sheikh was dying and when

he was coming back to the house after his burial and he found his wife was crying there which the Sheikh was heard and he said while putting his hand, on the other hand, start regret in this matter so Shaikh Badruddin Ghazni who was presented in his service told him how this regret is.? He told now he is feeling regret that " Why he did not request Allah so that my son will get longer life. If he should wish then it will be sure accepted by Allah." Khaja Sahib sees his high level of engrossment that he did not know about his son till his living in the world.

The prayer

Afterward, the discussion about the praying was started and he said " At the time of prayer one should not think about the sins which were done by him and should not think about his obedience and worship. If he will like that then the prayer will not be accepted then it is a great matter of surprise. If there will be thinking of sins in the mind, then there will be laziness in the belief of the prayer. So at the time of prayer, there should be look at the mercy of Allah. There should be a belief that the prayer will be accepted surely. He also said at the time of prayer the both hands should be open at the level of breast and it is also mentioned that both the hands should be together closely and both should at the be upper side. The face should be like that something he will be getting. In this connection, he said the prayer will be for the satisfaction of the heart. Allah knows better that what should be done in this matter.?"

The belief of the disciples

Afterward, the discussion about the belief of the disciples was started. He said "My previous neighbour's name is Mohammed and who will be affected by an illness of running sore every year and he used to suffer very much due to this illness. When I started in the service of Khaja Fariduddin, then he asked me to bring the talisman from the Sheikh. When I was present in the service of the Sheikh Sahib then I told about the illness of that man and he asked me to bring talisman and he told me to write talisman. I said Khaja Sahib that I have written the talisman and it was given to Khaja Sahib. He has seen it, then he has returned me back and he told me to give it to that person. When I have come back to my city, then I have given it to him. Then after that, he never suffered from that disease. One person among the meeting place said what you have written on that talisman.? Khaja Sahib said he wrote " Allah Shafi Allah Kafi Allah al-Mafi." And something more which I could not remember at this time."

Regarding the belief, he said "One day he was sitting in the service of Sheikh Fariduddin and at that time one hair from his beard was fallen in his lap so I told him that I want some items with him so permission is required in this matter. He asked me what.? I told him that hair, which is fallen from the hairs of the beard in his lap and if there will be permissible, then he will keep it in his sight as a talisman. He said "Yes." So I took that hair with great respect and honour and put it in the cloth and brought it to the city. Khaja Sahib said with weeping that he was seen great effect from that hair. Whenever any patient will come for a talisman, then I used to give it

to him. And keeping to it for some days with the patient so the patient will become well. One of my friends Tajuddin and his younger son was becoming ill, then he asked me for talisman so I searched for that hair, which I could not get it so he went back helplessly and in such illness his son was dying. When after some days one more person came for talisman so I find the hair where I was kept. Khaja Sahib said at the age of the boy was completed so for this reason that the talisman was disappeared."

Poem and prose

On the Wednesday on the 16th of the month Zeqad in the year 710 Hegira, I was sanctified to touch the feet of the Sheikh and at that time the discussion about poem and prose was started. Then he told with his holy tongue that " The good thing which is heard and from which there will be pleased and the meaning which should be expressed in the prose and if it is said in a poem then there will be more delight in this matter. So if the good thing is said in a good voice, then, in that case, there will be more pleasure. During this period, the compiler of the book told him that he could not find such request in anything other than Sama. He said the people of Tariqat (mystic way of life) and persons of fondness had such liking and due to this, they create fire. And if it will not be found, then there will not find existence and in existence, they would have found very much fervour."

During this period, he began weeping and he said " He was seeing something in his dream so he recited one line of poetry and in which there was some mistake in the words which I was corrected when I wake up. The meaning and its interpretation of the one line of poetry is as follows."

" Oh: friend I am waiting to be killed by your sword "

The truth of devotion

On the Tuesday on the 13th of Zil-Hajj in the year 710 Hegira, I was sanctified to touch the feet of the Sheikh. And at that time the discussion about the truth of the devotion was started. He said " Sheikh Fariduddin's one disciple was employed in the army and his name was Mohammed Shah and whatever he will determine, then he will see the Sheikh in the dream and in the condition he will see the Sheikh then he will explain the dream of interpretation. Once he was determined to go India and in the night he has seen the Sheikh in his dream and who was going to Ajodhan. So when he was waking up, he decided in mind that he should go Ajohdan while cancelling his trip to India. He didn't hear anything from the Sheikh nor he finds any signal. In brief, in that journey, he was found very much comfort and facility. And Khaja Sahib told Shah Mohammed was belonging to a place of Ghour and who visited Makkah in his last period of his life and after that, there was not found any news of him."

Becoming of disciple of one person

On Saturday on the 15th of Muharram, month in the year 711 Hegira, I was sanctified to touch the feet of the Sheikh and he told with his holy tongue that "

There was one pious person and with him one person became his disciple and he got the saintly dress as per the custom of this work. After some period of time Sheikh was coming to know that that person was following bad deeds, so then he visited his house and he told him to come into his house and stay there. Why are you making him famous? Come to me, I will be keeping secrets for you. Upon hearing the disciple put his head on the feet of the Sheikh and he renewed his pledge and repented in this matter."

When he ended this story, then the compiler of this book told that " This matter is universally admitted that the master will see the affairs of the disciple mostly. If he will not look into the affairs of the disciples then how he will be able to the see the deeds of the disciples.? And he will look at the devotion of the disciples and he will find faith as well then there will be possible any hope to the disciple." He told " Indeed, in this matter the main thing is the rule of faith and it is same like the faith in manifestation. And in the same way, the belief in the innermost. The disciple should have correct beliefs in the unity of Allah and on the prophet and messenger mission of Allah's last Prophet Mohammed (peace be upon him). Also, in the same way, the disciple should have correct belief in his master. As due to sins the Momin (faithful) will not become infidel person and in the same way due to correction the disciple will not disappoint from the mistakes and if his belief will be correct then there will be hope of correction in this matter."

The reading of the Quran

Afterward, the discussion of the reading of the holy book Quran and its Hafiz (one who knows the Quran by heart) was started. I have asked him, " If it was not memorized then how the reading of the book of the Quran by seeing it.? " He said "It is very good. There will be pleasure while sees it and reading it." Afterward, he said "The Sheikh used to tell anybody to memorize the Holy Quran then ask him to memorize Sura (verse) Yousuf first so then due to its blessing that person will memorize the whole Quran. In this situation he said "The prophet of Allah said one who want to have the intention of memorization of the Quran and without memorization if he will die and when he will be put in the grave, then the angles come there and give him one lemon from the paradise and with eating of it than he can memorize the whole Quran and he will raise as Quran-conner on the day of the judgment."

The wise Dervish

Afterward, the discussion about the Darwesh persons was started. He said " Those who are Darwish people there are available pious characters in them. He said I have seen such attributes in Moulana Shahabuddin Mirati, Moulana Ahmed and Moulana Kaithly. About Moulana Ahmed, he said that he was a pious person of Allah and he was Quran-conner. Once he was determined to visit Sheikh Kabir after his death in the limits of Sarasati, he was met with Moulana Ahmed. He said when you will reach the mausoleum of the Sheikh then to convey Salam there and say that I do not want the demand of the world and there are many people who demand it.

Also, he did not want the other world. I only want that Allah sends upon death him, in which he will die in the condition of the Muslim and to give me a chance to meet with pious persons."

Afterward, he said "About Moulana Kaithly that he was a very pious and blessed person. Even he did not have any concern with any person. But he was seen many pious persons. When I was seeing him the first time, then able to know by his speech that he is a man of saintliness. There was something in my mind which I have asked him and he replied that thing is like this." Khaja Sahib began weeping and he said " If that thing will be asked by 100 jurists then it will not be solved. About his manners, he said once he came to see me and during that time my servant Basheer still who was very young at that time and he misbehaved with him so I beat him with a cane, then Moulana Kaithtly felt the pain of that stroke of the cane on him and he began weeping. And he said this is my misfortune that there was a pain was happening to him. Khaja Sahib said upon seeing his kindness, there was tenderness upon him."

About his piousness he told "One story with his holy tongue that there was starvation in Delhi in those days and the event of Malik Qutubuddin was happening, then I went to the Parsi Bazaar to purchase the food from there and when I purchased food, then there came an idea with me that I should not be eaten alone and there should be some fellow person to share the morsels (food) together. I have seen one fakir (Darwish) wearing the rag dress there and who passed from me. I told him, gentleman, you are a Darwish person and I am also Darwesh one and away from home. And it seems that you are also a traveler. Please come so that we both should eat food together. That Darwish agreed in this matter. We both went to the baker shop and eat the food there. During this period, I have seen him and I told I have 20 bags of money, which I want to stock in the bags. Darwesh told him to eat food with generosity and I will give you bags. In my mind there came an idea that how this man of broken dress will give me the bags of money. In short, after eating of the food he took me to the mosque and there was a grave on the back side of the mosque. On that grave, he stands there and he recited some thing and with the stick in his hand he strikes at the grave three times and he said this Darwish require 20 bags of the money so give them to him. Upon saying this, he looked at the sky. And he said Moulana go you will get them. Upon saying this, he kissed my hand and he was returned back from there. I was with surprise that from where I will get the bags of money. I have one letter to me which I have to deliver to someone's house. So on that day, I went to deliver that letter. When I reached at the gate of Kamal then I find one Turk person was sitting on the balcony and when he saw me then he called me and he sent some slave persons behind me and they took me upper side. They took me to the first floor and there one Turk person met me with cheerfulness and politeness. I have tried my best to recognize, but I could not recognize him. The Turk person told me that he is not that learned person who did the pious deed to him as such and place so I told him no I did not do any good deed. He said him, "He recognized him and why he is keeping this hiding with him." In short, he brought 20 bags of money and

he put on my hand with regret."

Khaja Sahib said " About the life of Moulana Kaithly that he did not use to eat food always alone and it was his habit and which make his way pious and then what will be the position of his other manners?."

Afterward, he said " While travelling I have reached in the limit of Sarasti. I have heard that yesterday there was an event of robbery happened in this way and many Muslims were killed by Hindus and among them there was learned person and whose name was Kaithli and he was reading Quran and he was martyred in that condition. Then he said there was an idea in his mind that it may be sure that he will be Moulana Kaithli and when I watched dead bodies and recited Sura Fateha and saw carefully and I find he was Moulana Kaithli."

On the Wednesday of the 3rd month of Rabbil Awwal in the year 710 Hegira, I was sanctified to touch the feet of the Sheikh and at that time I was present in his service after a gap of one month and there was no such absence before. He said " I was reached there when their discussion about the learned persons was in progress. " So I paid respect to him again.

Afterward, he said " It was the habit of Khaja Shams Malik that when any disciple or friend used to be absent then he will say to him, " What I have done such work that you are absent."

Afterward, he said "While smiling and in cheerfulness mode and he used to say what I have done such work that you did not come so that I will do as per your desire." Upon this he said " If I will be absent or will reach there in late then in my mind there will be idea came that he will be saying the same thing and after this he recited one couplet of Persian poetry and he began weeping so, for this reason, there was tenderness on all the persons who were present at the meeting place." Among the person in the meeting asked him, " When he used to attend in the presence of Shams al-Malik then he used to respect him very much.? And he used to ask him to sit in the balcony in a special place." He said " Yes in the place he used to sit and where Qazi Fakheruddin Naqla, Burhanuddin used to sit there. And whenever he used to ask me to sit there, then I will tell him this is the place of your sitting and I used to make many excuses, but he will not accept any of it and he will say to sit there. One person among the meeting place said once he was getting employment. Khaja Sahib said "Yes, once he was appointed as a higher grade accountant. Khaja Tajuddin Reza was said one couplet about him."

The compiler of the book said "Khaja Shams Malik's piousness is well known for his plenty of his knowledge. But who knows that he was connected with Darwish persons or he loved them. Khaja Sahib said his belief was very good and he used to respect him very much and from this it is known his belief. "

On the Wednesday of the 24th Rabil Awwal month in the year 710 Hegira, I was sanctified to touch the feet of the Sheikh. At that time, many of friends touched his feet together. He asked " Whether they came from one place "and they said "From different places, but were gathered here." He said "It is better to come separately

because Sheikh Fariduddin used to say this that there will be a casting of malignant look which is the right thing."

Afterward, the discussion about this began and he said " There will be sure effects of Nazar (malignant look) and magic. Mutzela (non-conformists) did not believe in this matter. And they say there will be no effect of Nazar (malignant look) and magic. So they are mistaken in this matter. From here the discussion about Maunat (help), miracle and Istadraj (accession) was started. He said "Miracles are the work of the prophets and whose knowledge and acts are perfect and they belongs to the people of Wahi (revelation) and whatever there will appear from them is known as miracles. The Karamat (miracle) is that which is appeared by pious persons and they are also perfect in knowledge and actions. And there will be only difference is that whatever is appear from them is called Karamat (miracle). Then Maunat, this is the meaning of help that some mad persons who do not have knowledge and action and any time they will do some things against their habits and which is called Maunant (help). There is a group known as Istadraj and who do not have any touch of faith like the people of magic and who will commit such things."

Discussion about conduct

Afterward, the discussion about on conduct was started and he said there are three kinds of manners are as follows.

1.Hisse (sensation)

2.Aqli (wisdom)

3.Qudsi Hissi is like eating and smelling and from which they know his (sensation) is found. There are two kinds of wisdom, Kasbi and Badhe. But one who will reach in the celestial world and he will acquire a skill and which is known as Badhi (self-evident truths). He then said " Badhi person does not know the knowledge of the celestial world. And this is the work of prophets and pious persons. Afterward, he said the signs of that person on which the door of celestial world is opened and he is that person on which the door of wisdom is opened for him. And on him due to his Badhe (self-evident truths) or other matter is known to him, then he will feel comfortable. And he will not get the way of the world of celestial."

During this period he told "The story about one learned person and who used to say that everything will reach into his heart by invisible source and if Allah wills then he can write them. He wrote so much, but in the last he wrote whatever there was his object he did not able to write it."

The Mutazala (non-conformists) group

Afterward, the discussion about Mutazala was started and he said these people used to say that the infidel persons and the big sinners will be always in the punishment. He said " This is a there mistake with them. The reality is like that the infidel persons will be always in the punishment. Because they used to have a belief in the worship of the idols and they are their lords. As this is their perpetual belief, so they are firm on infidelity so, for this reason, their punishment will be permanent.

But those who do big sins and but they did not involve in it for always. Sometime they will be away from the sins. And they know that whatever they did is bad by them. So it should not do with them. So as such, they will not follow big sins constantly, so, for this reason, they will not get punished for always."

Afterward, he said " The sinner will obey of the following three things."

1. He knows that whatever he is doing is not good.
2. He is known that whatever he is doing Allah knows it and watching it.
3. There is hope of salvation and forgiveness.

All these deeds belong to obedient persons.

Afterward, he said " In the religion of Ashar group, these are found that the infidel person whose ending will be in the faith, then they will be among Momin (faithful). And the faithful whose ending will be an infidelity then he will be among infidels. In this situation, he told this story of Khaja Hamiduddin that he was told "In Nagore there was one Indian person was there and to whom he said many times as a pious person. In this connection, he told one saying of Imam Abu Hanifa that when he was asked whether the infidel will live in the fire of hell on the day judgment." He said "No." Asked "Why.?" He told " On the day of judgment when the infidel will see faith (Eman) and they will accept it. But there will be no use of that faith there. Because the faith should be invisible. So they will be sent to the hell. But they will be in the category of Momin." Afterward, he said "Wama Khalq al-Jinn Wal-Ans Ella La Yabdoon.' In which as per saying of Ibn Abbas 'Ellal Yahidun' and its meaning is that Jinn and the human beings who will become Muhid (believing in the unity of God) in the faith. And one who has his faith of Unitarian and which is built-on Gaib (invisible). And he said " When the infidel will see faith and will accept singularity of Allah. So 'Lilyahidun' is right."

Afterward, he said " One who has eyes, then he should think best for himself. Whether the seeing person will be obeyed or infidel, disobedient or sinner because it may perhaps that person's obedience will be last obedience and his sin will be the last sin."

Afterward, he told "The story of Khaja Hasan of Basra that who used to say when he will tell anybody then he will think that person better than himself. But one day he thought himself better and it was happening that one day he was seen one gypsy who was sitting on the bank of the river and there was one long-necked flask and from which he was drinking water from it for a short while and there was one woman who sitting near him. So I thought in my mind that even though whatever he is but he himself is better than him. During this period, one boat was drowned in the river in which there were seven people in it. And all were drowning and the gipsy immediately jumped in the water and he was saved six persons. Then he told me " Hasan you can save at least one person." Then he told me there is water in the long-necked flask and this woman is his mother. I was sitting there only for your trail. Go, you are still a looker of the outward condition."

The reading of the Quran

Afterward, he said " About the reading of the holy Quran that it should be read with distinct recitation (Ba-turtle) and with Ba-tarvid. One person from the listeners from the meetings asked what is the meaning of Tarvid and he said " When If there will be more delight for the sake of the reading of any of Sura (verse) then, in that case, one should read that Sura for many times. "

He said " When the prophet of Allah wants to read something, then there was fervour upon reading "Bis Milla Ar-Rahman Nir Rahim" so there was getting was conditioned upon him so, for this reason, he read " Bismillah" for 20 times.

Afterward, he said " There are 8 kinds of ranks of the Quran. He has mentioned five kinds of it."

1. The mind of the reader will be towards Haq (truth) and if it is not there, then there will be thought of the greatness and majesty of Allah in the mind.

From the listener's in the meeting told " Its meaning is that there will be the attention of the mind in this matter." He said "No, that was toward the personality of Allah and this belongs to attributes of Allah. If these two things will not be available then there will take care of its meaning. "

Fourthly, at the time of reading there will be overwhelming thinking about the mind that how this wealth is suitable for me. And who is me and to get his felicity. If it will be not possible, then think this that he is reading for the sake of Allah and he will get the reward of reading about it. During this time the compiler of the book said "When he will read the holy Quran then there will be ideas will come into the mind. During the time of reading if there will be another idea, then he will say in mind, then how is such thinking and doubt.? Then I will engage my mind completely in this matter. And during this time, there will be found of any Sura (verse) which is an obstacle of thing and it will be there in thinking in mind or any Sura will be found and due to which such difficult problem will be solved." Khaja Sahib said, " This is good thinking and so do it in a better way."

Discussion about leaving of the world

On the Wednesday on the 3rd Rabil Awwal in the year 710 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion about the leaving of the world was started. He said "It is the really wise thing that the world should be left." He said " If any person should advise that after his death that 1/3 of his wealth and properties should be given to such person who is the wisest person among all. So how to decide on this matter.?" He said " The wealth and properties should be given to such person who has left the world." From the listener's in the meeting told " If that person who will leave the world, then how he will take the wealth and properties.? " He said " It is a matter of expenditure so it should be used in such expenditure." Then he said " The meaning of the world is not gold and silver, but as per the saying of one pious person, it is just like stomach pain and one who eat a

little food, then he also will belong to the person who has left the world and one who will eat full of stomach then he does not belong to the person who left the world."

The Satan of Qannas

Afterward, he said " Satan says one who will perform prayers with full of the stomach, then him he will embrace him. So when he will come out after the performing of the two Rakat prayer, then it will be found that there will be his overwhelming on him. He will be also run out far away from the sleeping person who is hungry. So it should be guessed in this matter that when the hungry person will be engaged in the prayer, then how he (Satan) will hate from that person. From the discussion here about the Satan and Satanic, apprehensions were started and he said " Qannas are such devils and who are always available in the heart of the mankind. When the man will be engaged in the worship of Allah, then Satan will be run out of there."

Afterwards, he said " Maulana Tarmazi wrote in the book *Naderl al- Usool* that when Prophet Adam (A.S.) was coming down on the earth from the paradise and one day Hawa (A.S.) was sitting there. At that time, Satan came there and he was brought Qannas with him and he told Hawa (A.S.) that " He is his son. So she should keep with her." When Adam (A.S.) came and he asked " Who is this.?" Hawa (A.S.) told "He is the son of the Satan." He said "He is our enemy." Upon saying he cut four pieces of Qannas (devil) and placed those pieces on four mountains. The Satan was called " Oh: Qannas, Oh: Qannas " and he came out there in his first shape. "

At that time Qannas came out there in his first shape, then Satan left from there and Prophet Adam (A.S.) came there and upon seeing the pieces of Qannas he asked "What is his condition.?" Then Hawa (A.S.) told him all the details on this matter. Then Prophet Adam (A.S.) was killed Qannas again and be burnt to death him and throw away the ashes in the running water. When he went from there Satan came there and he asked with Hawa (A.S.) about Qannas and she told him all details that Prophet Adam (A.S.) was killed and be burnt to death him. So Satan again presented Qannas and when Prophet Adam (A.S.) came and he finds Qannas there so he killed him and he was eaten away. Then Satan came there and called " Oh: Qannas, Oh: Qannas " so there was a voice of Qannas came from the heart of Adam (A.S.). Then Satan told him " To stay there and it was his object in this matter."

Getting predictions from the Quran

On the Wednesday on the 13th Rabil Awwal month in the year 710 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion about the getting prediction from the Quran was started. I was asked " Is there any reference mentioned in this matter is there for getting a prediction from the Quran.? " He said, " Yes, there is a reference from the sayings of the holy prophet." Afterward, he said " When you open holy book Quran then opens it from the right hand. And not open from the left hand. "

Afterward, he told " The story about Sheikh Bedridden Ghaznavi and who said when he came to Lahore from Ghazni. At that time, Lahore was completely habituated. I stayed there for some period of time. Then from there when there was an intention to travel and there was thought in my mind to go to Delhi and sometimes it was desired to go back Ghazni and I was in confusion, but there was so much attraction for Ghazni because there were my parents brothers and other relatives and friends were residing there. In Delhi except one son in law, there was nobody there. In short, I have decided to get a prediction from the Quran. I went into the presence of one pious person. First, I have seen about my intention to stay in Ghazni and then I find the verse of the punishment. For the intention of Delhi, I have seen qualities of the Sura (verse) of the rivers of paradise and attributes of paradise even though there was an idea in my mind to go to Ghazni. But as per Quranic prediction came to Delhi. When I have reached in Delhi and came to know my son in law is in prison. So I reached for the door of the king, so that I could inform the condition of my son in law there. I have seen that he left of the house and in his hand there were some Rupees were there. And he hugged me and he was very happy. He took me to his house and he put Rupees before me. So there was satisfaction in this matter. In those days, I heard the news which came from Ghazni that the Mughal army came there and attacked in the city and destroyed it and in that attack my parents, brothers, sisters, relatives and friends were killed."

Afterward, I said did Bedridden Shaikh when came here from Ghazni and he became a disciple of Sheikh Qutubuddin Bakhtiar. He said "Yes." From here the discussion about Hadrat Khaja Fariduddin was started. He said " His work was different. He left the creature. And he began and used to live in the jungles and deserted areas. It means he was settled down in Ajodhan and he used to eat Darweshi bread and other things which are available in that area. For example Pelo (salvadora persica, a local fruit), etc. And he was content to these items. But there was no limit of coming and going of the mankind and the door of the house will be closed at the time of midnight. It means it was used to be opened always. Due to the grace of Allah people used to bring all kinds of graces. And which are available for the persons who visit there. There was no such person was there who will not get anything. One who will come there will get something from there. His life and his type of powers were strangely of its kind. And which was not available to any other persons. The new comer and the person who has been in service for many years will be getting the same treatment and in his look and his kindness and attention will be available equally to both of them."

Afterward, he said he heard from " Badruddin Ishaq and who says he was his bosom friend and servant of him. He used to say everything to me. He used to take my advice in every matter. He has intimacy with me and he was used to talking with me. There was no work he did not use to say in privacy and which in not suitable in a public place. It means in manifest and innermost, his manner was same. So such person will be like a wonderful world.

Sura Fateha

On the Tuesday on the 12th of Jamad al- Awwal month in the year 710 Hegira, I was sanctified to the feet of the Sheikh and at that time discussion about verse Fateha was started. He used to recite the chapter Fatiha for the fulfilling of desires and wishes. He said " If there will be any important work or any difficulty is there for anybody then he should read verse Fatiha as follows."

First, recite 'Bis Milla Ar-Rahaman Nir-Rahim'. To recite Mim alphabet of Ar-Rahim with al-Hamad and when he will reach on this then recite three times Ar-Rahman Nir-Rahim and when he will finish Sura (verse) then to say Amen three times then Allah will fulfill his work. Also, in this discussion of Fatiha, he said "Whatever 10 things in the Quran which are available and out of which 8 things are available in Sura Fateha." The ten things are as follows.

1. Personality
2. Attributes
3. Deeds
4. Remembrance
5. Next world
6. Purification of the manifestation
7. Mentioning of the pious persons
8. Mentioning of the enemies
9. War with infidels
10. Orders of the Islamic law

Afterward, he said " Among the above ten things, the eight things are available in Sura Fatiha which is mentioned as follows."

1. Personality of 'Rabbil Alamin' (Lord of the worlds),

Praise be to Allah, Lord of the worlds.

الْعَالَمِينَ رَبِّ لِلَّهِ الْحَمْدُ

2.The acts of 'Ar-Rahman Nir-Rahim'

The Beneficent, the Merciful,

الرَّحِيمِ الرَّحْمـنِ

3. Attributes of 'Malik Yaumidin', the Master of the day of judgment.

الدِّينِ يَوْمِ مَـالِكِ

4.The mentioning of the 'Eyaka Nabudu' that is the other world, it means " Thee (alone) do we worship. "

نَعْبُدُ إِيَّاكَ

5.Purification of 'Eyyaka Nastin", it means " Thee (alone) do we seek for help."

نَسْتَعِينُ وإِيَّاكَ

6.The manifestation of 'Ehdinass Siratal Mustaim Siratal Laizna Anamta Alaihim', it means show us the straight path of those, on whom You have bestowed favours.

المُستَقِيمَ الصِّرَاطَ اهدِنَـــا

عَلَيهِمْ أَنعَمتَ الَّذِينَ صِرَاطَ

7.Mentioning of 'Gairal Maqzub' it means the pious persons
Not the path of those who earn Thine anger. المَغضُوبِ غَيرِ

8.Mentioning of 'Walaz Zalin' it means the enemies. Not of those who go astray. الضَّالِّينَ وَلاَ

So the ten things which are available in Quran and among them eight things are found in the chapter Fateha. Only about mentioning of the war with the infidels and the orders of Islamic law are not found in it there. Then a discussion about Imam Ghazali was started and he said " His statements were as per according to his re-search and he wrote in his book ***'Ahyal Uloom'*** that Al-Saum al-Nasif al-Sabere Wa-Saber Nesif al-Eman' and it means that the fasting is half patience and the patience is half of the faith."

Afterwards, he said " The meaning of al-Saum al-Sabre and first he explained about the reality of al-Saber (patience) is like the overwhelming which is there due to greed and lust (Hawas) but on which there should be an excess of the overpowering of truth (Haq) is required in this matter. "

Afterward, he said "The reason of the excess of greed and lust has been caused due to two reasons, one is anger and other is lust. The fasting will overpower the lust. So from here, it is known that the fasting is half Saber (patience). And Saber (patience) is half of the faith (Eman). And about this he said there are two things are available in the faith which is as follows. "

1. Belief
2. Deeds

The book 'Awarif ' of Sheikh Shahabuddin

Afterward, the discussion about the book ***Awarif*** of Sheikh Shahabuddin was started and he said " He has presented five chapters of the book ***Awarif*** to Sheikh Kabiruddin and after that he said "Whatever he was used to mentioning which is not found and is not heard by anybody. Many times in his discussion there will be very much attention of the people and they would desire that they would die there at some time."

Afterward, he said " When this book was presented in the service of the Sheikh and on the same day one boy born in his house and the boy was named as Shahabuddin. " Afterward the discussion was started to the matter which he will be heard by one person of grace in which there will be find a different kind of fervor and if that same thing if which is heard with some other person but there will be not find such delight and it is like that such thing which is out from the place and it is decorated with light of respect and in this connection he said the story of one holy and person of grace, who used to lead the prayers in one mosque and after the prayers, he used to tell in the mosque the sayings and conditions of the learned persons from which there will be comfortable to the listeners and there was one blind person among them and who will get delight from those sayings. One day that the

Imam (leader of the mosque) was absent in that mosque so in his place Mo'az'zin (one who shouts the call to prayer) was explained the sayings and conditions of the learned persons. That blind person asked " Today who is explaining stories. And that blind person said we do not want to hear the sayings of the sinner person." Afterward, Khaja Sahib while weeping said if the dealings of the person if should not be pious then there will be no effect in his sayings."

On the Tuesday on the 18th of the Rajab month in the year 710, Hegira, I was sanctified to touch the feet of the Sheikh. And I said " My dream in his service which I was seen on the last night. The dream was that it was like morning time and I was doing ablution for the morning prayer and prayer time is very near. So very fast I have done ablution and performed Sunnat (as per the practice of the prophet) prayer. And come to know that just now the morning prayer is going to perform. So I left for the prayer quickly so to get the prayer. But on walking some distance I have come to know that the sun was rising. So I was afraid that the time of the prayer will be over. At that time I have raised my hands and given the signal to the sun and I told due to the dignity of the Sheikh do not come out and upon saying this, I find delight in the dream. And by that time my dream was finished and there was still night time was there. Upon hearing this Khaja Sahib was began weeping and he said "One Naqib Mohammed Neshapuri was a very pious believer and the God loving person was there. From his tongue, I was heard that he was going one time to Gujrat and in those days, there was a rule of Hindus on it. During the journey, two persons accompanied by me and we do not have weapons with us. Suddenly one Hindu came there and in his hand there was a naked sword with him and in that condition, he came to us. When he came to me then I told Sheikh Sahib to be present and at that time that Hindu person puts down his sword and he said give me shelter. We said we have given him custody. So he went on his way and we have followed our way. Khaja Sahib upon finishing this story said " What's that Hindu saw and what he was shown to him.?"

On the Tuesday of the 2nd of Shaban, month in the year 710 Hegira, I was sanctified to touch the feet of the Shaikh. And at that time discussion about the provision of food was started. He told " Darweshi (mysticism) is the name of this thing. That if any person will come and upon saying of his Salam there should be provided food before him. And he himself should be engaged in stories and sayings and with his holy tongue, he said there should be the first Salam and then giving food and then have a conversation."

On the Monday on the 8th Rajab month in the year 710 Hegira, I was sanctified to touch the feet of the Sheikh. At that time food was brought and eating was started. Khaja Sahib said "One holy person said those people who will eat the food before him, then he will find food in his throat and like that he is eating that food." One person among the listeners in the meeting told "Once before Sheikh Abu Saeed, one person beat one bull with stick and Shaikh Abu Saeed told it seems that he is feeling the pain in this matter and that person who was there and he thought it was wrong. Sheikh Abu Saeed was shown him his back and on which there was a mark of the

stick was there."

Afterward, the story teller turns toward Khaja Sahib and he told "This story which is similar to that story that the condition of one thing is effected on the other thing. But I do not know its reality. ? "

Upon this Khaja Sahib said " With his holy tongue that when the soul will become powerful and reach its perfection, then it will absorb the heart and the heart will become powerful and then it will quench its mould. So due to its unity there will be an effect of any matter on the heart, then its effect will be also there on the mould." The compiler of the book told " This condition is similar to the ascent of the prophet " and he said: " Yes it's right." Upon this, he said " He knows one saying of one holy person that I do not know on the night of accession the prophet was taken there where there is empyrean, the chair, heaven and hell and whatever he was seen there or those things were brought before where the prophet was there." Afterward, he said, " If these things were taken there where the prophet was there and in this condition the status and position of the prophet is very great."

The system of pledge

The discussion was started by the persons who does not know the system of pledging. Some of them do first pledge and then do the second pledge. Some persons will become disciples at the mausoleum of the master. I told him " Some of them will go to the foot side of the mausoleum of the master by clearing the hairs of the head and will become disciples. So whether this system of the pledge is right.?" He said "No".

Afterward, he told the story that " There was one son of Sheikh Fariduddin who was his elder son and who went to the mausoleum of Sheikh Qutubuddin Bakhtiar and at the foot side he was clearing the hairs of the head and he was becoming a disciple. When the news reached to Sheikh Fariduddin, then he told Sheikh Qutubuddin Bakhtiar is our reverend and master (Maqdum) but this pledge is not right. The system of the pledge is to hold the hand of the Sheikh."

On the Wednesday on 21 Shawwal month in the year 710 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion about the dream was started. He told " In the olden days there was one Turk was there. And who is called Enkash and who was the man of Allah. One night he saw Allah in his dream. And in the morning, he was explaining his dream in the presence of Sheikh Najibuddin Mutakkawil and he asked him " To swear that whatever he will say to him that he should not disclose it to other persons "and Sheikh Sahib accepted it. Upon this " He said tonight he was seen Allah in his dream and he was explained lights and condition." Sheikh Mutawakil says that " Turk was lived forty years after seeming of that dream, but I have not disclosed his dream during his life period to anybody. When the time of his death came then I went near him and when he saw me and told did you remember your promise about the dream.?" I said "Yes". I told him " How is your condition" and " He said now he is leaving from the world with the absorbed condition."

From here the conditions of Sheikh Najibuddin Mutwakil were started. And he

mentioned qualities of Sheikh Fariduddin and he said " In Delhi one Turkman was constructed one mosque there. In that mosque, the leadership of prayers was given to Sheikh Najibuddin Mutawakil and for him, he was provided him one house. That Turkman married his daughter and in which he was spending 100,000 Chitals, but actually he spends more than this amount. One time Sheikh Najibudin Mutwakil told him " The perfect Momin (faithful) is such person in whose heart there will be the love of Allah more than his children. You have spent 100,000 Chitals in favour of your daughter, but you have spent more than this. Now if you spend double than this amount in the way of Allah, then you will become perfect Momin (faithful)." The Turkman was becoming angry for this matter and he was taking the leadership of the mosque and the house. Sheikh Sahib went to Ajodhan from Delhi and he explained all details to Sheikh Fariduddin." Sheikh Sahib told Allah says " Ma Tansiq Min Ayat Wa Tansah Mat Bakhair Minha Wa Mislaha ''. And it means "The verse We have cancelled and in its place, We sent down another verse. . "Better than this there will be not paid attention to this work." Perhaps that Turk's name is Etmer. Sheikh Sahib said " If one Etmer will go then Allah will bring another Etmer in his place." In those days a king named Etmer came in that kingdom and who paid him great respect and honour to Sheikh Fariuddin and his respectable family.

Afterward, the discussion about Sheikh Bedridden was started and he said " Nizamuddin architect who build for him shrine building and Sheikh Bedridden was sat in that shrine building. In those days, there was a disturbance in the work of Nizamuddin so Sheikh Bedridden was sent the details in which he was mentioned all conditions that one person was constructed shrine building for me and now he is in bad condition and for this reason, he is also facing bad condition. Sheikh Sahib sent his message that the person who does not follow the steps of his masters then he will face such conditions. It means there were no customs of our masters of shrine buildings and those who build a shrine building and sit in them, then he will face such things." After this, the discussion about Sheikh Qutubuddin Bakhtiar was started and he said: " He was memorizing the holy book Quran in the last days of his life and when he has memorized Quran then he was dying."

Afterward, the discussion about the death of pious persons of Allah was started. One person among the present in the meeting place asked questions about the death of one pious person that " When he was dying, he was saying slowly the name of Allah and which was on his tongue." Khaja Sahib was began weeping and he said one Rubai (quatrain) in the Persian language.

On the Friday of the 26th Zeqad month in the year 710 Hegira, I was sanctified to touch the feet of the Sheikh. In the house which was opposite of the Central Mosque of Kelo Khakri before the prayer the discussion about the learned persons of Tariqat (mystic way of life) was started. Regarding those persons who will engage in the invocation of Allah and also about those persons who are used to engage in love and repetition and they want to show themselves to such people. Then he told one story that "There was one student called Sharafuddin and who was possessing knowledge. One day he was sitting in the presence Sheikh Fariduddin so the Sheikh asked him

what is his position on education.?" He said, " Now he was forgetting everything." The Sheikh was angry with him for this matter. When he went from there, then he said: " This person was becoming very much proud." In short Khaja Sahib ended this story and he began weeping and he said one more story that "There was one master who was there and whose son Mohammed was becoming perfect, then he wants to come into the world of mysticism and so he told his father that he wants to become Darwesh (mystic)." The father told him " My son first complete one Chilla (retire 40 days in mystic seclusion) and when he finished Chilla and went back to see his father. Then father asked him some issues and he was answering all answers satisfactorily. The father told him " My son still there is no effect of the Chilla so going again and complete another Chilla. When he was completed second Chilla then he went to see his father. Then his father asked him some issues and for answering he was made mistakes so he asked him to complete third Chilla. When he was completed third Chilla then his father asked him some issues, but at that time, the boys were engaged very much in the invocation of Allah so he was not able to answer about the world of mysticism."

Dreams and its interpretations

Afterward, the discussion about the dream and its interpretations was started. He said " The prophet says " He was seen by his companions in the dream and everybody was wearing dress and one companion was wearing dress up to his chest and the second companion was wearing dress up to the navel and the third one was wearing up to the knees but the dress of Hazrat Anas was touching on the earth." The companions asked for an interpretation of the dream. He said, " To understand the dress as religion."

Ibn Siren's interpretation of the dreams

Afterward, the discussion about Ibn Siren was started and he said "His interpretation of the dreams was best and perfect. He said one day one person came to see him. And he said, " He was seeing the journey of death in his dream." Another person said, " I was seeing Susan in the dream." He said, " You will be faced bad thing." He asked, "How."? He said, " Before of Susan there is Su is there and its meaning is a bad deed or a bad thing." The compiler of the book asked "How was person Ibn siren?." He said, " He was a pious person and a man of knowledge and who lived in the time of Khaja Hasan of Basra."

Afterward, he said " Imam Ghazali wrote in ***Ahyia Uloom*** that the predictions of the two dreams by Ibne Siren are really wonderful things and which are as follows.

Once one person came to visit him in the month of Ramzan and that person told him that "He was seen in the dream that there is a ring on his finger and from which he is putting stamps on the mouth of the men and on the female private parts." He said " You are perhaps Muezzin (one who shouts the call to prayer)" and he said "Yes". He told him " Why he is shouting prayer call early in the night time." The other person came and he said: " He was seen in the dream that the people are taking

oil from the foot and then I am going on filling in it." He said, " There is a woman in your house so investigate into this matter that whether she is your mother.?" And he was investigated and he find she was his mother.

Boils and eruptions

Afterward, the discussion about boils and eruptions and similar type of the disease known as running sore was started. He said " One who reads Surah al-Burj during the Sunnah (as per the practice of the prophet) prayer in the Asar (The late afternoon prayer) payer then Allah will keep him safe from diseases of boils and eruptions.". "So, as running sore disease is a similar type of illness like boils and eruptions so it will be hoped that from this also he will be safe."Upon this, he said, " One who will read after late afternoon prayer Sura (verse) al-Naziat then Allah will not live him in the grave even for the duration of one prayer ." Then he began weeping and he said: " What will be the position of that person who will not live in the grave ?and he said when the soul will reach its perfection then it will pulling its mould."

Leaving of the world

On the Friday on the 26th of Ziqad month of the year 711 Hegira, I was sanctified to touch the feet of the Sheikh. Before the Friday prayer in the house which is in the opposite of the Kilo Khehri mosque the discussion about the leaving of the world was started. He told " The prophet of Allah told his companions " One Darwish was given the option that whether he should like this world or another world." The Dervish said, "Whatever is there which is prepared for him in the other world and which is liked by him." When this story was ended. Then Hazrat Abu Baker (R.A.) began weeping. The companions asked him "What is matter.?" He said, " The prophet mentioned about the Darwish is he himself only." When Khaja Sahib reached at this point, then Sheikh Fariduddin said " Such type of things has been told by the prophet many times. So whenever he will say that there was saying of one Dervish and his condition was such then I will able to understand that he is mentioning his condition only." Then regarding leaving of the world, he said " One pious person placed his prayer mat on the water and he was praying there and he was saying ,Oh: Lord, Prophet Khizer (A.S.) was committing a big sin, so enable him divine help of repentance " and at that time Prophet Khizer (A.S.) came over there and he asked him " What big sin he is committing.? So that he should repent in this matter." That pious person told "You plant trees in the jungle and you take rest under shades of those trees. And you would say that you are doing this work for the sake of Allah." Afterward, that a pious person told him " To leave the world like him." The Prophet Khizer (A.S.) asked him " What is your condition.?" He told him " His condition was that if the whole of the world will give to him and he will ask to accept it and if he will be told that there will be no accountability for him in this matter. Also, with this he will be told that if you will not accept it, then you will be thrown into the fire of hell, then in that case also he will accept the fire of hell." The Prophet Khizer (A.S.) asked him "Why.?" He told because " There is the anger of Allah is there for the world. So for the thing on which there is the anger of Allah is

available so I think it is better to accept the fire of hell instead of the world.".

The presentation of book 'Fawaid al-Fawad'

On the Wednesday on the 30th of the Muherrum month in the year 710 Hegira, I was sanctified to touch the feet of the Sheikh. On that day, I was presented my book ***Fawaid al-Fawad*** in his service. Then he praised me very much and he said well done. On that day, I was renewing my pledge. So the Sheikh removed his cap from his head and awarded me and while putting his cap on my head, he was reciting one couplet of poetry in the Persian language.

He said ***Roahal-Arwah*** is the best book among all books which were written Mashaiq (learned persons). And he said Qazi Hameed Nagori has memorized that book. Usually from the pulpit, he used to give a sermon from this book.

And in Arabic books ***Quwwat al-Quloob*** is also the best book and ***Roahal-Arwahis*** available in the Persian language. I told him the writings in the book ***Ain al-Qazat*** are also good, but on which there will be no possibility of confiscation. He said " It was written about the condition of the rapture. " Afterward, he said "Still, he was 25 years old, he was getting burned. It means in the period of his youth he was engaged very much and established a relation with Allah and which is a strange thing." He said " The writer of ***Ain al-Qaza*** was written about his father that he was a corrupt shirker Qazi who used to take bribes. I asked him " What is his intention for such writing.?" He said, " He also has the capacity to understand of a revelation to him. So one time there was Sama meeting was in progress and other Darwish and dear persons of Allah were present in that meeting place. And the father of the writer of ***Ain al-Qaza*** was also present there at that meeting and he said he was seeing Sheikh Ahmed Ghazali there and who came in one gathering. On that day from that place where Sheikh Ahmed used to reside there was a long distance of travelling. Such gathering was not possible in any other city. And he was in another city and in short when it was checked in it carefully, then it was found as per his saying."

Afterward, Khaja Sahib said "The aim of the story of the ***Ain al-Qazat*** was that the grace of Allah is not possible to getting from the prayers and recitals. But what there is the will of Allah is there and due to acting upon it is available. During this period, one questioned was there, whether the master of the author of ***Ain al-Qazat*** is Sheikh Ahmed Ghazeli.?" He said "No, because in the writings there is mention of Sheikh Ahmed Ghazali is there and also there is mention of his master. In which it was also written that I am like this and my Sheikh is like that. And if his Sheikh will be Sheikh Ahmed Ghazali then there will be mention of him there. And he will write him as his Sheikh."

Afterward, the author of book ***Ain al-Qazat*** was still being a child and he was playing with the boys. And the Sheikh Ahmed Ghazali saw him and he asked for him from his parents. But they have hidden the writer of the ***Ain al-Qazat*** from him and they told him that he was dying. Sheikh Ahmed told " You are saying false. Because till the graces which he will deserve and unless he will not get how he will die?." Afterward, " He said there was blame for Sheikh Ahmed. And for this reason, the

parents were hiding of the writer ***Ain al-Qazat*** from him." Maulana Burhanuddin Gharib was present at the meeting place and he was asked "Whether there was a trail for the Sheikh in this matter.? " He said "No, he wanted that he should be blamed and censure in this matter. But he was most pure and pious person. " It is said that " When there was blame to him for the butcher's son, then that butcher used to complain to everybody in this matter. One night that boy was Sheikh then at that time the butcher was seen from the hole in the room that the Sheikh was praying there and the boy was sitting there. Upon the prayer Sheikh, he was started preaching and advises and then he performed two Rakat of prayer. And again he started preaching and advises to the boy. Again he was performed two Rakat of prayers. In short throughout the night he was spending like that and in the morning the butcher's distrust was over and both the son and his father were becoming disciples."

Jogi (Hindu ascetic)

Afterward, Khaja Sahib said "This matter which is not possible for everybody and those who will like doing this are most virtuous and the person of courage."

Afterward, he said "Once he was present in the service of great Sheikh Fariduddin and at that time one Jogi (Hindu ascetic) came over there and from him I have asked: " Which way he follows."? And what are the rules of your work.?" He said " As per our knowledge, there are two worlds in the soul of the man. One is Alawi (celestial) and the second is Sifli (inferior). From the head of the person to the navel is called Alawi and from the navel to the foot is called Sifli. In the world of Alawi, there is the truth, purifications, good manners and pious dealings are there. And in the world (Alam) of Sifly, cleanliness and piousness are there. Khaja Sahib said "I liked his talk very much. "

Leaving of the world

Afterward, the discussion about leaving of the world was started so in this matter, he said "There is an excessive exaggeration." He said "If any person will keep fast during the daytime and wake up in the night and he is also Haji person, but the original rule is that there should be truth of the world is not available there in his heart. "

Khaja Osman Hubabadi

On the Friday on the 22nd Rabil-Awwal month in the year 710 Hegira, I was sanctified to touch the feet of the Sheikh. At that time, the discussion about the piousness of Khaja Usman Hubabdi was started. He said " For the long period of time he was disconnected with the creatures. And afterward, he began sitting among the people and began meeting with the persons. From the world of invisibility, he heard a call and in which he was told to call to the creature on the condition that there he should bear thousand difficulties and problems. Upon this he was starting to walk on the one way, then one person came there and he slaps on the nape of his neck. And also, another person and third person done the same thing to him. In this way when 1,000 difficulties are over then, he has heard a voice come to the pulpit and call the people toward truth. He requested "My Lord, I have not studied

knowledge and he is not perfect, so how he will call the creature toward Him.?" There was a command that " It is your work to step into the pulpit and Our work is salvation."

Afterward, the discussion about the discontinuation of meeting with the people was started and he said "Sheikh Ahmed Hanbal was a white weaver and he was away from the mankind for a long period of time. When he came in, the people then he was stopped talking to the people. One friend came to see and told him, " When you are among the people why you have stopped talking with the people. He told "To talk about the Lord or talk who was created. He could not able to talk about the Lord and about the created who is not suitable to talk."

Afterward, the discussion was started about the persons who keep fasting and also fasting of Tai (the fasting is kept for 3 days) but some persons only kept fasting for show and self-conceited.

The Darwish persons

On the Tuesday on the 26th in the month of Rabil Awwal in the 710 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion about Darwish persons was started and he said "The Mashaiq (learned persons) said there will be sent down the grace of Allah on following three times."

1. At the time of Sama meeting
2. At the time eating of food with the intention of obeying
3. At the time mentioning of the conditions of Darwish persons

Afterward, he said "Once when he was present in the service of Sheikh Fariduddin, then at that time six or seven Darvesh people came there and all were young and persons of grace but they were disciples of the masters of Chistia Chain. They said "In the service of Sheikh that there is some story among us. You hear it." He told " Me to listen and also to Baderudin Ishauqe to hear it." They have explained the story among themselves in very calm and decent style of words like that you have told like this and I told like in this way and then you have explained in that way. And from misunderstanding I have answered and he told that which you have told is right and there is a mistake from my side. And he said what you said it was the right and it was my mistake. In short, this type of discussion was happening. I and Bedridden Ishaque wept upon hearing their conversation and said: " Allah sent down angels to teach us how to settle our dealings."

The tolerance and patience

Afterward, he told with his holy tongue that "At the time of dealings one should speak such conversation and from which veins of the neck should not appear there. It means there should be no mark of discrimination, and anger." Upon this, he said "About tolerance and patience that one should bear the cruelty of everybody and there should be no exaggerated in this matter and should not have the intention to take revenge."

Afterward, he said " If anybody will put thorn so you should also place thorns,

then there will be thorns. In the general, persons there is a rule that to behaves with pious people with piousness and with the bad persons they behave badly. But there are no rules with Darwish persons and here with good or bad people with both of them, they should treat piously."

The friends of the religion

On the Wednesday of the 7th Rabil Thani month in the year 710 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion about the friendship of religious companions was started. The friendship is of two kinds, one Nasbati (connection) and other religious. Among them, the friendship of religious is very strong. Because if there are two brothers of Nasbati (relatives) are there and one is Momin (faithful) and the other is infidel then the property of Momin brother will not be given to infidel brother. So it is known that such type of brotherhood is weak. But brotherhood of religion is very strong. Because the patch which will be there in the brothers of the religion, which will be exhibited there in this world as well as in the other world. During this time, he mentioned the following verse of the Quran."

" Al-Khala Yu Mazin Bazuham al-Baz Adwan al-Muttaqin." And its meaning and interpretation is that " The friendship of these people will be for revenue and then they will become enemies of each other. But the pious persons will not be enemies of each other."

The prayer on Saturday and year

On the Sunday 25th of Rajab in the year 711 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion of prayer was started and he said " Whatever the prophet of Allah was performed and there are 3 kinds of prayers are there."

1. As per time
2. As per reason
3. Not as per time and reason

Now the discussion about prayers is mentioned, which are related to the time. Imam Ghazali wrote in ***Ahya al-Uloom*** that the prayers which are related to time are moderate because some prayers are performed daily basis and some are such which are performed one time on Saturday and some are performed one time in the month and some are such that it will be performed one time in the year. The daily prayers which are performed are 8 and among which are five prayers of five times and sixth is Chast prayer (mid-morning prayer). And 7th prayer is about 20 Rakat which are performed after sunset prayer and 8th prayer is Tahajud and these prayers are performed one time in the day and night time. And the prayer which is performed on a weekly basis is the prayer of the Saturday and Sunday. The prayer of the month is performed once in the month and in which there are 20 Rakat are there which was used to be performed by the prophet of Allah on the first day of the month. The prayers which are performed one time of the year are four which are as follows.

Two Eid (festival) prayers and third Tarweh (special night prayers in Ramazan) prayer and fourth is Shabe Barat (fifteen night of Sha'ban) prayer. Now the discussion is about the prayers of the reasons started and he said "There are two

kinds of it. And one is the prayer of Istasqa (prayer for the rain) which is performed for rain scarcity. The second is a prayer of lunar and solar eclipses. It means when the sun and the moon are in trouble then this prayer is performed. Now the discussion about those prayers is mentioned, which are not related to time and reason. Which are belong to glorify?"

Afterward, the discussion started whether Nafil (supererogatory) prayer can be performed in congregation or not.? He said, "Yes, because some Mashaiq (learned persons) acted upon this." Then he said "On the night of Barat (fifteen night of Sha'ban) Shaik Fariduddin asked me there is ordered of the prayer at night so to perform it in the congregation and you should become a leader in it so it's as done same."

The prayer of safety

Then a discussion about the prayer started which are performed for the safety of the soul. He said " One who will leave from his house, then he should perform two Rakat so, then he will be safe from the help of Allah from all calamities till his stay on the outside. When he will be coming back then he should perform two Rakats so that he will be safe from the calamities which will arise from the house. In these two prayers, there is very much goodness and blessing is there."

The verse of throne

Afterward, he said " If any person if he will not able to perform the above prayer, then he should recite a verse of the throne at the time of leaving from the house and from which he will get the benefits of the above. If he will recite Ayatul Kursi (verse of the throne), then he should also recite the third Islamic creed (Kalmia Tamjid). If anybody will reach late in the mosque then there is no time of performing of the prayer of Tahiyat al-Masjid (the prayer of greeting the Mosque) is there then he should recite 4 times Islamic creed (Kalma of Tamjid) and from which he will get the benefits of the above."

On the Saturday on the 13th Shawwal month in the year 711 Hegira, I was sanctified to touch the feet of the Sheikh. Khaja Noah, who is related with the Sheikh is sitting there near of the Sheikh. And he was reading the book ***Mahsariq al-Anwar*** and he was reached on the saying of the prophet that if any person is performing prayer and if there is saliva or phlegm in his mouth so throw it outside, but not in the direction of Qibla (direction in which Muslims turn in prayer) and not in the right direction because it is the side of the angels. But it should be thrown on the left side slowly. So that the act may not be prolonged and from it there will be no mistake in the prayer.

He said also that "Momin (faithful) will never become impure. Because once the prophet of Allah was going on the way and Abu Harare was coming from the opposite way. The prophet began joking with him and he stretches his hand to shake his hand, but Abu Harare has taken away his hand behind. So the prophet asked him the reason of it.? He said " Oh prophet of Allah now he is coming after the intercourse with his wife and he hasn't taken a bath. Now how he could not shake the

hand of a pure person like you." He said " Momin (faithful) will never become impure even he is polluted by post coition bath but he will not become impure. If somebody will drink the remaining water of the person polluted by post coition bath then there will no fear. " He also said "If any women in the shape of Satan, will come to any person, it means if Satan will come in the shape of women to any man then there will be an attraction of his heart then that person should do intercourse with his wife. So that apprehension should be out of his heart." For the married person, it is a condition of the best thing in this matter. Khaja Noah heard these benefits and he stood and left from there. Khaja Sahib pointed him and he said to the persons in the meeting that "To give respect to this person. Because he is a pious person. When he stood and went away from there. Then, with exaggeration, he said about his purification that " He was memorizing the holy Quran and every Thursday he finishes it. And he is very interested to learn much knowledge and he has obtained very much knowledge. He does not have a friendship or enmity with anybody. He is a very pious person." So one day I have asked with him " Why he will do such obedience and worship?" He said, " His aim is your life." Khaja Saheb said, " Who told him this thing.? This is his sign of felicity."

Afterward, he discussed anything which is asked by anybody and he should know about that thing . In this matter, he told " One learned person Ziauddin used to give lessons under the minaret. And from him, I was hearing that once he went into the service of Sheikh Fariduddin and I do not know about Fiqh (Islamic law), Nahu (syntax) and other knowledge. And he was learning only knowledge of Khilafi (against the tenets of faith) so there was an idea in his mind that if the Sheikh will ask me about Fiqh (Islamic law) and Nahu (Syntax) and other knowledge when what he will answer there.? With this idea, I have reached in the service of the Sheikh and sat there. He asked me " How the checking of dialectic is done?" I was happy to learn this and positive and negative recognition which came to known in this matter, I have explained in the best way." Khwaja Sahib said due to the reason of his perfection of revelation he was asked the same thing for which he was known as a learned person."

This is a collection of benefits and which were collected during a period of three years. And with the help of Allah, whatever I will hear, then I will record the advice and discourses in this book.

The End.

Fawaid al-Fawad Part Third



Mausoleum of Hadrat Khaja Nizamuddin Auliya in Delhi

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These are insinuating in light of Allah and secrets of Allah, which were heard by me from the tongue of our eloquent master Khaja Sahib and who followed straight path and that he is a master and the seal of jurists and who is king of Mashaiq (learned persons) on the earth and well known as Khaja Nizamuddin Auliya.

Discussion of the categories

On Monday on the 7th day of the month of Zeqad in the year 712 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion about categories was started. He said " The prophet said after me there will be five categories of my Ummat (nation). And there will be a period of each category for the period of 40 years. The first category will be about knowledge and observation. And the second

category will be about virtue and cleanliness and third category will be about Tawsil and Trahem. And the fourth category will be about Tuqata and Tadabir and fifth category will be about Herj Marj.

He said " First category will be the of the companions of the prophets and second category will be of Tabein (successor to the prophet 's companions) and the third category will be of Tawasil and Taraham. The meaning of Tawasil is that when the world will come towards them and it will be common to both of them. If one will do hardness, then another will become soft so it is called Tawasil. And regarding Taraham and its meaning is that as if the whole world will come towards them than they spend in the way of truth without sharing in it. The fourth categories are Takata and Tadabir. The meaning of Taqata is that if the world like partnership come towards them, then they will fight among themselves. And the meaning of Tadabir is that if they will get the world, then they will not give to others and they will turn their back to others. The fifth category is Harj Mar and this category is that which will involve in criticism and fault finding of each other and this category will pass away during the period of 200 years. When the period of 200 years will be passed away, then the puppies will be better than the sons of Prophet Adam (A.S.). When Khaja Sahib was reached at this point, then he was shut, tears and he said this order is for 200 years after the prophet and what will be the condition of the creatures of the present time?. "

Engagement in Zikr (invocation) of Allah

Afterward, the discussion about engagement in Zikr of Allah was started and he said: " The real work is an invocation of Haq (truth) and other than this all other things are a hindrance in the remembrance of Allah." He said, "The books which I have read and if I read them at any time, then I will find there was wildness and tell voluntarily that where I have fallen."

Afterward, he told one story that " Sheikh Abu Saeed Abul Khair when he was reached in the conditions of perfection, then the books which kept for study and he has kept all those books in the corner. Some say he washed all books. Again he said "There is no mention of the washing of the books. Of course, he kept saving in one place." One day he was studying those books and he heard one divine call in which it is said to him, " Oh: Abu Saeed return back to our agreement because you have engaged in other things." When Khaja Sahib was reached at this point, then he was shut tears.

The deflation in the food

On Tuesday on the 12th of the month of Zil-Hajj in the year 712 Hegira, I was sanctified to the feet of the Sheikh and at the meeting place, many people were present in the service of the Sheikh. Some of them will not get the shade so they were sitting in the sunlight. He told "Others to sit in close so that they will get placed in the shade. Because they are sitting in the sunlight and but he is burning." In this connection, he told one story " In Badayun there was one Sheikh Shahi Moitab and who used to live there and one time their friends take him for the excursion outside

and they cooked rice pudding there and when they put the food then Sheikh Shahi Moitab said in this food there is deflation was done. Perhaps two persons before bringing milk have to drink and eaten something and which is mentioned as the greatest fault with the Darwesh. " When Khaja Shahi said "Those who eat before meals why they eat again with the friends. " So upon saying this, they said " Due to boiling the milk came out of the cauldron. As the milk, which was coming out so we began drinking. " So, he said " The drinking of such milk is illegal and it should be allowed to fall. " In short, their excuse was not accepted and they were given a punishment that they should stand in the Sunlight. Due to stand in the sunlight there was a flow of perspiration so again Khaja Shahi said " To call a barber and when he asked why.? He said " To take the same quantity of blood from my body equal of the perspiration, which was falling out of the bodies of these friends. " When Khwja Sahib was reached on this point and he said, " The Brave and its name is called love and it is called also justice."

Afterward about his piousness, he told this story " One time Sheikh Nizamuddin Abu Al-Moed was becoming ill, then he called Shahi Motiatab and asked him to pray so that the disease should be gone away. Khaja Shahi made an excuse in this matter that he himself is pious. Still, he is desiring this thing from him. Then he said, " I am a man of the bazaar so do not say such thing." But the Sheikh didn't accept anything. He said " The prayer should be done must so that he will become healthy." Then he said "Yes. " So it's better to call his two friends and one is Ashraf and who is a pious person and another is tailor person and, in brief, both of them were called there. Khaja Shahi told them Sheikh Nizamuddin Sahib was told like that. Now you both become my friends in this work and help Me. It means they worked and from head to chest is entrusted to me and from chest to up to one foot to entrust to one and the other foot is entrusted to another one. In brief three of them were engaged and suddenly the disease was turned into healing. Regarding the miracle of that pious person, he told one more story that " He used, to say many times that upon his death if anybody will face any important work, then he should come to his grave and if the work will not be completed within 3days then he should come on the fourth day. If it is not completed on the fourth day, then he should demolish his grave."

The chastity of pious persons

Afterward, the discussion about the chastity of pious person was started and he said " The prophet is expected of the chastity and they are innocent and with Faqirs (Darwish) and the pious persons are expectant of the chastity and innocence. But the prophets are expectant of the chastity and for the pious persons, the chastity is legal."

Discussion of memorization of the holy Quran

On the Friday on the 22nd of the month of Zil Hajj in the 712 Hegira year, one person came and requested for supplication for the memorization of the Holy Quran. He asked " How far he was memorized "and he said " Three parts. " He said, " The remaining parts should be memorized in small proportions and recite first three parts many times in this matter."

Afterward, he told this story " One night he was seen in his dream Sheikh Bedridden Ghaznavi and from him, he was requested for the memorization of the Holy Quran. The day break, then I went into the service of any other pious person and requested him in this matter and he said that, like the above who prayed for him in the dream he should pray in the day time. " So that due to the blessing of his prayer, he should memorize the Holy Quran. That holy person prayed and he said " One who recited two verses at the time of sleeping, then he can surely memorize the Quran and that verse is as follows.

" Elhakum Elaha Wahed La Ilha Ills Huwa Rahman in Fe Khaalq Samata Wal Arz Wal Ektalaf Al- Lail till Yaqiloon."

The persons of the cave

Afterward, the discussion about the divine powers of Allah was started and in this connection, he told this story that "One time the prophet of Allah was desired to the see the people of the cave. Then there was the command of Allah " We said that you did not see the people of the cave, but you can see them on the day of judgment. And if you want that they come into your religion, then We can do that." Upon this the prophet of Allah was brought one rag and four persons Abu baker Siddiq (R.A.), Umar bin Qattab (R.A.), Ali Ibn Tabeb (R.A.) and Abu Zur Ghafari (R.A.) and he told them to hold one corner of it and then he was called the wind from which Prophet Sualiman (A.S.) used to take work and he said " The wind to take away this rag along with these four persons on the door of the people of the cave. " The companion conveyed Salam from the outside. Allah has given life to them. They replied for their Salam. Upon this, the companions presented them the religion of the prophet and for which they have accepted It. Khaja Sahib said " There is nothing which is not there in the divine power of Allah. "

Discussion about supererogatory prayers and recitals

On Monday, for the first of the month of Safar in the 713 Hegira year, I was sanctified to the feet of the Sheikh. The discussion about supererogatory prayers and sending the blessing on the prophet was started. He said " One night he was seen Khaja Fariduddin in the dream and he told me to recite nine times the following phrase."

" La Ilha allah Wahidahu La Sharikalahu Lahul Muluk Walahi Al-Hamad Wahua Ala Kulle Shain Qadiri."

And when I was waking up from the dream. Then I was followed by this recital for always. I said in my mind that there is some aim in this instruction. Afterward, I have seen in books of Mashaiq (learned persons) that one who will recite this supplication for 100 times, then that person will be happy without any source. And he will spend his life happy then I came to know that the aim of the Sheikh was like this.

For this excellence of this supplication, he said it is available in the sayings of the prophet that one who will recite this supplication ten times after every prayer, then

he will become such a person who has freed 1000 slaves."

Regarding reading the Sura al-Naba after Asar (late afternoon) prayer

Afterward, he said "Once in the dream he said after the prayer of Asar to read five times Sura al-Naba and when I was woken up when I was followed by this instruction. Then there came the idea in my mind that there will be sure and glad tiding in it. " So I was seeing it in exegesis in which it was written that one who will read it after the Asar prayer daily for five times, then he will become the slave of the truth. It means the love of Allah will be established in his heart. Upon finishing these two benefits, he was instructed the persons in the meeting to follow it for always."

On the Tuesday of the 2nd of the month of Safar in the year 713 Hegira, I was sanctified to touch the feet of the Sheikh. One person from meeting told " Some person had said bad things about you on every occasion. And they say such things about him and for which there is no power to bear such allegations." Then Khaja Sahib said " I have forgiven all of them. So you also forgive them and do not have enmity with them."

Afterward, he said " Chajju who was a resident of Andip and who used to tell him always bad things and always ready to do enmity with him. Telling bad thing is easy, but to the desire of the bad things is worse than this. In short when he was dying then I went to his grave on the third day and prayed for him " Oh: my: Lord, who used to say bad things to me and I have forgiven him so do not give him punishment for my sake." He said " If there is un-pleasantness between two persons. Then it should be sorted. If one person who will be sorted it, then, in that case, there will be fewer difficulties for the other person."

Afterward, he said " The people are not happy with the bad sayings and it said that the property of the Sufi is in a way out and his blood is permissible and when there is such condition then what will there the complaint and grievance of the backbiting.?. During this time one person came there and he was informed about that " Now at this time the congregation of your friends is there at the such and such place and there is kept flutes also there." Upon hearing this Khaja Sahib, was becoming unhappy in this matter. He said "He has prohibited flutes and illegal things. And whatever they did, it is not right and they have been exaggerated in this matter." He said further, " If the leader (Imam) will do mistake than followers (prayer) should point out his mistake by saying 'Subhan Allah' and for women by ridiculing with clapping, but not with two palms, but with one palm and with one back side of the palm because clapping with palms is added in the playing. In short, such that even the matters, of play are prohibited. In Sama, there should be taken more care in this matter. When there does take very much care in the clapping of the palm than regarding of playing of the flute, then what should be there very much prohibition in it.?

Afterward, he said, " If anybody will fall from any place, then he should fall within the Islamic law and if he will fall outside of the Islamic law, then he will not have any position in this matter."

The Sama

Afterward, he said " The great learned persons have heard of Sama. And who belongs to this work and who are a person of _ermis and piety. When they will hear one couplet and then there will be tenderness upon them whether it may be there or not there flute. But those who do not know of the fervor and whatever will be sung before them, then there will be no benefit at all to them. So it is known that this work belongs to persons of pain and it is not for flute etc."

Afterward, he said " The people will not get attention in the daytime and if at any time in the day if they will get happiness. Then for them the remaining time will be in its custody. If in any group if there will be available to any person of _ermis and person of grace will be there then for the remaining persons of the group will be coming under his custody." Afterward, he said " In the olden days one Qazi (judge) was there in Ajodhan and who used to reside there and who was always used to fight with Khaja Fariduddin and as such that one time he went to Multan city and told leaders there how it is legal to any person who will sit in the mosque and hear the Same there ?" and they said "We did not tell him nothing."

Afterward, Khaja Sahib said " When he has heard Sama and for all times, then as per swearing of the saintly dress of the Sheikh, I kept it as a consideration as per attributes and conduct of the Sheikh. One time during the life of Sheikh one chorister sang one couplet of the Persian than at that time I come to know his likeness of attributes and perfection of holiness and excellence and pleasantness was remembered to me. And at that time, there was such condition which prevailed upon me that which is not possible to describe in the words. The Qawwals (chorister) wanted to sing other couplets, but I asked him to repeat the above couplet. And upon reaching this point, Khaja Sahib shut tears. And he said, " After a short period of time Sheikh Sahib was passed away from the world."

Afterward, he said " On the day of judgment it will be asked for anybody that, have you heard Sama in the world.?" He will say " Yes. " He will be asked " Have you heard that couplet and you have doubts about the attributes upon Us." He will say "Yes". He will be asked then " For the incipient and attributes who will be there apprehended on the old Personality." He will say, " Oh: My Lord. I have said this due to the excess of the love." Then there will be a command that " As you have loved Us, so We bestow mercy upon you."

The miracles of the prophet

Afterward, the discussion of the miracles of the prophet of Allah was started and he said: " Animals and inorganic materials were obedient to him." In this matter he told one story that "When the last prophet of Allah was coming into the world and he sent Maz Bin Jabal to Yemen and he told him " In that Velayat (state) there is one water spring known as Ain al-Alreaf is there and it is also called Ain Wafat and specialty of this spring water is that if some water of it will be drink, then the man will be dying suddenly and when you will reach for that spring water tell him that the prophet was appeared in the world, so when you will reach there, then you should

convey my message." So he told the story of the prophet hood and that spring water accepted the prophet hood of Allah's prophet and it has lost its previous property.

Isim Azam (Al-mighty's name)

Afterward discussion about using Isim Azam (Al-mighty's name) was started. He said "When Ibrahim Adham was asked whether he was remembered Isim Azam?, then recite it." He is told, " To keep away the stomach from the ill-legal load and to keep away the love of the world from the mind, then if you read any name of Allah which will become the name of Isim Azam." During this time, the food was brought there and salt was kept there. Then Khaja Sahib told " Meals should be started eating with salt. But to make wet the finger from the saliva of the mouth and take the salt with it. And there is no mention of it. If the finger is not wet, then the salt will not touch it. So to take it a little with the help of two fingers." So I said thanks to Allah for this benefit. That it was known to the right of the salt again. Khaja Sahib smiled and he said, "It is good."

Good reply

Moulana Mohiuddin Kasani was also present there at that time. He was made an interpretation of my talk and he said one story that "Once one person went into the service of Khaja Shams Malik and he has desired something there. But he was given his reply in negative to him. But still that person was standing there. Shams Malik told " Why he did not go?" And that Sail (applicant) told him " He needed to reply from him." He told him " What is the answer better than it I would say to him."

Hajj and visit of master of without devotion

On Friday on the 26th of the month of Safar in the year 711 Hegira, I was sanctified to the feet of the Sheikh. I told him that "This time he came for his visit of his relation kith and kin." Some companions said this " Nobody should not come to this place with the intention of any other work. And also not with the intention of his service. So he should not come near to him." I told and think in my mind, even though the method is like this, but my mind does not like that without a present in the service of Sheikh should not go from the limits. So I will go against the customs. So while thinking this, I came there and was presented myself at the service of the Sheikh Sahib and Sheikh Sahib told " You have done well. "

Afterward, he said, " There is customary in the learned person that nobody visits them before Israq (mid morning) and after Aser (late afternoon) prayer, but for me there is no such custom and I used to come and go anytime whatever I like."

Afterward, the discussion started that some persons after returning from the Hajj pilgrimage they used to engage a whole day in the remembrance of Allah and used to mention it in every place and this is not good.

Afterward, he said " One person said he came from the such and such place." Some pious person told " Oh: Khaja what are the benefits of your visit to such place.? Because of him still with pride is there with you."

The service and willingness

Afterward discussion about service and willingness was started. He said, " Who do service, then he will become the master and without service how he will become master.?" Those who will do the service. Then they will get service."

Afterward, this discussion about good deeds was started. One person wrote about ten methods and out of which five are in the head and five are in the body and who described in the poem.

Not to accept the kings' offer

On Wednesday on the 19th Jamidil Awwal month, in the year 711 Hegira, I was sanctified to the feet of the Sheikh. In those days, the king was granted land and many things and its title papers were sent in the service of Khaja Sahib. Khaja Sahib did not accept all these things. And in this matter, he said " He is not suitable for garden, land and agriculture work and while smiling, he said if he will accept these things, then what will the people say that Sheikh is going to the garden and he is going to visit his land and his agricultural work. Whether these things are suitable?". Being in tears, he said " No person among our masters and learned persons did not accept it. "

Afterward, he said " In those days Sultan Nasiruddin visited Ajodhan while going to Multan and on that day Sultan Ghiyasuddin who was a local ruler of there and he came to visit Sheikh Fariuddin " and he told " He brought some cash and title deeds of four villages. And cash is to harvest and title deeds is in your honour." So he was smiling and he said " Give me cash so that myself and Dervish will spend it together. But take away the title deeds and for it there are many seekers of it is there so give it to them. " During the time of the story he mentioned saying of the prophet " Ma Dakhal Baina al-Adkhal Zela ".

Afterward, he said " This saying told by the prophet on some special occasion. That is one time the prophet came into one house where there were two kinds of wood were there and with one wood plough work is done and with another wood driving of animals is done and when he saw it when the prophet told " Ma Dakhal Baina Al-Adkhal Zela ". When these woods will be in any house than in that house there will come disgrace there. From here the discussion about Sheikh Jalaluddin Tabrazi was started. He said " He was writing one letter in Arabic to Sheikh Bahuddin and I have seen myself that letter in which he wrote one who will like the coming of the property from the women's side then he will not get any better condition and in it also mentioned about Zega and its meaning land and villages. In short, I could not remember the Arabic word used in this matter, but its meaning is those persons who will like in mind for the land so he will become the man of the world and the people in the world. " He asked about " Sheikh Noor Allah to whom he was pledged" and said, " He was a disciple of Shaikh Abu Saeed Tabrizi."

The discussion about recitals

Afterward, the discussion of recitals was started. One person from the meeting place asked him to what this saying of the prophet is related.? "Sahib al-Warud Maloon Tarik al-Warud Maloon."

He said " It is about the people in the books. This matter was happened that when it was reported in the service of the prophet that such and such Jewish or worshipper of the fire used to do too many recitals and in this matter they term it is called Tamqita. The prophet told "Sahib al-Warud Maloon" and when a Jew was heard this then he left the recitals and when the prophet heard this and he said "Tarik al-Ward Maloon. " And some say it is generally saying of the prophet and its interpretation is that if any person who will leave recitals intentionally. Then he will be become the person from leaving the recital and such person is called "Tarik al-warud Maloon. " If any person who is head of the community and where many persons used to come and go, and there is the expedience of the Muslims is attached to him and then he will engage in his recitals. Then in his favour it will be called as "Sahib al-Warud Maloon ".

In this situation, I told him, "If any person due to engagement or some excuse will not complete his stipulated recitals, then he should complete it in the night time instead of daytime. Then what is instructed in this matter.?." He said " It is better to perform it in the night time. If it is lapsed in the night time, then perform it in the day time. Because night is the caliph of day and day is the caliph of the night. So it should not be lapse." Afterward, he said, " The recitals which stayed away without any excuse and there are three conditions which are not free from it are as follows."

1. Inclination of lust
2. Illegal or anger
3. If there will be any fall of calamity on any person.

In this situation, he told this story that "One day Moulana Aziz Zahed was falling down from the house." When he asked the reason for this matter, then he said: " He used to read Surah (chapter) Yasin daily and today he did not read it."

Poem

On Wednesday, of the fourth of the month of Jamdil Awwal in the year 711 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion of the poem, thoughts and Gazal (ode) was started. He said "Once Sheikh Fariuddin read one Persian couplet and on that day the time was passed from the morning to evening time and also the couplet was there with his tongue even at the time of breaking of fast and at the time of Sahar (pre-dawn meals during fasting month) also he was reciting that couplet. When the number of times he recited this couplet then there will be changes in his face."

Afterward, he said, "It is not known what was the idea in his mind and what was matter in it that he was asked to repeat this couplet number of times."

Afterward, he said "Once Shaikh Bhauddin Zikeria was standing inside of his house in the door and he was holding the door with one hand and the other hand was on the other door, and he was reciting one Persian couplet number of times. Afterward, Khaja Sahib said, " It is not known what was the matter with him that he was asked to repeat this couplet number of times? , and that what was an idea in his mind?."

Trust in Allah

Afterward, the discussion about trust in Allah was started. He said " There should be trust in Allah. And except Him, there should be no trust on the other." Upon this, he said, " The declaration of a man will not be completed unless he will not think the reality of all creatures is less than a mosquito."

Afterward, in this connection, he said the story " Once Ibrahim Khawas was going to Makkah and one boy was also with him. He asked him " Where he is going?." He told " For the visit of Ka'aba in Makkah. " He asked " Where his luggage on the journey?. " He told " Allah will make live and establish man without sources. Surely he will send me to Makkah without luggage and convenience. " In short when he was reached Makkah, he saw the boy reached there before him and he was circumambulating Ka'aba there. When his looks fall on him, then he said " Oh: a poor believer. Whatever you have told me whether you have repented in this matter or not?."

Afterward, he said one more story " Once one thief of shrouds was coming in the service of Khaja Bayazid Bustami and repented. Khaja Sahib asked him " How many shrouds you have stolen from dead bodies of the persons.?" He told " He has stolen shrouds from one thousand dead bodies. Among them how much he was found in the direction of Qibla (direction in which Muslims turn in prayer).?" He told "Only two and the remaining others were not in the direction Qibla." Listeners asked for Khaja Sahib " What is reasonable in this matter.? " He said " Both of them to have trust in Allah and others do not have to trust in Allah. "

The kind of sustenance

Afterward, Khaja Sahib said "As per the saying of the learned persons there are found four kinds of the sustenance. "

1. Riziq Mazmun
2. Riziq Maqsum
3. Riziq Mamlok
4. Riziq Maoud

" Riziq Mazmun is about that the things about food and drinking from the source of income. Riziq Maqsum is that for which Allah is guaranteed in fate. Allah says " Wama Min Dabta Fil Arz Ala Lahu Rizqaha." Its meaning and interpretation are that "There is no animal are not there in the world for whom Allah is not guaranteed sustenance for them." "Riziq Maqsum is that which is allotted to him at the time of the beginning of the world and which is recorded on the tablet as per the fate. Riziq Mamlok is that which is stored. For example Rupees, currency, sources and clothes. Rizk Mamlok is that which is promised by Allah to pious persons." Allah says " One who fears from Allah, then he will make sources of income for him and Allah will provide him with sustenance in such a way that he could not imagine and think in this matter."

Afterward, he said, " In Rizq Mazmon there is trust and which is not found in

other substances. Because of Rizk Maqsum what is the work of the trust.? In this way understand other kinds of sustenance. There is trust in the sustenance of Mazmun. It means one should know that whatever his income is there which will be available to him surer."

The Excellence of prayer

On Saturday 29th of the month of Jamdil Akhair in the month of the year 711 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion about the excellence of the prayer was started. And he addressed me and he said " The prayer should be performed in the congregation. " I told him there is one mosque near my house where he used to reside there. If I leave for it as there is nobody there in my house to look after for my papers and books there so, for this reason, he used to perform congregational prayers in the house. "

Afterward, he said, " The prayer should not be performed in the houses, but it is having excellence in the mosques." Upon this, he said " In the previous prophets, there were established mosques to perform the prayers there and there was not legal to perform the prayers in other places, but during the period of last prophet this facility was started to perform prayer at any place. In the olden days, there was a (Zakat) religious tax was required for one-fourth of wealth. But during the time of the last prophet for the property and wealth, there is a religious tax required is only for 1/40 portion.

Generosity and miserliness

Afterward, he said " 40th portion is given and which is also because he should not be called miser. And from him, this name of miser may be removed from him. But he is also not called as generous and generous is such person, one who will give more than a legal tax of Zakat." During this period, I told him " What is meaning of the saying of the prophet of Allah "Al-Saqi Habib Allah Wain Kan Na-Fasiqan." And its meaning and interruption is a generous person and he is a friend of Allah and whether he may be a sinful person. He said " It said in this way. " One the person in the meeting said this saying of the prophet is available in ***Arabain***. Khaja Sahib said " This saying of the prophet, which is available ***in Shahain*** which will be found correct.

The difference between Saqi (bountiful) and Jawad (generous) person

Afterward, he said " The difference between Saqi (bountiful) and Jawad (generous) is that Saqi is that person who will give more than an Islamic tax of Zakat. But Jawad is such person who will give more for reward, for example, if he has 200 Dirhams with him, then he will keep with him only five Dirhams and remaining 195 Dirhams he will spend in the way of Allah. Upon this, he said Sheikh Fariduddin said that there are three kinds of Islamic taxes of Zakat as follows.

1. The Zakat of Shariat (the Islamic law)
2. The Zakat of Tariqat (mystic way of life)
3. The Zakat of Haqiqat (in reality)

The Zakat of Shariah is that, if one has 200 Dirhams, then he will give away in secret five Dirhams in the way of Allah. The Zakat of Tariqat (mystic way of life) is that from 200 Dirhams he should keep to himself only 5 Dirhams and remaining 195 Dirhams should be spent in the way of Allah. The sect of Haqiqat (in reality) is that he should spend 200 Dirhams in the way of Allah and do not keep any amount with him."

Regarding Zakat (Islamic tax) he said: " One story that Junaid of Baghdad used, to say the learned person of his time " Oh: bad learned persons and give away Zakat of the knowledge." He was asked " What is meaning of this type of Zakat.? " He said, "About 200 issues which they have learnt and out of them to act upon five issues and from 200 sayings of the prophet to make taking part of 5 five of it in daily practice."

Afterward, he said about " Moulana Raziuddin Sanani who was the author of book ***Mahsaraiq al-Anwar***."He wrote this book of arguments which is between him and Allah. If there will be any difficulty of saying of the prophet then he will see the prophet in his dream, then he will make the necessary correction therein."

Afterward, he said " He was belonging Badayun and then he went to Kol and there he became vice Sherrif (ruler). The Sheriff under which he was deputy and who was a man of proficiency. One day sheriff was talking with him and Moulana was smiling and he sends to him the ink bottle and he was becoming disaffected and afraid of him. He stood there and he said " We do not want to sit among illiterate persons." Then his source of income was increased. He used to give tuition to the son of the owner of Kol and he will get 100 Ashrafi (golden coins) from there and he was used to be content with this income. He went from there to Makkah for Hajj pilgrimage and from there he was visited Baghdad and came back to Delhi. In those days there were many persons of knowledge were there and all were equal with him in his knowledge. And for the knowledge of Hadith (sayings of the prophet) he was superior and nobody was not equal with him. "

Afterward Khaja Sahib said, " His work was made by one saying of the prophet. And which was happening like that when he was left from Kol for Hajj pilgrimage and he was purchased one shoe and to, wear it. When he was passed from one destination, then he was tired there. Then he came to know that it is not possible to go on the footing. In this thinking, he saw the son of the ruler of Kol on the horse who was coming there to bring him back. When Moulana saw him and thought in mind that if he gets that horse, then the journey will be finished easily.

He was in thinking so the son of the ruler requested him to come back to Kol. When he was not accepted in this matter, then he offered him his horse and requested him to accept his horse. And he accepted his horse and was continued his journey. In short upon to perform the Hajj pilgrimage he went to Baghdad. Where there was on Muhadith (a scholar of the tradition) and his name was Ibn Zahri and for him the people were constructed him on the pulpit and on which he used to stand there and explain the sayings of the prophet. Around him, the people used to sit in the group as

per their knowledge. One day Moulana Raziuddin went into his gathering. He was sitting in the group which was very far from him and at that time Ibn Zahari was explaining the saying of the prophet that to conformity of Muezzin (one who shouts the call to prayer) and it means the listeners have to say same as per Muezzin and he was starting the saying of the Hadith with the words' " Eza Skub al-Moaz'zn". The meaning of Sakub اذا سكب الموذن is when the call of the Azan (prayer) will reach your ears, then you should say same like Him. When Ibn Zhari explained this as saying. Then Moulana Raziuddin where he was sitting he said slowly to others "Eza Sakat al-Muazzin" and it means when Muazzin will be silent after saying the phrases then be silent in this way. Whoever is heard this when he said this to other and other to third and in this way it was reached to Ibn Zahari. He called " Who said Like this. " Moulana said, " I told this. " Then Ibn Zahari told there are meanings of the two things. So we should refer the books. There were reasons for two things. When they stood at the meeting place and saw the books and two things were found with logics, but 'Eza Skat' was more correct. When the caliph heard this then he called Moulana Raziuddin in his court and he was given him respect and honour and he was studying some things from him. In short, he came from there in Delhi. In Badayun, there was his teacher who was a person of Velayat (saintliness) and a pious one and he has one book named ***Makhlis*** with him and which Moulana Raziuddin asked him but he didn't give him that book. When he reached to Delhi upon obtaining knowledge, then he told once his teacher was not given the book ***Makhlis*** of sayings of the prophet to him. Now if the authors of that book will come there, then he can teach them. Somebody was informed in this matter to his teacher. He told " Hajj pilgrimage of Moulana Raziuddin was not accepted. And if accepted, he will not say like this." Khaja Sahib told this and shut, tears and praised for the belief of that pious person. Upon this the meals were brought there. He asked to eat together there. Upon this he told this story " Once some Darwish came into the service of Sheikh Bahauddin Zakaria and meals were brought there. Then Sheikh eats meals with them. He saw one of them who was eating bread there and he said "Subhan Allah (God be praised) among Darwesh he can knows only eating."

Afterward, Khaja Sahib said, " The prophet said Surid (mixing of the pieces of bread in the stew) is having excellent on other meals like he himself has excelled on all other prophets of Allah and like Ayesha Siddiqi (R.A.) is among all other women."

The congregational prayer

On Sunday on the 14th of the month of Rajab in the 711 Hegira, I was sanctified to touch the feet of the Sheikh. Discussion about congregation prayer was started. In this matter he said " With exaggerated that if there will be two persons, then should perform the prayer in congregation even though there will be no legal prayer of two people is permissible but it will be given the reward of the congregational prayer. The two persons should stand in one line."

Afterward, he said "One time the prophet wants to perform the prayer, but there was nobody except Abdulla Ibn Abbas (R.A.) so he caught his hand and stands him at his bedside. When the prophet engaged in taking Taheruma (announcement of the initiation of congregational) then Abdullah Ibn Abbas moved behind him. Afterward, the prophet asked him " Why he did move behind of him in the prayer.? ". He told " What I have the power to stand with the prophet of Allah?. " The prophet liked his good manners very much and he prayed for him, " Oh: My Lord makes him Faqih (Islamic jurist) in the religion. " Upon this Khaja Sahib said among the companions of the prophet after Ali Ben Taleb (R.A.) he is Faqih (Islamic jurist)."

Afterward Abdullah Ibn Masood he said " Ibn Abdullah is called three Ebad-Allah. And among those are as follows.

Abdullah Ibn Abbas, Abdullah bin Masood and Abdullah bin Omer." He said "About Abdullah bin Masood that he has passed away from the world in the early age. One day where he was grazing goats the prophet of Allah and Abu Baker Siddiq (R.A.) was reached there. He demanded some milk from him." He told him " He is a man of custody of the goats so how he can give him milk to him.? " Afterward, Abu Baker Siddiq (R.A.) said to him. " He is the prophet of Allah and he is the companion of him. If some milk of the goat will be given to the Darwish then nothing great will be happening in this matter. " He said " He is a man in custody and he did not have permission to give milk. So what he can do.?" Afterward, the prophet of Allah told him " To bring a pregnant goat and when the goat was brought there, then the prophet of Allah, with his holy hand, he turns over his hand on the back of the goat and with this the milk came in the goat and that milk was given to him." Afterward, the prophet told Abdullah bin Masood " To come and live in our company." Khaja Sahib said "The height of Abdullah bin Masood was short and about him the prophet told Kaniftal Elim and it means being as Qareetal Elim and from this it is known that his height was small.

Afterward, he said " Darwish persons used to carry small bags and which is called Kanaf and it is not right and it is a Kanief." Upon this, he said the prophetic call to Abdallah bin Masood as Kaniftal Elim (bag of knowledge)." Afterward, he told one story that " One person whose name Raees who became a disciple of Sheikh Bakhtiar. That person was seen one tomb in a dream in one night and around which there was very much gathering was more there. One small height person was coming and going from that tomb and this is told by Raees. He asked him who is there in the tomb and who is that person that coming and going from more there. It is known that in the tomb prophet Mohammed (peace be upon him) is there and that small height person is Abdulla Bin Masood and who is carrying the messages of the persons there. I went near Abdulla Bin Masood and told him that to pray for him in side there and he was willing to visit there and he goes inside and he brought a reply from the inside that you do not have capacity in this matter and tell Bakhtiar Kaki after my Salam that the present of blessing every night he used to send which is not received since three nights. Is there good with him.? When he was waking up, then he went into the service of Khaja Bakhtiar Kaki and told him the prophet of Allah was

conveyed him to his Salam." Sheikh Sahib stood and asked that " The prophet of Allah said this.?. And, whether he said some more." I told him that " He said the present, which he used to send every night, which was not received for three nights and what is reasonable in this matter.? Is there everything is well with Him.? " Khaja Qutubuddin has called his wife at that time and he was paid her amount of dowry and divorced her at the same Time. Because he spent three nights in his marriage and due to this reason that present of blessings could not be sent by him to the prophet of Allah."

Afterward, Khaja Sahib told by his holy tongue that " Sheikh Qutubuddin used to send his present of the blessing of 3,000 times daily and then he will use to sleep." About piousness, of Khaja Qutubuddin he said "Once Sheikh Bahauddin Zakaria, Sheikh Jalaluddin Tabrizi and Sheikh Qutubuddin were in Multan city. Then at that time, the army of infidels came near Multan city to attack. In those days, the ruler of Multan was Qabacha. Sheikh Qutubuddin was given one arrow to Qabacha one night. And he told him to throw it away at the enemy so Qabacha done as per his instruction. At the time of daybreak, they didn't find any one of the persons from the infidel army."

The "Tafsir (exegesis) of Kashaf"

On the Wednesday of the month of 24th Rajab in the year 711 Hegira, the discussion about ***Tafsir (exegesis) of Kashaf*** was started and he said about exegesis that "Khaja Hasan of Basra used to read Dal alphabet of Alhamad with Zaire (vowel point) and with Zair (vowel point) of Dal and this is the reason of its with joining of Allah. Because the action of Lam is based on it. But as per Qirat (recitation of the Holy Quran) of the method of Ibrahim, it is Peish (vowel point) of Dal. And also, it is Peish of Lam. But it is not known whether it is as per Ibrahim Naqai method or some other one and Allah know better in this matter. In short, this is the opinion of the author of the book Kashaf that Qirat of Hasan of Basra is better than Ibrahim's Qirat. Because Hasan of Basra used to read Zair (the vowel point) of Dal due to Lam of Allah. It means Lam is connected with Zair. And also Al-Hamad of Dal by Maksur (irregular plural of Arabic noun). But with Ibrahim method Al-Hamad's Dal is due to Marfu (raised) and it reads as Zair of Lam. Because Dal of Al-Hamad's action is due to reasons of Amil (reader) and who will change those Aarab (vowel points) and those are strong which are based on Aarab (vowel points)." After this speech Khaja Sahib said " I have come to the conclusion that Dal of Al-Hamad is just like such person who is having its master and to whom he will say do like this and do live like in this way and Lam of Allah is like that person which is not having its master and who live as per his will like in this matter."

The belief of the author of Tafsir Kasshaf (exegesis)

From here the discussion about the belief of the author of ***Tafsir Kasshaf*** was started. Khaja Sahib told by his holy tongue that " Despite of his great knowledge and tradition, his belief was false. Upon this, he said there will be an infidelity and one Bedat (innovation in religion) and one dis-obedience or do sins and Bedat is

more than disobedience and infidelity is more than Badat and Badat is nearly of the infidelity."

The Badat and sins of author of Kashaf

Afterward, he told this story which he was heard by Moulana Sadaruddin Qarni. He said, "Once he was with the Moulana Najamuddin Sanani and he asked me what you are doing nowadays.?" I told him " I used to read books of exegesis and he asked which book of exegesis." I told ***Kashaff, Ejad*** and ***Umda.*** Moulana Najamuddin told to burn down " ***Kashaf***" and ***Ejad*** and read only ***Umda***. Moulana Sadaruddin said " It was felt by his very unpleasant for me." So I asked him "Why.?" He said " Sheikh Shabuddin Saherwardi says it was felt by him unpleasant in this matter. " When there was nightfall, I was reading the above three books in the light of the lamp. ***Ejad*** and ***Kashaff*** were down and ***Umda*** was up on the books. During this time I was sleeping. Suddenly there was a flame was created and I was waking up and what I have seen that the book ***Kashaf*** and ***Ejad*** were burnt but the book ***Umda*** was safe there."

He told another story that " Sheikh Sadaruddin wanted to read book ***Nahu Mufsil*** so he told in this matter with his father. Sheikh Bahuddin Zakaria is told to be patient for the night. When there was the fall of the night, then Sheikh Sadaruddin what he was seeing an event in which one person taken in the while fasting in the chains. He asked who is that person.? It is said this is the person Zamhashri who wrote book ***Mufasil*** and they are taking him toward the fire of hell."

The grave of Prophet Lut (A.S.)

On the Tuesday of the 7th of the month of Shaban in the year 711 Hegira, I was sanctified to touch the feet of the Sheikh. One person from meeting asked told this story that " Once he while travelling, he was reached in the country where there is available the grave of Prophet Lut (A.S.). Which is expected to be very great and very high there and people of that area could not know our language. And also we do not their language. In short, after some days of starvation, we have reached in that land. So they cooked one food from one kind of grain like maize and on which they put the milk. As we got, so we eat it with much _ermis. Khaja Sahib said in such place, such people were in the condition of worrying by such nation there. This story teller was produced by him some sweet for eating there." Upon this he told the story that " He was heard the story of Moulana Zahid and he said he and Moulana Burhanuddin Kabili and in those days who was deputy Qazi in Delhi and we at the beginning were studied in the same school. Once Moulana Burhanuddin got two golden coins. He said with one gold coin he will purchase Quran with the intention that he should become a person of Nisab (minimum taxable income for the purpose of Zakat) and it means to become wealthy. He did the same and he purchased one Quran with one gold coin. Perhaps on the same day when from commander-in-chief Jamaluddin Neshapuri who was Kotwal (police chief) of Delhi and who was sent the food and in which there was also available sweet of carrot. The police chief puts

that sweet of carrot before Moulana Burhanuddin and asked him "How is this sweet.?' Mounlana Burhanuddin told " Students used to eat dry bread in this way you tell how the sweet made of carrots is eaten by.?. " " Kotwal liked his talk very much and he asked one person " To bring 20 or 30 gold coins and give to Moulana Burhanuddin." In short, there was a very much wealth gathered with Moulana Burhanuddin and he was becoming deputy Qazi (judge) of Delhi."

On Friday of the last day of the Ramazan month in the year 713 Hegira, I was sanctified to the feet of the Sheikh. The discussions about justice and atrocities were started. He said " the dealings of Allah with the creatures are having of two kinds. The deal of the creatures among themselves is having of three kinds. Allah's dealing with the creatures is for justice or excellence. But the dealing of creatures among themselves depends upon justice or excellence or atrocities. If people do justice and excellence among themselves, then Allah will bestow upon them excel. If they do atrocities among themselves, then Allah will act upon them with justice and He will be surrounded them by the punishment if he may be a prophet of time." Upon this person I told that the prophet of Allah said. " If Allah will send him and his brother prophet Eisa (A.S.) into the fire of hell, then it will be an act of justice," He said "Indeed. The ownership of all worlds belongs to Allah. And those who do put to one's own use in His kingdom will not do atrocity. The atrocity is called that which is done in the kingdom of others."

Afterward, he said " As per religion of Asher, it is there something that it is a legal matter with them that Allah can keep Momin (faithful) in the fire of hell for always and to send infidels into the paradise for always. Because He is doing usage and who does put to one's own use in his kingdom. But it is not such thing in our religion. What Allah says in the Quran that the unwise is not equal with wise and blind is not alike with Bina (having eyesight) and there are some examples mentioned. Now it is from wisdom is expedient that Momin (faithful) should go to the paradise and infidels to go the fire of hell. Because Allah is wise and He works as per wisdom. Like such person who is having a wealth and property and he will spend it whatever way he likes. And if he will be throwing away his wealth in the well then that it will be deemed as his wisdom."

Afterward, he said " If any Momin will die without repentance, then there will be doubt of three things in this matter. It is possible that Allah may forgive him due to the blessing of his faith or due to his excellence or forgive to the intercession of any person. If he will throw away into the fire of hell, then he will be punished there as per his sins and after that, he will be sent to paradise. But he will not be stored there always in the fire of hell."

Different stories

On Saturday, for the 11th of the Shawwal month in the year 713 Hegira, I was sanctified to the feet of the Sheikh. On that day I took with myself, my slave Bashir, there and told there that "He used to perform prayers and he has learned it from him that since long time he has asked me to take in the service of Khaja Sahib so that he

can get the excellence of pledging with him because there was available general kindness and favour of Khaja Sahib to all persons. So he agreed to this matter."

Afterward, he asked me " Whether you give him permission to make a pledge to him." So I told him " Yes your honour, and upon this he was accepted, his pledge to him and given him his cap and instructed to go and pray two Rakat of thanks. When the slave of standing and went from there, then Khaja Sahib told one story " One Darwish came there while wearing starched saintly dress in the shrine building of Sheikh Ali Sanjari and that Darwish used to cause trouble in every place. Sheikh Ali told him " As you live in this shrine building so you did not beg and I will give you money and with this you lead a life free from care and while saying this he was given him 500 Chetals and with this amount that Darwish did business and he got 30 gold coins in a short period of time. When he purchased the goods of 30 coins which became a value of 100 gold coins and with that amount he purchased the slaves. Sheikh Ali told him to take those slaves to Ghazni so that he can get good profit there. So the Darwish did as per the instruction given. He has one reliable slave and to whom he asked to pledge to him and that slave became his slave and Darwish cleared his hair from his head and put a cap on his head and he told him " This cap belongs to Shaikh Ali. Perhaps the Darwesh belongs to the family of Sheikh Ali. In short, when he was reached to Ghazni and he sold away, there all slaves and only that slave was left with him there. There were many buyers of him there. Darwish told him " How he will sell him as he is in his disciple. " In short, of buying that slave there was very much exaggeration was there and the price of that slave was increased four times more. So, for this reason, the Darwish's intention was changed and he was agreeing to sell him there. When the merchants want to buy the slave so he was being in tears and he told " Oh: Khaja when he was becoming his disciple and you have put cap on his head and you have told that the cup belongs to Sheikh Ahmed. But now you are selling him. So there will be fighting on the day of judgment in between myself and Syed Ahmed. " When he said this then Derwish was becoming soft minded and he told the persons present there that " You all people should be witnessed in this matter that I freed this slave. " When Khaja Sahib finished his discussion here, then I told him that " I have freed my slave." Khaja Sahib was becoming happy and he told " You have done well and it was expedient which you have done. " Afterward with kindness and favour, he put down his cap from his head and placed it on my head."

On Thursday on 27th, in the month of Shawwal in the year 713 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion about spending was started. He said "When anybody has wealth and property of the world then he should get to spend it. When it should be over with him. Then he also spends it in the way of Allah because it should have to go away. It is better that to clean his hand with it."

Afterward, he said, "Sheikh Najibuddin Mutwakil was mentioned the meaning of the above in the following writing that when it will come then why it will not become decrease and when it will go then does not keep it because it will not come into his hands."

The conversation of the persons of Allah

On the Tuesday of the 15th of the month of Zil-Hajj in the year 713 Hegira, I was sanctified to touch the feet of the Sheikh. There was a discussion about the foods which they were eaten by the persons of Allah and their intention will be a reality.

Afterward, he said " Sheikh Shuabuddin wrote in the book ***Awarif*** that one Darwesh when want to eat foods and then he will pick up a morsel to eat and he says "Waqazt Billa" it means that he pick up the morsel in the name of Allah.

On Monday on the 21 of Zil Hajj month in the year 713 Hegira, I was sanctified to touch the feet of the Sheikh. He asked me " Whether I came from a city or cantonment area." I told him " From the cantonment area and now I live there." He asked, "Whether I visit the city.? ". I told "Very few times and he will visit the city after ten or 12 days, but live most time in the cantonment area and the Friday prayer I used to perform in the mosque of Kelo Khari. " He told "Well." Because the weather and climate of the cantonment area are best comparable to the city area. The weather and climate of the city are very dirty and with too many odors. About this he said with his holy tongue that " There will be the preference of time on the other times like Eid (festival) which has a preference for the other days. In the same way, some houses are having a preference for the other houses and in some, there will be more comfortable and in others there will be less comfortable. But the Dervish should not think this matter. He should not be happy with happiness and he should not be in grief with sadness. This condition will be belonging to such person who will leave this world and another world. While taking the mind of the Darwesh should be towards reality and tongue should help the heart and the heart will seek the help of the reality."

Afterward, he told his holy tongue that " He was hearing these phrases in the beginning by Moulana Emaduddin Sanani. Once I went towards the reservoir of the Sultan and he was present there at that time. We both were in one place and we have started a discussion on this matter. I had with me cause of happiness and after this event again after 3 or 4 years we have gathered in the same place. But again, I saw him in that place, but there was no such thing finds in him and for which he said that he was engaged with the creatures."

Afterward, when Sheikh Jalaluddin Tabrizi arrived in Delhi and after a short period of stay he was left from there. Then he said, " When he came to this city when he was like pure gold and now from here he is leaving like silver."

Afterward, the discussion about Sama was started. I told him "I was surprised in my work. Because the obedience and worship which are required are not done by me and the recitals and endeavors of Darwesh persons is not found by me. But when I will hear Sama there will be available to me comfortable for some time or that time when I present in his service of his honor and at that time the mind was free from this world and the other world." He told " At that time mind will be free from the worldly relations. " I told him " Your honor at that time there will be comfort available to me. " He said there are two kinds of Sama which are as follows.

1. Hagen
2. Ghair Hajam

The Hajam is called in which there will be available voice or poetry will listen and from it there will be movement in the body and it is called Hajam and its explanation is not possible. The second is Ghair Hajam is that when there will be an effect of Sama and then one should tolerate it and whether there will be thinking of the reality or on his master or on anything which will be there in the mind. ”

The End.

Fawaid Al-Fawad Part Fourth



Mausoleum of Hazrat Khaja Nizamuddin Auliya in Delhi

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Preface

These pages are lines of the light and the tablet of the happiness and words belongs to the king of the country of secrets and the king of the learned persons and Qutub (highest cadre in spiritual pivot at axis) of Qutubs of the world and which is agreed by all unanimously in the system of reality, guidance and religion. May Allah give him a long life so that Muslims may get benefits from him and these comprising of his insinuation and speeches was recorded in this book and collected up to the period of Muherram of year 714 Hegira.

Abu Harare and memorization of Hadiths (sayings of the prophet)

On the Wednesday of the 24th of Muherram in the year 714 Hegira, I was sanctified to touch the feet of the Sheikh. On that day, I have brought the first volume of ***Fawaid al-Fawad*** as per instruction of the Sheikh and when he read it and he appreciated my work. And he said that "It was written well in the style of mysticism."

Afterward, he told one story " About Abu Harare and who was accepted religion of Islam after the conquest of Khyber Fort and after that the prophet of Allah was not being lived in the period of more than three years. During these years, Hadrat Abu Harare was collected large number of sayings of the prophet and which are more than a collection of other companions.

Afterward, he told "When it was asked with Abu Hurara how he was memorized a large number of sayings of the prophet in a passing of a period of time.? And other companions who used to live in the company of the blessing of the prophet could not memorize.? " He said " The prophet was allotted everybody their special duty and it was his duty that whatever saying he will hear it and should be memorized by him."

Afterward, he said one day Abu Harare told in the service of the prophet "Oh: Prophet of Allah, whatever I hear with your holy tongue which I memorize it. But some sayings, he could not memorize. He said " If you want to memorize all sayings then when I will do memorize, work, then spread your edge of the shirt and when I will finish it, then fold it and kept it on your chest." In this way, whatever you will hear from me memorize by you."

Afterward, he said "Abu Baker (A.S.) in his life he was memorized by 3 or 4 sayings of the prophet. And Abdullah bin Abbas memorized only less than ten only sayings. Abdullah bin Masood despite of great Faqhi (Islamic jurist) and in his whole life he was memorizing one, saying only." Also about this saying of prophet " From that day due to the reason of its fear the color will become yellow and hairs of the body will stand and two shoulders began shivering." Afterward, he said "Wasamt Rasul Allah" and its meaning and interpretation is that he was hearing this saying of the prophet of Allah and he told this meaning started by from there."

From here discussion about the companions of the prophet was launched. He said "There are four companions and there are three slaves are there. Upon this discussion about the qualities of Ali Ibn Ali Taleb (R.A.) was started that once the prophet of Allah said about him in the words of that " Afzalkum Ali al-Aqza " "Among all of you he is superior and great Qazi (judge) and great Qazi will be one such person who possess great knowledge with him."

The conformity and following of companions of the prophet of Allah

Afterward, he said about conformity and following of the companions of the prophet, he told one story " In one gathering there was present one companion and behind him one person was sitting there. That person every time used to say that he was heard by the prophet of Allah and he was there at one place and with him Abu Baker (R.A.) and Umar (R.A.) were there. In this way, he was remembered. Then after a few times he was remembered that the prophet said and he was in such place

and with him Abu Baker (R.A.) and Umar (R.A.) were with him there. So that companion turned his face and looks at him and when he thinks more carefully and he recognized that he was Ali Ibn Ali Taleb (R.A.)."

Afterward, he told the story " Once Umar (R.A.) told if he would be one hair on the chest of Abu Baker (R.A.)."

The story of one Darwesh

On the Sunday on the 8th of the month of Safar in the 714 Hegira, I was sanctified to touch the feet of the Sheikh. He said about one Darwesh that " He is dearly one of Allah. If any dear person of Allah will involve in the world, then he will not remain dearer one of Allah. "

The destruction of Lahore city

Afterward the discussion about history was started that today the Lunar month date is 28th and not 29th and from here he started the story " Once in Suhader the moon was seen on 27th and it was happening that during that year there were three months of were passed of 29 days and there was cloud and dust so the moon was not seen. So the people of the city counted every month of 30 days. When three months were passed away, then the moon was seen on 27th or 28th and afterward it was known that they were mistaken. Afterward, he said "Owing to this there was a fall of calamity on the people of Suhader. And the other problem which was there that some merchants of Suhader went to Gujrat and in those days Gujrat was under rule of the Hindus. In short, when Hindu merchants want to purchase their goods they told the price of the goods double but at that time of selling them reduced half price of goods which they told them before. It was the habit of Hindus of that place, that whatever they sell the goods they declare its correct price. In this way they employed to sell the goods at one price. In short,when one merchant has seen the dealing of the merchants of Suhader than one merchant of Gujrat asked them from which place they came there.? . He said from Suhader.That Hindu told " Whether that city is habituated.?" He said "Yes". That Hindu told " The city if there is such dealing then it will not be habituated." In short, when merchants were coming back to Suhader and they heard during the way that infidels were destructive Suhader city."

The people claiming of the miracles

On Tuesday on the 12th of the Safar month in the year 714 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion about such persons was started who claim the miracles. And made themselves illustrious in revelation. There is no value in this matter. Allah kept upon his holy persons the miracles to keep hiding and it as an obligation as like that the manifestation of miracles of the prophets of Allah. If any holy person will manifest miracle, then he will leave the obligation in this matter."

Saluk (mysticism)

Afterward, he said there are 100 stages of the Saluk (mysticism) and among them the stage of revelation and miracles is 17th rank in it. If mysticism (Saluk) will

be left at this stage, then how he will pass from the remaining stages.?

The service of the guests

Afterward the discussion about, the service of guests was started. He told the prophet said " Those people who will give water to the nation, then they should drink it after all of them." Upon this, he said " In eating meals. It should be done like that. Which is expedient, and one should never eat before than others."

Afterward, he said " It is expedient of the host that he should wash his hands first before washing the hands of the guests. Because his hands should be first clean, then he should wash the hands of the others. At the time of drinking water, he should give water to others, then he should drink water later."

Afterward, he said " The holy persons said one who will want to wash the hands, then he stood and washes the hands of the guests. Upon this, he said " One person came in the service of the Sheikh Junaid of Baghdad to wash his hands and he sat there. When he sat then Sheikh stood so he asked why.? He said " It is expedient for him to stand and wash the hands. As he sat so it is expedient for him to stand."

Afterward, he said " Once Imam Shafei was a guest at the house of Imam Malik then Imam Malik washed the hands of Imam Shafei." Upon this, he said " Once Imam Shafei arrived as a guest at the house of some friend. That friend prepared the list of the meals which are required to prepare and he was written on the paper and he was given the list of meals items to his slave woman and he asked her it is must to prepare those meal items and he left from there for some work. Imam Shafei took the list of meals items and he was added some more items as per his wish to be prepared. When the house owner came there and meals were arranged there, then upon seeing some more food items the house owner went to see the slave woman asked the reason for this matter.? She showed him the paper. When he saw the paper that Imam Shafei was adding some more meals in the paper when he was happy very much in this matter and he was freed the slave woman along with other small slave boys."

Afterward the discussion about eating of the meals was started and he said " In Baghdad city, there was one Darwesh was there and his piece of cloth spread for serving dishes were used to spend daily 1000 cups of meals and who had 18 kitchens."

In short, one day he asked his servants, whether anybody is missing while distributing foods. They told him "No, we are giving food to all individuals." Again the Sheikh told them to check again in this matter and they said we keep in mind everybody. We called all of them at the time of eating of meals. Whoever it is required to give the food and it will be given to all of them. Then Sheikh told him that " In this work there should no mistake be done to anybody at all." The servants told "How Sheikh knew this matter." He has said " For three days I could not find my food." As there were many kitchens were there so for this reason they think that other kitchen will send food. Everybody thinks such that from other kitchen food will be sent to the Sheikh and when three days passed when the Sheikh was disclosed this matter."

Afterward the discussion of the water reservoir of the Sultan was started. He said " It is said that upon the death of Sultan Shamsuddin he was seen in the dream and he asked how Allah was treated by him.?" He stated that " For the sake of reservoir he was forgiven by Allah."

Sheikh Naseeruddin

On Wednesday on the 27th Safar month, in the year 714 Hegira, I was sanctified to the feet of the Sheikh. One day before it means on Tuesday with Naseeruddin Mahmood, who was a disciple of the best belief and I was taken advice from him that tomorrow is Wednesday which is thought by the people unlucky. So we go in the service of Khaja Sahib so that inauspicious will change into the felicity. In short, on the Wednesday he and I went into the service of the Sheikh and we told him all about the event on Tuesday. He smiled and he said "Yes, the people think this day as unfortunate, but they do not know that this day is with felicity and very good that if anybody is born on this day then he will become pious one ".

Temperament

Afterward the discussion started about the temperament of some people that they used to become worse whose nature will be more delicate than he will become angry. As per the meaning of the above he recited one Rubai (quatrain) in the Persian poetry.

Change of hearts of the kings

Afterwards he said about the changes of hearts of the kings and it is from Kalmat Qudsi (holy saying of Allah) and it is mentioned that the hearts of kings are in the hands of Allah. The prophet of Allah said. " Allah says the hearts of the kings are in my hand. " It means, "When the creatures will be on the straight path, then I will make soften their hearts and when they will be not on straight path then I will make their hearts hard. "

Afterward, he said " The look should be kept at such place and everything should be done in that place. In this connection, he told this story " In those days when the Qabacha was ruler of Multan and Sultan Shamsuddin was ruler of Delhi and in between them there was built up enmity. Sheikh Bahauddin Zikeria and Qazi (judge) of Multan wrote their letters to Sultan Shamsuddin. And those letters were caught by Qabacha and upon seeing the letters he was becoming very much angry and he killed a judge and he asked the Sheikh to come to his house. The Sheikh entered his house without fear and he sat at the right side of Qabacha and who gave his letter to him. Sheikh Saheb read it and he said " Yes, I was writing this letter and written truth and do as per your will. What you can do.? " Qabacha when heard this than he began thinking and given the signal to bring meals. It was routine of the Sheikh that he did not use to eat any other place. This was the target of Qabacha. If he will not eat. Then he was thinking that he will give him trouble. When meals were brought there, then all people started eating meals and Sheikh Sahib also started eating meals in the name of Allah, the Most Beneficent and Merciful and upon seeing this the anger of Qabacha was over and Sheikh Saheb came back to his house safe." " In the mind of

the compiler, there was one thing to be there for which he was not getting a chance to speak it. That was if any disciple who used to perform five time prayers and but he did follow less recitals, but there is very much love of the master in his heart. And his belief to his master is perfect. And another disciple is there who follows very many recitals and glorification and he has performed many Hajj pilgrimages, but his belief in his master is not right then who is excellent and whose status is more.? "

Afterward, he said " One who is loving and a devotee of the master and his one time is better than all times of another disciple."

The story of Zahed (ascetic) of Bani Israel

Afterward, he said " Some people's religion is that pious persons are having a preference upon the prophets of Allah. Because the prophets are used to be engaged with the people. This religion is wrong. Still, when the prophets of Allah get the time they used to be engaged with Haq (reality) and that time will be having importance of all times of holy people. In this connection, he told one story that " There was one Zahed (ascetic) person in Bani Israel and who did worship of Allah for a period of 70 years. After 70 years he was required something and he demanded that thing from Allah, but his desire was rejected by Allah."

Afterward, he went to one corner and he started fighting with his soul and he said " Oh: soul you have worshipped of Allah for a period of seventy years. Indeed, there is not any sincerity in it. If there will be sincere, then the demand will be fulfilled surely by Allah. When he was fighting the soul, then he heard the divine call in which he was heard " Tell that mystic that his fighting with the soul is better than his worship for a period of 70 years."

The meaning of the Urs

On Tuesday on the 17th of Rabil Awwal month in the year 712 Hegira, I was sanctified to the feet of the Sheikh. One person from the audience asked the meaning of the Urs and he said the meaning of the Urs is to perform Urs and its meaning is in the night time camping of the caravan. After that, the discussion about the piousness of the learned persons was started. And also about their truth and caring of orders of the master and demand of reality and he told this story. " One time Sheikh Najibuddin Mutawakil was asked a question with Sheikh Fariuddin that the people say like this that at the time you will perform the prayer and after that you will call "Ya Raab" and then you hear Labaik (welcome) and afterward he said "No."

Afterward, he said " This is false news which is spread and it was a prelude of silence. It means it was false." Afterward Sheikh Najibuddin said " People say that Prophet Khizer (A.S.) used to visit him and he said " No." He also asked that "The persons of invisible used to visit him." He replied in this matter negative reply. He told only this that " You are also from Abdals (an order to saints)." From here, the excellence of mother of Sheikh Fariduddin was started. He said " There will be an effect of the capacity of the parents on their children."

The excellence of mother of Sheikh Fariduddin

Afterward, he said " The mother of Sheikh Fariduddin was a very pious lady. One night one thief came into her house and all were sleeping there and only the mother of the Sheikh was wake up there and she took part in the worship of Allah and when the thief came there and he was becoming blind. He was not in a position to go out. He called " Is there is any man is there in the house? , and, for him, he is like being his father. If there is any woman he thinks she is his mother and sister to him. Whoever is there and their fear is affected and I was becoming blind and till my remaining life I never do stealing work again. " The mother of Sheikh prayed for him and his eyesight was coming back and he went away from the house. At the time of daybreak the mother of the Sheikh did not disclose this matter to anybody. After some time she saw that person who was carrying butter, milk earthen jar on his head and he came there with his wife. And she asked to him, " Who are you.? " He said " He came into the house for robbery work and at that time one holy woman was wake up and due to her curse, he was becoming blind when she prayed, then him having eyesight. Then he was promised that when he will have an eyesight then he will not do the work of robbery. Now I myself came here along with my wife so that we both become Muslims." In short, due to the blessing of that holy woman, they become Muslim and repented of not doing robbery work."

Afterward, he told one story in this connection " In those days when Sheikh Fariduddin was residing in Ajodhan and he sent Sheikh Najibuddin to bring his mother there. Sheikh Najibuddin went and he brought his mother there. They were sitting under the shade of trees. There was the necessity of water so he went away in search of water and when he came back there and he could not find his mother. So he began searching her in the right and left side and his search a lot there, but he could not find her. He is surprised at this matter and went into the service of Sheikh Kabir and told him the whole story. The Sheikh told him " To prepare meals and give charity." After a long time when Shaikh Najibuddin gotten the chance to visit that place and under the trees he thought to see there so that he could find signs of the mother. He does like that and upon searching he got some bones of the man so thought in his mind that it may bones of his mother and she was killed by a tiger or any beast in the jungle so he collected all bones and put them in one bag and he went in the service of Shaikh Fariduddin and he told him all story. The Sheikh Saheb asked him to show me the bag and when the bag was put down, then there was not found any bone from it. When Khaja Sahib reached at this point, so he shut, tears and he said this matter is a wonderful thing."

The persons of invisible

Afterward the discussion about persons of invisible was started. Khaja Sahib said " In the beginning some time there will be ideas in his mind that to sitting together among the persons and then re-think again in this matter that how is such thinking?. And it should be there for some experience which is required in this matter."

Here he told one story that " Sheikh Qutubuddin Bakhtiar Kaki in the beginning days he was in Owesh and in that city corner one deserted mosque was there. One minaret of that mosque is called Hafat (seventh) minaret. He was able to know that

the prayer which is done on that minaret. Then one can meet Prophet Khizer (A.S.). The prayer was one, but it was called Hafat supplication and this one to have to pray of two Rakat there. Two Rakat have to pray in that mosque, then that person will able to meet Prophet Khizer (A.S.). In short Sheikh Qutubuddin has liking to see Prophet Khizer (A.S.). In the night of the month of Ramzan he went into that mosque and prayed two Rakat there and prayed on that minaret and come down and he stayed there for some time. But he could not see anybody. So with disappointment, he left from that mosque and then he saw one person who was standing there. That person called him "Why he came untimely there.? ". He told " He came there to see Prophet Khizer (A.S.) and prayed two Rakat and made supplication in this matter, but he could not find such is felicity so now gone back to the house. " That person told "What do you do with Khizer (A.S.)? .And he is also like you who is wandering here and there so what do you do by looking him?."

During the period, he asked him " Do you demand the world? " Sheikh Seihib told "No."" Then again, he asked " Are you in debt? " He said "No." He told then, "What do you with Khizer (A.S.)?. " That person, told "In this city. There is one person and on his door Khizer (A.S.) went 12 times there, but he could not get to enter into the house. " They were busy in the conversation and at that time one person of grace with a beautiful face and a clean dress came there and that person has given him very much respect and he was falling down at his feet. Sheikh Qutubuddin said, " When that person came there and he addressed to the first person and asked he is not in debt and he is not in need of the world and he wants only meet with you." " During this time there was shouting of prayer call and from all sides Darwesh and Sufi was appearing there. And upon calling Takbir (announcement of the initiation of congregational prayers) and the prayer was started. One person became Imam (leader) in prayer and he was recited 12 parts Of the Quran. There was an idea in my mind that it is better if he will recite some more parts of the Quran. In short the prayer was ended and all persons left there and I came back to my place. When the night fall in the second night I proceed with ablution to that mosque early and sat there and nobody was not appearing there.

Tolerance

On Friday on the 20th Rabil Awwal month, in the year 714 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion about tolerance and to be away from the experience and fighting was started. He said " There are two things, one is the heart and the other is the soul. When somebody will treat with a soul, then with him to deal with the heart. It means in the soul enmity, clamour and mischief and in the heart there is silence, willingness and softness is there. When somebody fights, then treat him with softness so that soul will be overcome. If any person will treat with soul and if another person will treat with a soul. Then there will be no limit of enmity will be there. Then for the excellence of tolerance and the order he was reciting one couplet of the Persian.

Amounts from the conquests

On the Thursday, in the month of Jamadil Akhair in the year of Hegira year 712, I was sanctified to touch the feet of the Sheikh. The discussion about acceptance of the amounts of conquests was started. I told him that " I never beg anything from anybody. If somebody, will give you something, then what is the order in this matter.? He told " To take it."

Afterward, he said "Once the prophet of Allah was given something to Umar bin Qattab (R.A.). Umar bin Qattab (A.S.) said " Oh prophet of Allah, he has something with him your honour to give it to any beggar. " The prophet told him, " When you get anything without asking them to eat it and give it in charity."

On Sunday 29th Rajab month in the year 712 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion of the matter of my salary, which is stopped and now paid to me. When Khaja Sahib comes to know about salary amount and my firmness so he said, " In these works there should be firmness is required and to do such things always which is very great thing."

Afterward, he said " Daughter's son of Sheikh Fariduddin Kabir Malik used to go to the house of Nizamuddin Kotwal. (Police chief of a town) and due to constant of such visits Nizamuddin Kotwal was upset with him and he told him do not visit the house next time. But he did not stop in this matter. In those days, Nizamuddin was sent to me six gold coins to me and which I was not accepted and sent back to him. When he came back, he was given those six gold coins to Kabir Malik."

Afterward, he said " For every work there will be fruit of its employment." Regarding my salary amount he said " In Bani Israel one ascetic who was performed very much obedience of Allah. At last Allah sent a revelation to his prophet to convey his message that why he suffers such difficulties in the obedience. We have given you birth to the condolence. When the prophet was conveyed Allah's message than he with happiness and he was turning round and round and the prophet told him " What is the situation of happiness here. " He said " At last he was remembered him."

Afterward the discussion about tolerance was started. During this time, he was told one story of Sheikh Fariduddin that" He was famous for tolerance and endurance to eradication of the enemies." Upon this, he told with his holy tongue " Those who kill so let him do this. At last the killer is murderer."

Afterward. I told " The people used to read supplication of " Euni Ebad Allah Rahmakum Allah. " and how it is?" . My real request in this matter is that to ask for help other than Allah is permissible or not?." He said " The prayer is like that and in it hidden " Ebad Allah al-Muslamin Wa Muqlisin. " It is legal and it should be read like that and pious persons have read this supplication. Afterward, he said Sheikh Najibuddin used to recite this prayer."

The piousness of Sheikh Najibuddin Mutawakil

From here, the discussion about the piousness of Sheikh Najibuddin Mutawakil was started. He said " He did not find such a person in the city. He does not know

what is name of today or a month ?, or what is the rate of the grains on which rate these?, are sold or what is selling price of mutton.? In short, he does not know anything. He was always busy in the worship of Allah. " Afterward, he told "About the prayer for the supplication to fulfill the desires and in it the prayer of Sabat Asher was mentioned. " I asked whether to read it " Every day on the prescribed time? " He said " If there is any difficulty of the world or of religion, then it should be read with this intention separately, then with the help of Allah that work or important affair will be fulfilled."

Tarawih prayer (special night prayers in Ramadan)

On Wednesday on the 24th, in Ramadan month in the year 714 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion about Tarawih prayer was started. Also, for those who complete the reading of the Quran and he said once one Dervish came in the night in the shrine building of Khaja Junaid of Baghdad. Perhaps that night was the first night of Ramadan and he was requested to lead the Tarawih prayer there so the Sheikh was giving him permission. In short, in 30 days he was completed 30 Quran. The Sheikh used to send him to his room one bread and one Koza (pitcher) of water. When Tarawih prayer was over and Eid (Ramadan festival) was celebrated, then the Sheikh told him goodbye. When he left from there, then he was seen in his room that there 30 breads were there and he used to live on the water of pitcher."

Imam Abu Hanifa

Afterwards he told this story that Imam Abu Hanifa of Baghdad was used to finish one Quran in Tarawih (special night prayers in Ramadan) prayers. He will finish in one Quran in one night and one day and which will become total 61 Quran in the year which will be finished by him. It means for one Quran in Tarawih and one Quran for 30 days and 30 nights.

The Eid of Nav Raoz festival

On Saturday, on the 11th of Zil Hajj month in the year 714 Hegira, I was sanctified to touch of the feet of the Sheikh. Those were days of Tashreeq (the days of Tashreeq are the 11th, 12th and 13th of Dhu'l-Hijjah). He addressed to me and he said "There was an Eid festival on Friday and there was an exchange of greetings among ourselves. I said " Before this Eid day there was a "Nov Roze Eid" festival and recited one couplet in which there was mention of Eid (festival) and "Nav Roz Eid" in it. Upon hearing this couplet, he was happy very much in this matter. He said " Once Shams Dabir was present in the service of Sheikh Fariduddin and he brought some couplets in praise of the Sheikh and asked his permission to read them. The Sheikh asked him to read them. He stood and reads those couplets. Then he asked him to sit. Again he said Shams Dabir to read the couplets. Afterward Khaja Sahib read every couplet with his holy Tongue. Khaja Sahib said " The learned persons used to listen less poetry specially those couplets in which there will be praise of them. See the condition of the perfection of the Sheikh is that he was listening and

then he was praising the couplets. In short when he heard those couplets and he said "What do you meaning in this Matter.? " Shams Dabir told him " He was facing hardship. My mother is older and he is doing look after to his mother. The Sheikh told " To go and bring the amount of thanks." At that time Khaja Sahib told " Any work when Sheikh of Islam gives instruction to somebody then he used to say go and bring the amount of thanks then that work is surely complete. " In short Shams Dabir went there and he brought some Chetals (local currency). In those days, Chetals were made of the arrows. In short, he was brought to 50 Chetals or less and presented this amount in the service of the Sheikh. The Sheikh of Islam asked to distribute among the persons in the audience and among them I have got four Chetals. Then the Sheikh was praying in this matter. Shams Dabir got wealth and dignity. So Malik Dabir was appointed as secretary of the son of Sultan Gheyasuddin and his work was completed. Even though the Sheikh was dying, but he hasn't done such service of the sons of the Sheikh and his household as required in this matter and perhaps nobody did not instruct him in this matter."

Afterward the discussion about good manners of Shams Dabir was started, then I told him " He is related to him. " Khaja Sahib asked " Whether you met with him. " I told " In those days when Sultan Gheyasuddin went to Lunknow I was with the army and we both were travelling in the land and water together. Sheikh Sahib asked " Whether he belongs your community." I said " Yes" your honour he was belonging to our community." Afterward, he said Shams Dabir was studying the biography of Qazi Hameeduddin Nagori by Sheikh Fariduddin."

Afterward, he told me. " Shams Dabir and Sheikh Jamaluddin Hansavi once went together in the service of the Sheikh. And we have passed away some destinations, then reach at such place from where one way goes to Sasnam and another way to Sarmati and where, when we said goodbye to each other then at that time Sheikh Jamaluddin recited a half couplet from Persian poetry from which we all three persons were enjoyed very much in this matter."

The miracles of pious persons

On the Saturday on the 29th of Zil Hajj month in the year 714 Hegira, I was sanctified to touch the feet of the Sheikh and from which there arose in my mind some worry that someone was created some misunderstanding in the service of the Sheikh about me. When I was present in the service of the Sheikh then he first told that " If any person will do backbiting with any person then he can distinguish that thing, whether such is right or false or in it there is excitement." And when I have heard this then I was becoming very happy. I told " We servants have confidence in this matter and innermost of your honour is the judge in this matter."

The miracles of the pious persons

Afterward the discussion about revelation and miracles was started and he said " About Sheikh Saduddin Hamuya, he was the spiritual guide of holy persons. But the local ruler even though was not to his devotee. One day that the ruler was passed from the shrine building of the Sheikh and sends his courtier into the building so that

he can bring out that Sufi person so he can see him there. The courtier was going inside and given, the message of the ruler. But the Sheikh was not paid any attention to this matter and he was engaged in prayer. The courtier came outside and he was informed of the situation of the ruler so the anger of the ruler was no more and he came inside, then the Sheikh stood to pay respect to him and showed him cheerfulness in this matter. And both of them sat together at one place. There was a garden nearby. The Sheikh asked to bring some apples. When apples were brought there, then the Sheikh began eating the apples and he was also given to the ruler. On that tray, there was a big apple and there was thought in the ruler's mind that if there any miracle and cleanliness are there with the Sheikh then he will give me that apple. When this idea came into the ruler's mind, then Sheikh pick up that apple and he addressed the king and he said " Once he was reached in one city while travelling and where I have seen one gathering of the people was there. And one person was playing there and in that place there was one donkey with him and his eyes were covered with the cloth. During this time, that player was given his ring to one person in the gathering. And he said to the audience that this donkey will show that man who is having the ring. Then he was moved the donkey in the gathering with covering his eyes with the cloth and that donkey was moved by smelling in the gathering and then he was stopped near that man who was having the ring with him. The player reached that person and he was collecting the ring. In short, Sheikh Saduddin after such long conversation he told the king that if the people show miracles or revelation like that donkey and if they did not show, then there will be thinking in your mind that there is no miracles and cleanliness in that person. " Upon saying this he was thrown that apple towards him.

Afterward on the death of Sheikh Saduddin and Sheikh Saifuddin he told one story about Sheikh Bakherzi. He said that "One night Sheikh Saduddin was shown in the dream that he went to meet Sheikh Saifuddin Bakherzi and when Sheikh Saifuddin was wake up, then he left for his place and there was journey time required about 3 months and also Sheikh Saifuddin was shown that we have sent Sheikh Sadduddin Hamuya to see him. In short, when there were three destinations left, then he sent somebody to Sheikh Saifuddin that, he has covered the journey of three months so you should welcome him at the three destinations. When he heard this message, he said " It is useless and he will not see him." So he was dying at that destination and Sheikh Sadduddin Hamuya could not be able to see Sheikh Saifuddin. "

Death of Sheikh Saduddin

Afterward, he said " He was heard from one disciple of Sheikh Bahuddin Zikeria that one day Sheikh Bhauddin came out of his place and he said "Ena Elahi Rajiun." And when it was asked why? He said "Sheikh Sadduddin Hamuya was dying." After some days it was known that at that time Sheikh Sadduddin Hamuya was dying. Afterward Khaja Sahib said " first Sheikh Sadduddin Hamuya was dying and after three years Sheikh Saifuddin Ba-Kharzi was dying and after three years Sheikh Bahauddin Zikeria was dying and after three years Sheikh Fairuddin was dying."

The attribute of the world

On Thursday on the 15th of the Muherram month in the year 715 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion was started about the attribute of the world, that in which thing the world is available and in which thing the world is not available. He said " As per one consideration of the modesty the world is there in the face and in its meaning. And from one more matter, it is not in the face or it is not there in the meaning. And as per from one more point, it is there in the face and not in meaning and also as per other thought , it is not there in fact but it is there in the meaning."

Afterward, he said " The thing which is more than expenses and that is in the face and in the meaning of the world. Which is not in the face and in the meaning and which is not in the world which is there in sincerity and obedience. And it is not the world of the manifest. But it is available there in the reality. And which is such sincerity which is done for the sake of benefit and which is in appearance is the world. But in reality it is not. Because one who is fulfilling the rights of his wife. Because to do intercourse with the wife with the intention to fulfill his rights. Even though this is an act of manifest in the world. But in reality it is not the world."

The recitals and invocation of Allah

On the Sunday on the 5th of the month of Safar in the year 715 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion about the recitals and remembrance of Allah was started. He asked me " Which recital I am performing nowadays.? " I told him that " Which I heard with his holy tong." After five times prayers and verses advising with him I will be recite." After the Asar (late afternoon) prayer recite five times Sura Naba and other fixed verses in the Sunnat (as per practice of the prophet) prayer which was told by him. And two times Sabat Asher and 100 times recites from " La Ilha Illa Llah Wahadahu la Sharika Lahu Lahul Mulk."

Afterward, he said " There are ten glorifications of God, which should be recited 100 times each so that it should become 1000. If anybody will not recite 100 times, then he should recite 10 times and then its total will become 100 times. "

The ten glorifications of Allah are as follows.

1. " La Ilha Illahu Wahdahu la Sharika Lahu, Lahul Mulku Wahal Hamdu Yuhi Ya Yumetu Wahaiu La Yamutu Zil Jalal Wal Akram Beaiduil Khair Wahuya Ala Kuli Shain Qadir"

2. " Subhan Allahi Wal Hamdu Allah Wala Elaha Illah Lahu Wallah Akbar Wala Haulala Wal Quwata Ellabilla Al Aliul Azeem Al Aliyul Azeem."

3. " Subhan Allah Behamdihe Subhan Allah Al Alul Azeem Wa Behamdahi Astaffirulla Min Kulli Zanbi Watubu Alai."

4. "Astafirallah Al-Lazi La Elaha Ellalahu Al Ahyul Qayyum Wasilat Tauba Astagfirllah Min Kulle Zanbin Umadan Wa Qata Qa Sirra Wa Elaniyata Wa Toubu Alai."

5."Subhan Al-Mamilk Al-Quddus Subhu Quddus Rab Malaikati Wa Rooh."

6. " Al-Hahumma La Mane La Atait Wal Mati Lmaa Manat Wala Maqaziat Wal Yanfe Wa Zadjar Wala Minka Aljadr."

7. "Allahumma Agfirli Wala Wal Wladi Al Astazi Wal Jamie Al-Momien Wal Mominat Wal Muslim Wal Muslemat Al-Ahya Minat Amwat."

8. "Alahumma Salla Ala Mohammadin Wala Ala Mohamadin Wa Barik Wa Salam Wa Sala Al Jamie Al- Anbia Al-Mursalimin. "

9. "Azubellaha Al-Sami Al-Aleem Min Al-Shaitan Al-Rajim Azoubeka Min Hamzat Al-Shaitan Wa Azoubeka Rab An Yahrifun."

10. Bis Milla Kahir – Isma Bismilla Al-Lazi La Yufir Ma Esman Shai Fe Al- Araz Wala Fe Al-Isama Wahu Al-Sami Aleem. "

The Love and wisdom

On the Sunday on the 11th of the month of Safar in the year 715 Hegira, I was sanctified to touch the feet of the Sheikh.

The discussion about love and wisdom was started. He said " Both are against of each other. The learned persons are people of wisdom. The Darwesh are people of lovers. The wisdom of learned persons is overwhelming to the love of the Darwish. And the love of the Darwish is overwhelming on the wisdom of learning persons. Of the prophets of Allah, there were available these two conditions. Afterward, he recited with his holy tongue one Persian couplet.

In the meaning of the Persian couplet he told one story " In Multan city, there was one person and his name was Ali Khukri and who was living there. If in the person there will be no love and pain and then he will not become a devotee of any such person. Whether if that will be a great ascetic or worshipper. And he used to say that such and such person is nothing and he does not have love. He could not pronounce the word Isak (love) in Urdu correctly and he used to say it as Isak. In this connection, he said " Hazrat Yahiha Maze (R.A.) says that one particle of love is greater than the worship of all mankind and fairies." He said " Sheikh Fariduddin used to say many times to one person that Allah gives pain to him. That person was surprised that how is that supplication.? At that time he was able to know the meaning of the supplication. "

Afterward the discussion about Sheikh Jaluddin Tabrazi was started and he told one story " Once he was reached in Badayun and he was sitting at the silt of the door. At that time, one person while keeping a jar of buttermilk was passing from there. He was a resident of Mawasi and which is near the village of Badayun and it is also called Khaterki and where robbers and dacoits used to reside there. That seller of buttermilk also belonged to that village. In short when his look falls in the face of Sheikh Jalaluddin then upon sees it his mind was changed. When he looked carefully and he said " In the religion of the prophet of Mohammed (peace be upon him) there is such person." He immediately accepted the faith in the Islamic religion. Sheikh put his name as Ali. When he was become Muslim, then he was brought from his house

100,000 Chitals (local currency) for the service of the Sheikh and he accepted it and asked him to keep him. And he asks to spend it as per his advice in this matter. In short the distribution of money was started and he was given to someone 100 Chitals and to others less than this amount and but nobody wasn't received less than five Chitals. In the short period of time all money was over and one Chital was left. Ali says in his mind, there was an idea came that and it was given at least five Chitals to every person and if he will ask to give five Chitals than what he will do?. He was thinking such that and there came a beggar and the Sheikh told him "To give one Chital."

In excellence of Sheikh Jalaluddin Tabrazi, when he was left from Badayun toward Luckow then Ali was also going behind him. He told him "To return back. " He told " To whom he should go and expect you I do not know.? " He said again to him " To go and returned Back. " He told " To whom he should go. Except you I do not anybody.? " He told him again " To get turned back. " He said " I do not know anybody, Except you. " He told him " To Return back." He told "You are my saint and master and what I will do here without you.? " The Sheikh told him "To return back because this city is in your favour."

The condition of Mutabadun (worshippers)

Afterward the discussion about Mutabadun (worshippers) was started and he said " Who will do obedience very much, but in their hearts there will be thinking of worldly matters. There are four kinds of creatures."

1. Their manifest is decorated, but their innermost is not good.
2. Their manifest is not good, but their innermost is decorated.
3. Their manifest and innermost both are not good.
4. Their manifest and innermost both are decorated.

Those people whose manifest are decorated and innermost are not good and they are called Mutabid (worshipper) and who do very much obedience but their hearts are engaged in the world. That group, whose innermost is decorated and manifest is not good and these are people who are called mad and they used to engage in the invocation of Allah in their innermost and in the manifesto they will not be in a preparation. Those people whose manifest and innermost are not good are called learned people. Those people whose manifest and innermost are good called Mashaiq (venerable person).

The love of the beggar with king's daughter

On the Wednesday on the 22th of the month of Rabbil Awwal in the year 715 Hegira, I was sanctified to touch the feet of the Sheikh.

He told " To come in the way of reality in as per any way and in any dress and its result will be there upon truth." In this connection, he told this story " Once one beggar was looking at the daughter of the king and seeing her he was becoming her lover be in deep love. On the other side of the girl was also becoming his lover. And the girl sent message " Oh Derwesh in the present situation there are no possibilities

of meeting with us. And there is one method and if you will do then it be possible to meeting of us together that you build up one worship place and sit in the mosque and do obedience and worship there then your fame will be more there. At that time I visited to see you there while taking permission from my father. He did the same and he went into one mosque and there he was engaged in the worship of Allah. When there were fervor and obedience was increased he was increasing his worship very much then he was becoming very much famous. Then the daughter of the king, took permission from his father and she went there to see her lover in the mosque. Then there was same Darwesh and same beauty also was there, but the girl did not see in him any desire of her on him or signs of movement. So she said " I taught you this method but now you were not paying any attention towards her. The Derwesh told her "Who is you.? And I do not know who you Are.? " In short, by leaving her he was engaged in the invocation of Allah.

When Khaja Sahib was reached on this point he was shut in tears. Afterward, he told this story " Sheikh Abdulla Mubarak in his youth days he was becoming the lover of one woman. One night he went under the wall and he was started talking with her and in that conversation at night finished and he talked till the day break time. When there was call for morning prayer, he thought it was the prayer call of Eisha (night) prayer but, it was morning prayer. During that time, he heard the divine call in which it said " Oh: Abdullah you spent there with the love of a woman standing throughout the night. But you were not like that with Us." Upon hearing this he was repenting and he was engaged in the invocation of Allah. The reason of his repentance was this event.

During this time meals were brought there and one person came there and he said Salam and he sat there. The Sheikh said " Once Sheikh Abul Qasim Nasirabadi who is master of Sheikh Abu Saeed Abul Khair and he was busy with eating meals along with his friends and at that time Imam of Hermain (leader of two mosques in Makkah and Madina) and who was a master of Imam Ghazali came over there and he said Salam. Sheikh Abul Qasim and his friends did not care about his Salam. When meals were eaten then Imam of Haramain said " I came here and said Salam but you did not reply and what is reasonable in this matter?." Sheikh Abul Qasim said " It is the same tradition that when somebody will come in any group when they are busy in the eating meals, then he should not convey his Salam to them and when he will reach there then sit and start eating meals. When he will finish eating meals, then he should wash his hand and then he should convey his Salam. " Imam of Haramain asked,"It is whether from the wisdom or from Naqal (narration)?. He said " It is as per Wisdom. " He asked " How it is.? He said " The meals which are eaten for the purpose of obedience and that the person who is eating will be exactly in obedience so one who is in the obedience of Allah like prayer etc. Then how he will reply Salam.? " One person from the audience asked those Hindu people who read Kalima (Islamic creed) and belief in one God and who accept the prophet of Allah but when Muslim will come when he will be in silence. How he will be his result?." The Sheikh said " His matter is with Allah, whether he will be forgiven, or he will be

given punishment."

He said " Some Hindus people know well that religion of Islam is true, but they did not become Muslims."

From here the story of Abu Talib was started and he said " When he was becoming ill, then the prophet of Allah went near to him and he asked him to accept one time in the unity of Allah and it should by tongue or by his heart so that I should say to Allah that you accepted faith." He explained him very much in this matter, but there was no effect at all on him. His death came from the condition of infidelity. Ali bin Taleb (A.S.) told him "Oh: prophet of Allah. Your uncle was dying in misguided. " He said " To give him washing and cover him with a shroud and through him from the upper side without grave and it means do not keep him in any special style."

The land revenue

On the Saturday of the 9th of the Jamil Awwal month in the year 715 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion about the person who collects the land revenue and its installments with creatures was started. In the area of Shuader in one village, there was one Darwesh and who used to do cultivation there. And with this he will get his livelihood there. Nobody will not ask anything of him. Once one person was appointed Kotwal (police chief) there and he was demanded from him a share. And he has said " For many years you are producing grains so give the land tax of those years or show any miracle. " Darwesh asked " What is a miracle.? And, he is the poorest person. " Kotwal told him " Until you will not show any miracle, then I will not leave You. " So Darwesh worried in this matter and after some time he looked at the police chief and he asked "What a miracle he wants to see from him.? " There was a river near that village. He asked to run on the river water. Darwesh passed the river while putting his feet there like dry land and when he reached the other end, then he was demanding boat so that he can return back from There. When he was asked to come back as he was going there, then he said " No, because the soul will become fat and think that he was becoming something in this matter."

Meals and guests

Afterward the discussion about meals and taking care of the guests was started. He said in this matter. There is saying of the prophet is there. " Min Za Hiya Walm Yaziq Minhu Shanyan Nika Nema Zar Meta." And its meaning and interpretation is that " One who has visited anybody in his lifetime and but he did not taste anything of him so he will become such a person who has visited the dead person. "

Afterward, he said " Bahuddin Zikeria said he did not have this habit with him that when the creature will come to visit him then will not return them without eating meals and drinking. "

One person asked him there is saying of the prophet of Allah "Za Hiya Walm Yaziq Minu Shanyan Nika Nema Zaire Meta. " And the Sheikh "Yes". That person

asked him that then "Why he did not act upon It.?" The Sheikh said "The people did not know its meaning. There are two kinds of people are there. One is general people and other is special people. He is not concerned with the general, persons and those who are special people know the meaning of this saying of the prophet. I used to talk about Allah and the prophet and mysticism with them and from which there is beneficial for them."

The Sheikh Sahib told with his holy tongue that " When the companions used to present in the service of the prophet then they will eat something there and then they will return from there. For eating, whether date, bread or something or any other thing which will be available there. Afterward, he said " If Bederudden Ghaznavi did not have anything, then he will say to bring water. "

Afterward the discussion about Sheikh Bahauddin Zekria was started and he told this story that " There was one dearer person of Allah came into his service of Sheikh Bahuddin Zikeria and he said one time he was singing Sama in the service of Sheikh Shabuddin. Sheikh Bahuddin said, " Because Shaikh Shabuddin was heard Sama so Zikeria should hear Sama.? " Afterward, he kept Abdulla with him. When there was nightfall, then he asked one person to take Abdullah into the room along with his friend and there was no third person more there. There that person and his friend and the Sheikh were there only and this said by Abdulla that me and my friend were taken in the room. When the Eisha prayer was performed and when the Sheikh was finished his recitals, then he came into the room alone there or where we two persons were there or he was there in the room. Sheikh was sitting there and was engaged in his recitals and about half part of the Quran, he was recited and afterward he closed the door with the chain. He said to me to say something. Then I started Sama meeting and the Sheikh started the movement there and he stood and put off the lamp and there was darkness in the room. We have continued the Sama meeting in this way. It was known only that the Sheikh was turning around there and when he will come nearer us then the edge of the shirt was seen at that time and from this it was known that the Sheikh making movement and gesture, but due to the darkness it was not seen that he is making the movement as per blow or without blow so in short when the Sama meeting were over then the Sheikh was opened the door and he sat in his place. Me and my friend were there and we were not given meals, etc. and the night was passed and the day was started, then one servant came there and he was given 20 gold coins and best dress to me and he said the Sheikh was given it so takes it and go returned back. "

Afterward Khaja Sahib said " That person Abdullah went into the service of Sheikh Fariduddin and he told this story. Over long time again that person was intended to go to Multan and he went into the service of the Sheikh of Islam and told him that he wants to go Multan but the way is very dangerous. Pray for him so that he should reach there safely. The Sheikh said " From here up to such and such village which is very far away and there is one reservoir and up to where his jurisdiction is there. Up to there you will be reach safely. From there up to Multan the jurisdiction belongs to Sheikh Behauddin. That person Abdulla says he was heard

from this matter and he was going on the journey and when he was reached near that reservoir, then he was known that there is possible of looting of robbers and he was remembered the talk of the Sheikh and I proceeded further without any fear. Allah has thrown out-of-the-way the robbers from the way and they were forgetting the way. And I was reached safely near that reservoir. Upon reaching there performed ablution and prayed two Rakat and after this remembered Sheikh Behauddin and said up to here it was the limit of jurisdiction of Sheikh Fariduddin and was reached here safely and now ahead are your jurisdiction and now you are responsible. When I was proceeding from the reservoir, then I was reached safely in Multan. When I reached in the service of the Sheikh and at that time I was wearing a ragged dress there. When Sheikh Sahib saw me wearing the rag dress he was becoming upset and he said " Whatever you are wearing and this is Satanic dress.? " And, he also said very much in this matter. I was becoming upset and said " If I was wearing the rag dress, then what is faulty in it.? The people having very much worldly wealth and gold and silver with them, but I do not say anything in this matter. " If I am wearing the rag dress, then why you have so much angry in this matter.?" When the Sheikh saw when Abdulla was out of his control and he said " Why he is making so much talking and at last remember that reservoir. What was told by Zikeria in your favour.?"

Anger and lust

On Wednesday of the 16th Jamidul Awwal month, in the715 Hegira year, I was sanctified to touch the feet of the Sheikh. The discussion about anger and lust was started. He said " Like without situation lust is illegal and in the same way without a situation, anger is also an illegal act. Afterward, he said "If any person will be angry with another person and if that person will tolerate it, then he will get virtue and so in this way one who will tolerate it and who will not angry about that from a person."

The cap Latia and Nashara

Afterward the discussion started about if any person will advise then he doesn't make it in the public place. Because of this there will be the insult of that person. Censure or advises whatever should be done in the loneliness. He said " Abu Yusuf Qazi was sitting and he was giving lessons to the friends. And he was keeping a Sufia cap on his head and that cap was not white but it was black and which was not Latia cap but it was Nashara camp. Latina cap is that which is fixed to the head and Nashera cap is that which is more in height of the head. In short, during this time Malik came there and he asked questions with Abu Yousuf " Whether the prophet of Allah wore such cap on his head.?" Abu Yousuf said "Yes." He asked again, "Whether he wore a black cap or white cap.? " He asked again, " Whether it was Latia cap or Nashera camp.?| Abu Yousuf replied " It was Latia cap. " The questioner asked " Then you are wearing Nashera and a black cap on your head. In this way you have done two things against the practice of the prophet of Allah. Then why he is mentioning the saying of the prophet of Allah. " The Qazi (judge) was regretted in this matter. He told him " Whether this matter you told and which is not as per condition or it was told for the sake of reality.? In this condition as you have given advice to me on the public place, so for this I will not get a reward about it.

And, if you have instructed for giving me trouble when there is a sad and miserable thing for you."

Repentance

On Wednesday of the 16th Jamidul Awwal month, in the 715 Hegira year, I was sanctified to touch the feet of the Sheikh. The discussion about repentance was started. There are three kinds of it. Present, past and future. The present is that there is regret and there is regret from the sins done. The past is that from which there will be happy to enemies. If he will snatch one Dirham from anybody and tell at the same time that sorry then such regret is not accountable. Its repentance is to return back to his Dirham and make him happy. Then his repentance will not be accountable. If he said " Harsh things to any person then he should say sorry to him and make him happy and if he said in harsh any person who was dying, then he should do more good deeds than harsh things which he was said to him and make him happy. If he was killed, someone and his relatives or his guardian is not living, then to free one slave. Because it is not possible to give life to the dead person. So for this reason one slave should be freed. When any person in such condition will free the slave he is like the person who is giving life to the dead person. If any person will do rape with any married slave woman then he should not regret her, but he should search custody of Allah."

In this situation, he said " If one wine drinker will repent then he should serve people with sweet juice and cold water. " In the above explanation it is aimed that at the time of repentance there should be regretted and which should relate to the sins. The repentance of the future is that one should have this intention that in future he should not commit any such sin."

Afterward, he told this story " When he was become disciple of Sheikh Fariduddin, then I repented, many times, then he said with his holy tongue that " To please the enemies and to agree the person who is having right ". And in this matter he was exaggerated too much and he said this. I remembered that I have to pay back 20 Chetals and one book I was taken to borrow and which was lost by me. When Sheikh Fariduddin was given eloquence of instruction to please the enemies, then I was able to understand that my master was known the revelation of the world of secrets. So I said in my heart that this time when I will visit Delhi then I will make happy for them. When I came from there to Delhi from Ajodhan and the man whom I was due 20 Chetals and he was a cloth merchant and from him I was purchasing the cloth. There was no amount of 20 Chetals with me and there was tight with means of livelihood. And I will get some time to five and some time ten Chetals. When I got, ten Chetals, then I went to the house of a cloth merchant and called him. When he came out, then I told him that " I have to pay you 20 Chetals. That amount I could not pay you a single time, so I brought ten Chetals with me and balance ten Chetals I will pay you soon if Allah wills." When he heard, this then he told you are coming from Muslims and upon saying this he was taken ten Chetals from me and he said " I have forgiven you ten Chetals". Afterward, I went to that person from whom I borrowed the book and who asked me " Who is you.? " I told him " Gentleman,

from you I have borrowed one book and that book was lost by me. Now I will present that book upon getting written in your service. " When he was heard this when he said " From where you are coming and its result is this and then he said I have forgiven that book to you."

Afterward, he said about repentance " One who will commit sin, then his direction will be towards the sins and his back will be towards the reality. When he will do repentance, then he should turn his back towards sins and his face fully should be towards the reality."

Afterward, he said " One who repents. Then he will get fervor of obedience and again if he will be engaged in the sins, then he will not get fervor from the obedience."

Afterward, the discussion about spending was started and he said " Ali Ben Ali Taleb (R.A.) said to spend one Dirham on the friends which are better than the spending of ten Dirhams. " If one who will spend ten Dirhams with the friends and which are better than the spending of 100 Dirhams. If he will spend 100 Dirhams on the friends, then it is like freeing one slave."

The creatures

On Wednesday on the 27th Shaban month, in the year 715 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion about dealing with creatures was started that who is pious? He said, " In our time if we cannot say bad to any person then to him we also can say piously to that extent."

Afterward, he said " If any person will not do backbite and not say bad to the others, even though he is a bad person then he will be called as a pious person. "

Later he said " If there is any person is bad and if the creatures of Allah will say bad, then there is no limit of his bad deeds. Then he addressed me and asked whether he is residing in the cantonment area? I said " Yes, your honour. I reside in the cantonment area." After that, he said, " The city, its comfort is not remaining and it's not there." In this connection, he told one story that " In the olden days he was not liked to live in the city. One day he was there at the reservoir of Qutlaq Khan. In those days he was memorizing the Quran and seen one Darwesh there and who was busy with the invocation of Allah. He went to him and asked him "Whether he belongs to this city." He said "Yes." I asked him " Whether he did not like to live in the city.?" He said, " No, but he is helpless." After that Darwish told this story that " Once he was seen one Darwish who was out of the gate of Kamal in that graveyard and which is situated at the back of the trench and located near the gate. In that cemetery, many martyrs are buried there." In short, that Derwish told me " If you want the safety of your faith then leave this city. " " At that time, I was decided to leave out of the city. But such events were happening that I could not leave from the city and for this matter 25 years were passed away. During this period, I have such intention. But I could not go. " The Sheikh said " When I heard this matter from Darwesh, then I have decided in the mind that I will not live in this city. I have intended to go to many places and some time there was intending to go to Patyai

village. There resides one Turk. With Turk, he refers as Amir Qusro. Sometime he desires to go Shenali which is a health resort. So I was there for three days. But I could not get a house to rent or purchase. And as a guest, I was there one day each with three guests there and I was returning back from there. But there was an intention in my heart so came on the Rani reservoir of the garden of Hairat and prayed with Allah that brings to me a good time so that his intention can fulfill to leave this city and now I did not point any city and send me in place as per His will and desire. " During this time I was hearing the call of Gheyaspur and I never heard about Gheyaspur before and do not know where it is situated.? When I heard this call, then I went to my friend and whose name was Neshapuri Naqib. Then I heard that he was going to Gheyaspur from there. I said in my heart that it may be the same Gheyaspur and in those days this place was not much habituated and it was an unknown place and there was less population was there. I was settled down there. When Keqabad came to Kelokheri and he lived there. In those days, many persons came and settled down there and courtiers, rich persons and others started to come there and settled in this place. I told to leave from this place. During this time, my master was dying in the city. What I will tell tomorrow is the third day of his death. So I will go and visit and live in the city and have made the intention in this matter. On that day one young person came there and who was a very smart person, but he was in bad condition and he was lean one and God knows he may be from persons of invisible or who is one.? When he came when he talked with him."

The Sheikh told " He talked some more things which I have recorded here. In short, he said first one person should not become such a famous person. And if would become famous then it should not be such that there will be regret before the prophet of Allah on the day of judgment." Then he said " It is the matter of power and courage that the man should be adopted loneliness and engaged in the invocation of Allah. It means such power and courage should be such kind that among living in the creature to continue the invocation of Allah." Khaja Sahib said "When he has finished this discussion I brought with me some meals, but he did not eat it. Then I have chosen to live there. When there was intention with me then he has eaten some meals and he left from there. After that, I have not seen him again."

The excellence of Surah Iqlas

On Wednesday of the 16th Jamidul Awwal month, in 715 Hegira years, I was sanctified to touch the feet of the Sheikh. The discussion about verse Iqlas was started. He said with his holy tongue that " The prophet of Allah told the verse of Iqlas is one-third of the Quran. After completion of the reading of Quran this verse is read for three times and in it there is wisdom that if any mistake is done, then reciting it for three times, then it will rectified by reading of it." Afterward, he said " After the completion of the reading of the Quran verse al-Hamd and some verses from Sura al-Baqer are recited because once the prophet was asked that who is pious among the men.?" He said "Al-Hal Al-Martahal" and "Hal" are called that place where someone persons came and landed from somewhere. And "al-Martahal" is called such person who left from any place. This sign out towards that matter the

person who has completed the reading of the Quran and he is like that person who was landed at the destination. When he starts reading again, then he is like "Marthal" and for this reason, the prophet of Allah said "Al-Hal Al-Martahal. "

The funeral prayer in absence of the dead body

In this connection, the discussion was started that any person's funeral prayer in the absence of the dead body and how it is this.? The Sheikh said " It is legal. The prophet of Allah has performed the funeral prayer of King Nejashi of Ethiopia and he was dying in the administration of the oath and Imam Shafei has also declared it as legal. If any part of the body of the deceased is found then on it funeral prayer is permissible. "After that, he said, " The story of Sheikh Jalaluddin Tabarazi when Sheikh Najamuddin Suqra who at that time Shaikh of Islam of Delhi was enmity with him. Then he was sent by Sheikh Jalaluddin to India. In short, when Sheikh Jalaluddin was reached to Badayun. One day he was sitting at the back side of Bunar river and he was standing and performed fresh ablution. And he told the audience to come to pray the funeral prayer of the Sheikh of Islam Delhi. Because at this moment, he was dying. It has happened like that as per saying of Sheikh Jalaluddin. After the prayer, he told the audience that " Sheikh of Islam of Delhi was expelled us from Delhi so our master was expelled him from the world."

The persons of amazement

After that, the discussion of amazement was started who used to busy in the remembrance of reality in such a way that it was not known of it to any person or anybody. One person from the audience told this story " Once he has reached to such place where there lived such seven or eight persons who were standing in amazement and looking at the sky in the condition of gazing. But at the time, of prayer they used to perform it and again, they used to stand in the condition of surprise. The Sheikh said " The prophets of Allah are innocents and the pious are protected and is like that in reality as such you have described. Even though they used to live in the condition of surprise in the day and night, but they never lapse their prayers. In this connection, he told one story of Khaja Qutubudin Bakhtiar Kaki that he was in the condition of a surprise for four days and also he was in this condition at the time of his death. It was happening that Sama meeting was held in the shrine building of Sheikh Ali Sanjari and Sheikh Qutubudin Bakhtiar Kaki was present there. The chorister singing one couplet so, then condition of a surprise was prevailed upon him and from where he was reached to his place then he became intoxicated and then he was reached in the condition of surprise and he said to recite the couplet and repeat it."

The company of Mashaiq (venerable persons)

On Monday of the 165h Shawwal month, in the year of 715 Hijra, I was sanctified to touch the feet of the Sheikh. The discussion of inclination of service of Mashaiq was started. He said " In those days when there was a war in progress and I was staying in the city for some days. And I used to go to the mosque for the Friday prayer and there was an obstruction for me from the creatures. One day I was just left of the mosque and was going into one street and one person came from the backside

and he asked are you upset in this matter.? I said "Yes." After that person told "Amir Qusro who was a disciple of Sheikh Fariduddin and when the Sheikh was in Delhi then he used to go the mosque early before Friday prayer so that there will be less of an obstruction of the creatures, but the people used to come and kiss his hand till that there will large number of gathering and there will become a circle. When the Sheikh will proceed further, then again one more circle will be formed till that he will upset with this matter. Later Amir Qusru told him "Why he did upset in this matter.? This is the grace of Allah." In this situation, he said with his holy tongue " In those days when Sultan Nasiruddin Oucha proceeded to Multan and when he was reached Ajodhan then all armies were proceeding for the visit so, for this reason, the Sheikh was surprised by seeing a large number of gatherings. The sleeve of the shirt of the Sheikh was hanged in the street and many people came there and kissed it and went away from there. That sleeve was turned into the pieces. After that, he went into the mosque and he ordered the disciples to make circles around him so that nobody should not enter into it. So that conveys Salam from far away and go away from there. The disciple did as per his order in this matter. One old cleaner came there and he was passed from the circle of the disciples and he was falling at the feet of the Sheikh and for kissing the holy feet, he catches it so the Sheikh was upset with this. That cleaner told him. " Oh, Sheikh of venerable persons Sheikh Fariduddin why did you upset with this matter.?, and thanked Allah better than this way for this grace. " When the cleaner said this when he made a slogan and then he was given favourable to that cleaner and regret with him in this matter. "

Kindness with the creatures

Later the discussion was staring at the soft heartens and treatment of kindness with the creatures. After that, he said " The prophet of Allah said about Abubakar Siddiq (R.A.) Wan Aba Baker Saif?" And it means being Abu Baker al-Saif. The Al-Saif is called that thing which is weeping soon. Also, he said about politeness and humility that Umar bin Aas did lampoon speaking ill of the prophet during the off time of ignorance. When the prophet heard it, then he was praying to Allah. " Oh: My Lord son of Aas did my lampoon speaking of ill and I am not a poet to do lampoon speaking of ill of him from my side."

Khaja Sahib said "Allah did lampoon speaking of ill with the word Jarera by Umar bin Aas. The word is Jarera and its meaning is as such person who is cunning. It means Umar bin Aas became famous among the people as a crafty person even though he was accepted faith in Islam. But due to reason of the lampoon speaking of ill, he was well known in cunning and will like that till the day of judgment. So does lampoon speaking of ill which belongs to cunning than praising is politeness and humility."

The different dealings

On Monday of the 27h Zeqad month, in the year of Hegira 715, I was sanctified to touch the feet of the Sheikh. One relative sent by someone was coming there to forgive. The Sheikh asked for recommendations of someone and there was delayed

in this matter. When that person was regretted on behalf of his sender and which did in his tongue. So Khaja Sahib was forgiven him and he told with holy tongue " Even though there are situations of anger. But he will not be anger, but he will forgive him." "After that, he said " When somebody wants to become the disciple of any master. Then it is called work of arbitration. It means to say chiefly to his master. So whatever told by a master and if he will not obey, then it is not called arbitration." He said again, " Even though there is the situation of anger". But the compiler of the book said " Due to favour the master will forgive the mistake of the disciple. But Allah will not like this matter. Then how he will forgive him.? " He said, " The forgiveness is the matter and it is from the order of Allah. " Later he said, " Whatever the master will say then the disciple should do as per instruction of the spiritual guide."

After that, he said " It came to know that if the spiritual guide will say something against the Islamic Shariah (law) then what to do in this matter.? And which should be refused or not.?" He said, " The saint should be like that who will be learned person of the orders of Islamic law, Tariaqat (mysticism) and Haqiqat (reality) and when he will be like that then he will not ask to do anything against the Islamic law. And if he will say something then there will be a different situation in this matter that it means for some people something will be illegal. So the disciple should do as per the instruction of the saint." Because he will also instruct as per the sayings of somebody. Even though some persons may be having an opinion against this, but he should follow the instruction of his master. "

Later in this connection he told " Suppose one person will say something to another person or he will recommend and for which he will not accept it. So he should have patience in this matter that there was not time for it. He said, " He should think that it was his mistake and perhaps it is same like this."

Subsequently, he said " There was one worker in Ajodhan to whom the ruler was used to give him trouble. That staff was coming in the service of Sheikh Fariduddin was requested him his recommendation in this matter. The Sheikh sent the message of the recommendation of the worker to the ruler of Ajodhan. But the ruler was insisting on his own stand. Then the Sheikh told the worker that " He told him about your matter but the ruler did not accept it and perhaps the situation was not suitable to this matter. Or somebody recommended you, but you have not known that." After that, the local ruler came to see the Sheikh and regret in this matter and then Sheikh was forgiven him. Later he said " About forgiveness and not to think that he hasn't done the crime and he told this story " Sheikh Fariduddin's one disciple and his name was Maman and who used to live in one village. Regarding him, somebody complained with the Shaikh Sahib that he is wine drinking. When he came in the service of the Sheikh then he asked him, " He was heard that he used to drink wine." He said "No". This is false news spread by someone in my favour. " The Sheikh said. " Perhaps it is so as per your saying. They have told false. " In short, he was talking with him happy and he was accepted his excuse.

After that, he told one story about the orders of Mashaiq (venerable persons) and

its acceptance of disciples that one old woman came in the service of Sheikh Abu Saeed Abul Khair and many times she cleaned the shrine building and she did it many times then Sheikh Sahib asked her " What is meaning of this service.? And to tell him so that he can fulfill it. " She said " There is meant it, but she will inform him about it at the proper time later. " In short the old man continued her service there. One day one smart young man came into the service of the Sheikh. Then that woman came into the service of the Sheikh and she told " Now the time of her request came. " He told her to explain it. She said " To order this young man to marry with her. " The Sheikh began thinking. And he said in his mind that she is an ugly and an old woman. And that man is young and smart. He went into the loneliness and for three days he did not eat anything. Later he was called to an old woman and the young man and he addressed the young man to marry that old Woman. That young inevitably accepted this Offer. Afterward, that old woman requested Sheikh Sahib to arrange bridal manifestation to her like other women. Sheikh Sahib told her " He will do like that" and he was followed traditions of the banquet and meals were cooked in the double quantity. Then that old woman requested in the service of the Sheikh Sahib and told him that the young man should lift from her by his hand from the floor and put her on the throne. As per order of the Sheikh did the same thing. After that old woman went into the service of Sheikh Sahib and she requested to ask him that he should not put her down on earth. It means he should be faithful in this matter and not show his backside to her. In short Sheikh Sahib ordered the young man and he accepted it. He said this story which is about the disciple and so who should obey the order of the master."

Later Sheikh Sahib said " He was living in the service of Sheikh Fariduddin for a period of ten or 12 years. And he used recite Naat (encomium) for him. One person Abu Baker chorister who is known as Abu Baker chorister came into the service of my master from Multan. He said he was used to sing Sama to the Sheikh Bahauddin Zakaria. He said " Once he was singing two couplets and two other couplets were not remembered by him at that time. So Sheikh Sahib told other couplet to him."

Later he started saying excellence of Sheikh Bahuddin Zakaria and he said " There was a system of invocation of Allah like this and worship like in this way and recitals in that way and even slave girls and water carrying girls are there and who used to do an invocation of Allah etc., and he told many matters. But there was not any effect of these things on my mind." Afterward, he said he came there from Ajodhan. There was one pious person who is having such and such attributes with him. In short, I was hearing the excellence of Sheikh Fariduddin and then there was, the love of, devotion and truth was established in my mind. So after every prayer, I used, to say ten times Sheikh Fariduddin and for these recitals the love was increased and the friends were able to know in this matter. If they ask something or if they want to swear, then they say to swear in the name of Shaikh Fariduddin."

In my mind, in short, after that I have decided to go to Delhi and one old man named Awadh was accompanied with me. During the journey period, there was fear of tigers or robbers were there, then he will use to say " Ya Peer (master) is present.,

Oh: our master we are in your custody. " I asked him with master who is that person.? He said " Shaik Fariduddin. Khaja Sahib said " Hearing from him there was increased of fervor and zeal." During the journey one more person was accompanied with us and who is called Moulana Hussain Hansmukh and who is pious person. When we have reached Delhi and we have landed by chance nearly at the house of Sheikh Najibuddin Mutawakil. From this story, it is aimed that as Allah want to give him a wealth of the religion and, for this reason, such motives were provided."

After that, discussion about Sheikh Fariduddin was started that he has a higher degree of interest of the Sama. So once when he wants to listen to Sama, but at that time, there was no chorister was available there. He said Bedridden Ishque to bring it and read the letter written by Qazi Hameeduddin Nagori. He has collected all letters and was put in one bag. When Bedridden put his hand in the bag and he finds that letter and which he brought into the service of the Sheikh. He was told to stand and read the letter. Bedridden started reading the letter and in which it was drawn up as follows.

" Lowest and beggar, lean and older Mohammed the slave and favoured person of Dervish group, and kissing with the eyes and head on the feet of the Sheikh and when Sheikh Sahib heard up to this then there was a condition of fervor which was prevailed upon him then he was reciting one Rubai (quatrain) from this letter."

While keeping in his mind this letter he said one time Sheikh Bedridden Ghaznavi was sent his letter to him in which there was some poetry in it and Khaja Sahib recited two or four couplets from that letter and compiler of the book was remembered two couplets from them.

The discussion about how the meeting of Sheikh Qutubuddin Aushi with Sheikh Jalaluddin Tabrizi took place among themselves.? He said " Once Sheikh Jalaluddin Tabrizi was arrived at the house of Sheikh Qutubuddin as a guest there and he was desired that Sheikh Qutubuddin welcome him. He left from his house. The Sheikh's house was near Kelo Khekri and he left there and stayed in the small tight lanes and from where he was not arrived on the public road. Sheikh Jalaluddin Tabrizi also not followed the public road and he also went through the small and tight lines. In this way, both pious persons were met together." Also, he said, "Once inside the mosque of Malik Azizuddin Bakhtiar, which is in the opposite of its bathroom where these two pious people met there together."

On the Sunday on the 15h of the Zil Hajj month in the year of Hegira 715, I was sanctified to touch the feet of the Sheikh during the days of Tashriq (The days of Tashreeq are the 11^{th}, 12^{th} and 13^{th} of Dhu'l-Hijjah). He was requested about the condition of the prayer. On that Eid (sacrificial festival) day, there was heavy rainfall and also there was falling down of small ice particles and many persons could not attend the prayer there. So I also could not attend the prayer.

In short the Sheikh was informed that he was not performing the prayer. He said " Many persons could not attend the prayer there. " Later he said " He was performing one Rakat only and at the time of second Rakat rain has started falling

heavily. And then the prayer was finished and Qatib (public speaker) and he was left there and all other people left from there. The compiler of the book asked " If the prayer of Eid was not performed on that day so it to be performed on the next day.? Is the prayer of Eid on the next day, is legal.? " He said " If the Eid prayer lapses then it should not be performed on the next day. But it is legal that Eid prayer to be performed on the next day or on the third day."

Later he said with his holy tongue " On that Eid day there was an idea came into his mind that unless there will be the presence of too many friends and so the prayer will not be performed and it should be performed the next day. But all have reached there and the public speaker has performed the prayer of Eid."

Afterward, he said " The prayer of Istaqara (augury) which is performed on a daily basis and which is performed for the well-being of the day and well-being on Friday. Also, it is done for the well-being of Saturday and Eid. And also for the well-being arising out of the whole year. I asked him "On the day of Eid al-Azhah (sacrificial festival) and Eid al-Fitr (Ramadan festival).? He is said to be performed on these two days."

The writing on the tablet for the child

On Saturday of the 16h of the Muharram month, in the year of Hegira 715, I was sanctified to touch the feet of the Sheikh. On that day, I was brought one small boy of my relatives. In short, it was aiming to send him for the reading of the Quran and before sending I brought him to his service. So that due to his blessing at the reading of the Quran will be about his fate. He was praying and he took the tablet from his hand and he wrote the following alphabets as follows.

" Bismilla Errahman Ninrahim Raab Yasar Wala Tasser,Alif, Ba, Ta, Sa, Ja."

And he asked about boy to read with his tongue the above alphabets. After that, he said there is saying of the prophet that "There will be such people who will be forced and snatched and sent to the paradise." Later he said relating this saying there are three sayings are famous. That these will be children, which will be sent to the teachers force-able there and who will come to know the meaning of the alphabets gradually. The other saying is that " This will be slaves who will be brought from the Darul Herb (non-Muslim country) to the Islamic country in the chains." At that time being, in tears, the Sheikh said " The third group will be those people who are lovers of reality." On the day of judgment, there will be commanded to send them to the paradise. However, they will say there that they had not worshipped Allah for the sake of paradise or hell of fire and they have worshipped Allah only for the sake of his only love. There will be commanded that " It is the true thing. But the promise of sight and meeting will be fulfilled in the paradise. "Go there." Then they will not do that. After that, there will be a command of angels to be chained them in of light and to take in the paradise.

The demand of the world

On Saturday of the 16th of the Muharram, in the year of Hegira 715, I was

sanctified to touch the feet of the Sheikh. The discussion about the contentment was started. In this connection of no demand of the world, he said " Moulana Hafizuddin who he was writing books of ***Kafi*** and ***Shafe***. In those books it was written that the dogs were taught how to hunt. When if he will catch three times prey and will bring the owner, then he will be called as Mualim (master). Really, he will become mastering the hunting. The Cheetah is also trained, but when there will be come near the prey. Then he will be sent free by the hunter and he will make the jump and he will fall on it. And if he will not get them, he will not run behind It. Against this, the dog will run behind the prey knock about aimlessly. In short, that this pious person wrote on this matter that men should learn some habits of the a Cheetah, that the men should not run behind the sustenance like the dog. If he will get something, then take possession of it. The other thing that when the Cheetah will attack on the prey and if he gets it, then it is good for him, but if he will not get it he will not run behind It. In this way the people should demand the world, then ask for it a little and did not worry about this matter. The third thing is that if the Cheetah will do laziness in the hunting then the dog will be brought before him and he will be beaten before him so that he will be afraid of it. So the people should do like that they should take lessons from others."

He helped one knife seller

On Saturday of the 20h of the Rabil Awwal month in the year of the Hegira 756, I was sanctified to touch the feet of the Sheikh. They caught one person who was holding one knife in his hand and who was he it is not yet known. When the servants brought him into the service of the Sheikh while catching him and explained his condition. So Khaja Saheb doesn't give permission to make any trouble to him. He called him near and told him " To make promises in this matter that he will not cause trouble to anybody." He was promised so the Sheikh released him and he paid him the expenses of the journey. On that day when I was present at the service of the Sheikh then discussion on this matter was started. He said "One day Sheikh Fariduddin after morning prayer when he was busy in the invocation of Allah while putting his head on the earth. Usually, he was utilized to busy in the invocation of Allah. On that day due to cold weather he was covering the coat and at that time there was no servant was not there except me and suddenly one person came there he said Salam in a loud voice and due to this reason Sheikh Sahib stopped his engagement in the invocation of Allah. The Sheikh was keeping his head on the earth while covering the coat and he said " The man came there is in medium height person and in yellow color, complexion Turk " and when I have seen him really, he is such face and shape. I told him, your honour, he is in such face. After that, he said, " He is having a chain around his waist." I told him " Yes." Afterward, he said " He was wearing something in his ear. " I told him that "He is wearing large earrings in his ears. " Due to our conversation of question and answers, there was a change of colour of the Turk. The Sheikh told him " To go otherwise he will become more disgrace." Upon hearing this, he vanished away from there. At this meeting, he told this story also that "One person Maulana Husamuddin used to live in Ghazni and

who was among the sons of Shams al-Arifin and who was a disciple of Ajal Shirazi. He and his friends were standing there, then the Sahib, first looked at them and after that he was looking at the sky. Afterward, he looked again at them and he told with his holy tongue that " At this time the robe of honour, of the martyr has made for one among of you. When both of them left from Khaja Sahib and they said to see who will get this wealth. Moulana Husamuddin was Zakir (one who remembers). On the same day when he came down from the pulpit after sermon work, many persons gathered around him and they began kissing his hands. One person among them took his knife and he martyred him and when he was brought back to the house there was no life in him and he was sent with the message from somebody that he was getting that quilt of honour."

The excellence of memorization of Quran

On the Sunday of the 27h of the Rabil Awwal month in the 715 Hegira year, I was sanctified to touch the feet of the Sheikh. The discussion about the blessing of the Quran and memorization of Quran was started. He said "In Badayun there was one person who can recite the Quran in the seven methods of reciting of the Quran. He was pious and a person of miracle and who was a slave of Hindu person who is called Shadi Muqri. His one miracle was that one who will read one page of Quran from him, then Allah will grant him the Quran in his fate. I also read one part of the Quran and due to his blessing I was memorizing the whole Quran. In short, there was a master of Shadi Muqri and who was living in Suhadar and who is called Khajgai Muqri and he was also a pious person. In short, once one person came from Suhadar and Shadi Muqri asked him whether his master is well and happy there? His master was dead. But that person did not inform him of his matter. He said " He is well. Then he started explaining the details of Suhadar that there was heavy rainfall and due to this rainfall many houses were destroyed. And there was occurred fire accident there in which many houses were burnt down and became ashes." When that person told all these details, then Shadi Muqri told him that " Perhaps my master is no more. " He said " Yes, he was dead before this event."

The visit of Makkah

On the Sunday of the 20h of the Rabil Awwal month in the year of the Hegira 715, I was sanctified to touch the feet of the Sheikh. The discussion about the belief of the lazy group persons was started and also to those persons who go to Makkah to visit Ka'aba and when they used to return back from there then they will engage in the affairs of the world. I told him " I was surprised at those persons who are your disciples and go somewhere. " When I said this then at that time my friend Malih came into service with the Sheikh. I told him that " This slave was heard once by this Malih one matter which caused very much effect on his heart. That matter is like that person should go to Hajj pilgrimage who does not have a master. Khaja sahib shut, tears and he said one couplet."

After that, he said " Subsequently, when Sheikh Fariuddin died, then there was great fervor into me to go for the Hajj pilgrimage. I said " First to go to Ajodhan and

visit my master, and when I did visit then I got my aim and also I got some more. The second time when there was the desire of Hajj pilgrimage, then I have visited the Sheikh and got my aim."

Discussion about an event of the prophet of Allah

On the Sunday of the 11h of the Jamad Awwal month, in the 715 Hegira year, I was sanctified to touch the feet of the Sheikh. The discussion about the belief prophet of Allah was started and he said "One night the prophet of Allah was seen in the dream that there is excavated a new well and there bucket is also there and there was water in it. But its structure was not constructed, it means it was not constructed of bricks and it was just like a pit and which is called Qalbat. The structure of the well, which is constructed is called Tawa. In short, he was drawn some water from the well with a bucket and he was taken from his hands. After that Abu Baker (R.A.) came there and he was drawn three buckets of water from the well and then he was tired. Later Umar bin Qattab (R.A.) came there and he was drawn 12 buckets of water from the well and that bucket was becoming larger and due to this reason a large area of the land was cultivated."

Khaja Sahib said " The aim of this story is that the meaning of well here is the water. Then there while taking the trouble to construct a building on the well or not, but the real aim is water. Because in every work there will be the defect is back in it."

During this time, one person from the audience was conveyed Salam of disciple Mohammed Kalpuri. Khaja Sahib "Yes, I know him and he is a dearer person of Allah. Once he asked me " Whether to live in Mujdrid (bachelor) or to do marriage." I told him " To live a bachelor is better but there is A permission of marriage. If any person who will engage in the invocation of Allah, such that he does not have news about the matter or does not know what is this matter.? Then he all parts of body eyes, tongue will be safe indeed without a doubt. Then such person should live a bachelor. But when there is an idea in mind of any person to marry then he should marry. In this matter, the real thing is intentional. When the intention will be engaged towards reality, then there will effect on all parts of the human body. And its innermost will be become the different type then there will affect on the parts."

The date of death of Sultan Shamsuddin

Afterwards, he said about the age of Mohammed Kawlapuri that " His age is such and such. From here he remembered the date of the death of Sultan Shamsuddin and he was reciting one couplet. Later the discussion was started about when the master will say goodbye to the disciple, then he will not come again into his service. But they can come into service after an important affair or travelling. In this connection, he said this story that "When Sheikh Fariduddin said goodbye to Ali Makki but the second day by chance he visited the nearby area of Ajodhan and the same day he was coming into the service of the Sheikh Sahib." Sheikh Sahib told him "Yesterday you were left from here after my permission and you came today. He said friends camped today here so he was come into his service. The Sheikh told him

welcome. In the night time, he was joined in the camp. On the third day of the camp was also there. Then he came in the service of the Sheikh then he ordered one person to bring and give him two bread. When he said bid him goodbye when he did not come back again. "

Then about Ali Makki he said " He is pious and a man of blessing. Many times he used to make supplication with Allah " Oh: Allah gives his death at some other place and not in his city. " It means on the way of the journey where nobody should know who he is.? After that Khaja Saheb said "He was proceeded towards Badayun and he was becoming ill during the journey period and when he was left out of village Najlana then his illness was increased such that he was dying in its limit and he could not reach to Badayun. "

The Qazi (judge) of Karman city

After that in this connection, he told " One story that which he was heard by him. He used to say that once he was arrived in the Karman city in Iran as a travelling person. In Karman city, there was one judge and one day who called city's great wealthy persons, and learned persons and was arranging one meeting. One weak and lean, pale Darwish was also present at that meeting. Even though he was not called, there, but when he was heard that there was a party with the judge so he came and sits in the corner. When Sama (ecstasy) meeting was started, then there was movement in that Darwish and he wants to stand and want to dance, but the judge was angered with him in this matter and he wanted that first the president of the function or any other pious person should dance and how this Darwish was standing. ? He called " Oh: Darwish sits down and Darwish became angered and he sat there. After some time when Sama meeting started when the judge stood so Darwish told " Oh judge sits down. " He told this in such style that even the audience could not say anything in this matter. The judge sat at his place. In short, when the meeting was over then all persons left there and that Darwish was there, but the judge was sitting in his place. The few times he wants to stand, but he could not stand. So he was in such condition for seven years. After that Darwish came there after seven years and he knows well that what happened. He was seen that the judge has become lean and he went near him and told him the judge to stand. But he was not standing. He told the second time, but the judge was sitting in the place. The third time he said he to sit in this way and die in this way. After saying this, he left from there. Then the judge asked his servant to bring Darwesh there, but he was not found anywhere. The judge was dead in that condition."

On the Sunday on the 28h of the Jamdil Awwal month in the year of Hegira 715, I was sanctified to touch the feet of the Sheikh. He asked " Where did I perform the Friday prayer.? " I told " In the central mosque of Kelo Kheri. But I will not obstruct of your honour there because on that day there will very much rush of the people. He said " He was already told that those who are special friends are visiting me in the house and there is no need for them to meet him in the heavy rush of the people there. "

In this connection the discussion about the situations where not to meeting and he told one story that " Moulana Burhanuddin Nasfi was a perfect Alim (learned person) and when any person used to come in his service to study so he will tell him to agree first his three conditions then he will teach him.

1.To eat one-time meal, whichever he liked by him one time only so that there will be a place of knowledge.

2. Not to be abstaining from the tuition and if there will be one day of absence, then he will not teach him the next day.

3.When you will see me on the way, then conveys Salam and pass away from there and do not kiss his feet and do not give excess respect to him."

When he was finished this story, then he said " When the creatures will come to see him and prostrate before him as Sheikh Fariduddin did not prohibit in this matter so I did not prohibit." During this time, I told him, " When this slave performs prostration of respect so doing such thing there will be done excess by me in this matter and there will be mortified. But Allah has given you greatness and that it is not depending on the service of some of the disciples. "

After that Khaja Sahib told this story that " In the olden days one pious person visited Syria and Rome and he came back from there and he sat. At that time, Wahiduddin Qureshi did prostration to me as per his normal practice. That pious person told him " What he is doing before them and prostration are never legal". And in this matter he was started argument with me and I want to reply him but when he was exceeded in this matter then I told him, " Only listen do not show very much passion and when any act is obligation and afterward its obligation will be no longer remain and it will be become desirable (Mustahab) like fasting of the days 13^{th}, 14^{th} and 15^{th} days (Baiz days) of a lunar month and day of the 10^{th} Muherram (Ashura) which were obligated on the previous nations but its obligation was no more during the period of the last prophet of Allah and it was becoming only desirable. Now of prostration which was desirable to the previous nations like for the kings of the people or the student to the master or nations to the previous prophets which were desirable of prostration. But now this matter was no longer existing during the period of the last prophet of Allah and it was left as permissible (Mubah) and not desirable. So for Mubah (permissible), there is no mention of negative and prohibition of it. So give two examples of it. What is the work of only refusal.?When I told him in such details when he could not reply." When Khaja Sahib finished this story and he said " He was regret in this matter for saying this. Because why he was said to him like that from which he was ashamed. So I should not talk like that from which he was become humiliated. The other thing is that as he was a traveler so I should have to give him some money and clothes to him and such things, I was ashamed in this matter." In this connection of treatment he told one story that "Once one old man came in the service of Sheikh Fariduddin and he said once he was in the service of Sheikh Qutubuddin Bakthiar and he has seen him more there. Sheikh Sahib did not recognize him. When he told all signs when he was recognized him. In short, that old

person was brought one young boy with him and during this time the discussion was started. The boy was starting a discussion unmannerly. So there was talking in loud noise. Sheikh Sahib also talks in a loud voice." Khaja Sahib says " He and Moulana Shahabuddin, who was the son of Sheikh Sahib who were sitting on the outside of the door and when there was overpowering then we have entered into the meeting place. That boy was talking in such an unmannerly way there that so Moulana Shabuddin came to enter the meeting place and slapped that boy then that boy want to do an act of un-mannerly so I caught his hand. During this time Sheikh Sahib told to bring a rapprochement between themselves. Moulana Shabuddin brought some money from inside of the house and was given money to that boy and his father and they have taken money and for this reason they left from there in happy condition. It was a habit of Sheikh Sahib that in every night after breakfast, he used to call me and Moulana Rukunddin and sometime Moulana Shabuddin used to present more there. Then he was asked about the happening of the previous day. On that day as per his practice, he was calling me and Moulana Rukunuddin. He was asked about the details of that day when the old man came there and his son's argument and about following the manners of Moulana Shabuddin, Shahik Fariduddin laughed and Khaja Sahib said I hold the hand of the boy when he wants to act unmannerly to Moulana Shabuddin. Sheikh Sahib laughed and he said good person did a good deed. "

The cure of boils and eruptions

On Sunday on the 24h of the Rajab, in the year of Hegira 715, I was sanctified to touch the feet of the Sheikh. In the past days, there was a pain in the finger of the feet. So for this reason I could not submit in the service of the Sheikh Sahib. On that day, when I was arriving, then first explained about my illness and told him all details in this matter. He asked " Whether it was running sore?. Or any other illness? " I told him " It was not running sore. Suddenly there was swelling in the finger of the feet and there is severe pain in It." He is asked "Whether he was suffering from the illness of running Sore." I told him "Your honour, I suffered from it. But, since five years there has been no complaint of running sore eruption disease. When it was a complaint before I was present at your service and you have told that for recovery of boils and eruptions there is instruction to recite verse "Burj" so there was the blessing of this verse. And after that there was never a complaint of boils and eruptions. Afterward I was heard with your holy tongue that to recite four verses in Sunnah prayer of Aser Salat (prayer) which are as follows."

1.Sura "Eza Zulzelat" and three other verses which are by the side of this verse so along with it which this slave is recited. When I have told him that " In the first Rakat of Aser prayer this slave is recited Sura "Burj" and after that Sura "Eza Zulzelat." He said "It is Good. " He also said there is also traditional in the Sunnah (prayer ordained by the prophet) prayer of Aser prayer to recite ten times Sura "Asar" which is described as follows.

In first Rakat four times
In the second Rakat three times
In the third Rakat two times

In the fourth Rakat one time.

After that, he said " Whether I used to perform prayer with the congregation.? " I told him "Yes, I perform with congregational prayer. I got one sincere leader and who is your disciple and pious person." He asked " Whether he gets his whole head shaved (Mahluq)?." I told him "No." He told "Mahlooq is better because of the bath of post coition (Janabat) if he has hair so it is difficult for him to care in this matter. Because if any hair will be left dry then there will remain polluted from resulting from coition. But Mahluq indeed can have bathing himself without any doubt. "

The benefits of shaving of the head

After discussion about the benefits of shaving of the head was started and he said " The people say these things should be done by themselves. And it should not be learning to others. It means its benefits will be available only to that person. First, he should shave his head by himself, but he should not say about for his head shaving to others. The other thing, to drink stew after a break of fasting. The third, sole of the foot should make be greasy." Later he said "These are such things which people say that these should not be done. But the people should do like that so that they should get the benefit from it and do benefit to others." In this connection, he said this story that " One Bedouin (Arabi) he used to pray as follows.

" Oh: My Sustainer is kind to me and of Mohammed (peace be upon him) but with us but does not favour to others. " When this news was heard by the last prophet of Allah then he told a Bedouin that " Qadat Hijrat Wasan. " After Khaja Sahib was explained about like that if any person constructed his house in the jungle than it is called "Tuhjare". It means he should keep some stones as the limit of his house is such that it shows its boundary. So the prophet of Allah explained by example that the grace of Allah is generally so why do pray like that " Oh: My Sustainer to give me and Mohammed (peace be upon him) and along with us does not give it others. " So he is doing at work for "Tuhjar" and teasing in this matter. And he said the following words with his holy tongue.

" Qadat Hijrat Wasan. "

Prohibition to sit in the sunlight

On Monday of the 29th Rajab month in the 716 Hegira year, I was sanctified to touch the feet of the Sheikh Sahib. At that time, he was staying in the shade from the sunlight. He said with a holy tongue that "The prophet of Allah told Ayesha Siddiqua (R.A.) not to sit in the sunlight because of it the freshness of the face will be damaged."

After that, the discussion of Shams Dabir was started. He asked me " Have you seen him.? " I told him he was my relative. He said " He has studied the biography of Qazi Hameeduddin Nagori by Shaikh Fariduddin and he was a very pious person. Then he told Sheikh Fariduddin when he uses to break the fast, then he used to engage in the invocation of Allah till the time of night prayer (Eisha) will be started. From evening time till Eisha prayer Shams Dabir used to prepare the meals and will call two or three friends and arrange breaking of the fast. I also will use to be present

at that time there." After that, he said that " In the beginning he was poor and when he became wealthy then such condition was not there with him. Then he said the worldly prosperity is also like one kind of water."

Tarawih prayer (special night prayers in Ramazan)

Next the discussion about Tarawih prayer was started and he was asked " Where I was used to perform prayers in the mosque or in the house?". I replied that " In the house and I got one pious leader (Imam) in the mosque."Then he was told that " In central mosque before one Quran was used to be recited in Tarawih prayer. " I told " Moulana Sharafuddin used to recite one part of Quran in every night in Tarawih Prayer. " Khaja Sahib said that "One night he was performing prayer behind him and even though there was rainfall on that night and lanes were full of mud. But even he went there and performed a prayer. He really used to pronounce words with quality and explain properly."

After that, he told this story that " Resident of Syrian country one learned person Moulana Doulat Yar recited very fine recitation of the Quran. So such recitation he could not hear again from anybody." Then he said " He was studied six parts of Quran by Sheikh Fariduddin and three books also and one was heard and two were studied by him. On the day when I requested his service that I want to study Quran by him. On that day, he said to study." After that after Friday congregational prayer or some other day and in the leisure time, I was used to study. In short, I was studying six parts of Quran with him. When I started studying Quran then he told me to recite 'Alhamadu Lillah' and when I was reached on 'Walazzalin' then he said 'Wala Zaleen' to make pronunciation like Khaja Sahib. Khaja Sahib said " 'Subhan Allah' what is eloquence and rhetoric is there in his recitation. When Sheikh Sahib used to pronounce 'Walazzalin' and which is not able to pronounce like that. Then he said that " Zaad" was sent down to the last prophet of Allah and which is not for others. " After that, he said " The prophet of Allah is called as "Al-Zaad. ", Then he said again the meaning of " Rasul Al-Zaad" is that "Al-Zaad" was sent down to the prophet of Allah.

Tarawih prayer (Special night prayers in the month of Ramazan)

On the Sunday of the tenth day of Ramazan month in the year of 715 Hegira, I was sanctified to touch the feet of the Sheikh. Discussion about Tarawih prayer started and he said: " Tarawih prayer is Sunnah and in Tarawih prayer to complete the recitation of Quran is Sunnah (the practice of the prophet)."

Completion of the Quran in Tarawih prayer

After that, he told with his holy tongue that "Tarawih is Sunnah and the congregation, it's also Sunnah and also the completion of recitation one Quran is Sunnah. " "I told that the prophet of Allah was performed Tarawih prayer three days only as per one tradition and from another tradition he was performed only one day. But Umar bin Qatab (R.A.) followed this Sunnah for always. From Umar bin Qattab (R.A.) during his caliphate one person asked him whether the practice (Sunnah) of companions is Sunnah of the prophet?" He said " It is there in our religion.But

according to Imam Shafei's religion, that is Sunnah which is performed by the prophet."

The story of Imam Abu Hanifa

After that, he said about that Imam Abu Hanifa of Kufa that " He used to complete the recitation of 61 Quran during the month of the month of Ramazan. One in Tarawih prayer and one in 30 days and one in 30 nights." " Later he told " He has performed the morning prayer for the ablution of night (Eisha) prayer.

Afterward, he said with holy tongue that " There was passed away large number of learned persons and nobody knows where they have gone and who were they,? And this city is retained due to reasons of their good dealings. And this is a meaningful of the life and which is not obtainable easily. There was long period passed away after the demise of Sheikh Shibli and Sheikh Junaid. And people know in this matter that just they have passed away from the world still the people know that they have passed from the world yesterday. "

Discussion About Khaja Sahib

On the Friday of the 15th Ramadan month, in the 715 Hegira year, I was sanctified to touch the feet of the Sheikh Sahib. The Sheikh asked me " Whether phrases which you heard from me are you go on writing down to them.? " I told that " Your honour, I write down whatever heard with your holy tongue. " He told that " He is surprised about my memory. " I told him that " He can remember everything. If not, remember anything then I will leave a space there. Then re-write it again as your honour said in the last meeting that the prophet of Allah said that " Oh: Ayesha do not sit in the sunlight and from this there will be damage to the freshness of the face. " I have an idea in my mind that I will ask about this saying of the prophet of Allah how it is that.? " He told his holy tongue that " He was not seen this saying of the prophet in any book, but I was heard by teacher Moulana Alauddin in Badayun and who was a pious and perfect man. " From here he started excellence of Moulana Alauddin, he told that " He was a pious person but he was not pledged to anybody and if he would have become a disciple of anybody then he will become completely Sheikh of the position."

Later he said " When he was a child and he was wandering in one lane of Badayun and Sheikh Jalaluddin Tabrizi was sitting on the silt of the door when he looked at him, then he called him inside and the dress which he was wearing and he put on the same dress to him. Khaja Sahib said " The good manners and attributes of praiseworthy which were found in him due to the blessing of that dress. "

After that, he told one story that "Moulana Alauddin had one slave old lady her name was Nawara and who was a resident of Mawasi and this village is near to Badayun and which is known as Khanbar. One day she was weeping and he asked the reason of it. She said " She had one son and from him she was separated. "Moulana told her " I will take you up to a reservoir which is one and a quarter to three miles from the city and from there the way goes to Khanbar where I will leave you there and from where you can go to your village. " She said, "Yes, the way onwards from there she

knows and she will go from there." Moulana took her at the early morning time and he left her at a the place of a reservoir. When Khaja Sahib ended his discussion here than he, shut, tears and he said that " Learned persons of the manifest are refusing this matter, but they can know that what he was doing."

Later about Moulana Alauddin's knowledge, wisdom and his following of justification in argument , he said if there will be any difficulty of dictionary or difficulty of hard problem which will not be solved by fully by him, then he will use to say, " Brother, I do not have satisfaction and it should be solved from another place and get argument there." Khaja Sahib said " See what is a higher level of justice. " Also, he said " Once Moulana Alauddin was studying one book and he had one manuscript with him and I had one manuscript of that book with me. Some time when he will read it, then I will use to hear it. Some time when I will read it, then he will use to hear from it. That book's name is, ***Hadaya***. Upon reading, he came across one line of poetry which was not suitable and it was meaningless to the book. He was thinking very much in this Matter. But he could not solve this problem. By this time Moulana Malik Yar came there. Moulana Alauddin told that he will ask for the correction of the line of poetry. Moulana Mailk Yarwas reading that line of poetry read with suitability and with meaning and from which his mind was satisfied. After that Moulana Alauddin told me that " Moulana Malik Yaar read the meaning of this line of poetry due to his favour." Khaja Sahib said " On that day he was able to know the meaning of fervor. Before it, he thought about the meaning of fervor as intoxication. With that, the day I was able to know the meaning of fervor and what thing is this.?"

Afterward, he said " Moulana Malik Yar was not educated, very much, but Allah was granted him special knowledge. " After that, he said, " When Moulana Malik Yar was become Imam (leader) of the mosque in Badayun. Then some persons asked whether Moulana Malik Yaar is suitable for this work or not.? " When this news reached to Moulana Alauddin, then he said that "If he will get the leadership of the mosque in Baghdad, then it will be less of him because his prophecy is more than that."

The charity

On Wednesday of the 26th Ramazan month, in the year Hegira year 715, I was sanctified to touch the feet of the Sheikh Sahib. The discussion about charity was started and "He said there are three things.

1.Charity (Sadqa)
2.Kindness (Marwat)
3.Wajda

The charity is that which is given anything to the poor. Kindness (Murawat) is the matter of this thing is that when a friend to be given clothes or any gift and that person should also give something in place of it. Wajda is spent to be safe from the people's taunting remarks. It means if any person does not give anything then he will be treated with meanness so to the safe side of him something is given to other. The

prophet of Allah as did these three things."

After that, he said that "The prophet of Allah in the beginning of winning over used to give something. When Islam became powerful, then he stopped it." In those days, there was rumored about the departure of the army. The compiler of this book asked " Whether to take Quran while travelling with the army, because there is difficult to safeguard it." He told that "It should be taken."

Then he said " In the beginning of Islam the prophet of Allah does not use to carry with him the holy Quran with the journey with the army and so that it may happen that there will be defeat and the holy book will be gone in the hands of infidel persons. When there was a power which got by Islam then and Islamic army increased when he began carrying with him the holy Quran with the army." I told him, " It is difficult to put the Quran in the tent " then he said, " To keep it on the head side."

Then he said this story that " When Sultan Mahmud was seen in the dream upon his death and he was asked how Allah treated with him.?. " And he told " One night he was in such house in which there was Quran in the window and there was an idea came into my mind that how he can sleep where there is Quran. Then there was another idea came into my mind to send it to another place. Then again, there was came from an idea that for my comfort why should Quran to be sent outside of the room.? In short, he was passed away that night while sitting in the room. When the time of his death came when Allah has forgiven him for the sake of respect of the holy Quran."

To bury a dead body at the place of death

After that, I told, " When the people will go on the invasions then there will come idea into my mind that if I should die there, then advise the servants to bury me there because to bring the dead body to the city from long distance place will not look better." He told " It is better to bury the dead body to the place where he died. Those who keep dead bodies in custody and they bring it from there later and which is not right. The ownership of the earth belongs to Allah. So how it will become custody.? Yes, if somebody will die in another country than to bring the dead body from that country is legal. And those who die from the city in cantonment and to bring from there is legal. But those who will die in cantonment from the city and there is long distance so, then it is better that to bury him in the place where he died."

Then he said " One who went on the journey and who is far from his relatives and friends and if he will die there away from his home then he should be buried there, because there is a long distance from such place in his house so such extent of land he will be given in the paradise."

Next discussion about good devoted kings and pious rich persons was started and he said "One day one person of revelation and pious prince was sitting in his view place along with his wife. From there, he can see the downside. During that time the prince was looking at the sky and he looked at his wife. Then he looked at the sky for a long time. Then he looked at his wife and he was beginning weeping. So his wife

asked him " What is reason in this matter that he was looked first at the sky and he was looking at the downward and then at her side. He looked at the sky and he looked at her side and he wept. " The prince asked her " To ignore this question because it is not suitable to explain." , When his wife asked many times, then the prince said "As you have requested a number of times in this matter so he is saying so she should hear that on that night he was looking at the tablet. I was watching that his name is being removed from the living person. So I was able to know that I was going to travel from this world. Then I was seeing who is a person in my place there with whom you will marry. " When his wife asked him to do now what do you Want.? And what you will do.? " He told her " What he can do and whatever the order given by Allah will be happen. He is agreed in this matter. " Then he called gypsy from the downside and given him his robe and declared him as his successor. After that he was given his arms in his custody and asked him to go to some place to attack the enemy there and he sent behind his royal persons and princes. The gypsy went there as per his order and he killed the enemy and he looted his arms and brought him a large quantity of booty and was presented before him. When the gypsy was coming in the service of the prince and the next day prince was dying. When the gypsy was gone to attack the enemy when he was treated such that all of the people were becoming an admirer of him. When the prince was dead, then gypsy was becoming king of the place and he was married the wife of the prince."

Discussion about wise persons

After that discussion about wise persons were started. He said "One day philosopher (Hakim) Qarib came in the meeting place of the caliphate. At that time, he was wearing a short and ordinary dress. He was a Turk person. At that time, the caliph was hearing Sama (ecstasy). And he took the harp (chunk) and starting playing it and that Hakim classified Sama into three kinds.

1. Muzak for laughing
2. Mubki for weeping
3. Manom for sleeping

In short, when he was starting playing harp, then first the people at the meeting laughed very much. When he was starting to play of Mubki on harp, then all people began weeping. When he was starting to play of Manom on harp, then all people in the meeting became unconscious. At that time, he wrote about the place that Hakim Qarab came there and went away. When the people of the meeting became in normal condition when they saw the writing than they were able to know that " and they said: "This was Hakim Qarab which they do not know in this matter."

Then he said " This was such philosopher (Hakim) who want to make disbelief the caliph that the movement of the sky is by intention and this thought is against the religion of the Sunnah Wa Jammat (orthodox Muslims). When Sheikh Shahabuddin Saherwardi came to know that the caliph is becoming an admirer of that philosopher and he due to his miracle he was shown the caliph and philosopher that the angels who move in the sky. He solved this problem. In short Khaja Sahib was explaining this story than one person came there and he was informed that there was a boy was

born in his house. Khaja Sahib told him " To give name Umar and title Shabuddin because at this moment there is a discussion of Sheikh Shubuddin was in progress." One person from the audience said to him as the name gave as Umar but there should be no scorn and diminutive to it." In this matter, Khaja Sahib told that " Sheikh Najibuddin Mutawakil had two sons Mohammed and Ahmed. Many times when he will be angry with them and at the time of angry he used to say, oh: Khaja Ahmed why you did like this.?" " Whether he will be very much angry, but he will use to call their names as mentioned above." For calling names he said " The prophet of Allah was changed names of any person. If there will be a bad name, then he will change it. So one person came into the service of the prophet of Allah and he asked his name. He told his name is " Qazi." He told " I give you your name as Musteih. In this way, another person came there and he asked his name and he told his name is Muztajih (Muztajih is such a person who sits in the lap of the earth). He said " I will give your name as Munbais (Munbais is such person who left his side of the Earth). One time one woman came and she asked her name and she said to Shaab Alzalzala (valley of misguidance) and he said I will rename your name as Shabul Huda (valley of guidance)., In this way the prophet has given name to one person as Jamal and this was happened that person was very powerful. Once some people were going from destination to another destination. One person gave him cleaning items so he took it to another destination and another person was given him clothes and a third person was given him other goods and in this way many persons were given him many goods and that person was taken all the goods of persons to another destination because he was given the name of Jamal (camel) by the last prophet of Allah."

Discussion about naming of Hasan (R.A.) and Hussian (R.A.)

Then he said this story that " When Hasan was born than the prophet of Allah came there to convey congratulation and he asked for Ali Bin Ali Taleb (R.A.) " What name was given?" He said " Hazan. And the prophet said "No. His name should be given as Hasan." When Hussain was born than the prophet of Allah came there to convey congratulations and he was asked by Ali Bin Ali Taleb (R.A.) " What name was given to Him? " Ali Bin Taleb (R.A.) said " Harb and then he said, " To give his name as Hussain."

Discussion about the temperament of the disciple

After that the discussion was started about many persons who present in the service of the master and when they left from their master after becoming a disciple but their temperament will not remain the same. In this connection he said this story that " One pious person used to say that when any person will come to see him and when he will go with him so when there will a stand, pillar in between them and which will become obstacle so for this reason disciple's temperament will not same. "

Then he said one pious told that " If he will give the option to be handing over his soul inside of the door of the house or on the outside door of the house he will be martyred. Khaja sahib said " The door which is inside of the house and which is

called Babal-Bait and the door which will be there outside of the house and which is called Babal-Dar. So I will say this that his soul should be taken on the Babal-Bait with faith because nobody did not know that whether he will reach from Babal-Bait to the Babal-Dar for safety of faith or not."?

Then he said " On the temperament of the people that there will be a change which is not causing during this time, but it was happening the same since the olden times. When the prophet of Allah was passed away from the world then many thousand Muslims apostatized and they a sent message in the service of Abu Baker Siddiq (R.A.) that if you do not take religious tax (Zakat) then they will continue in the religion of Islam and otherwise no. He was taken advice from his friends and some told that " If you do some softness perhaps they will not make revolt against of Islam. It is better that they should be forgiven in this matter." Abu Baker (R.A.) took out his sword and he said " It is right of Allah and if for them if there will be less of tie rope of the bell of the camel, then he will fight with this sword with them.", When this news was reached to Ali Ben Ali Taleb (R.A.) then he said " Really the caliph was given good order. If he will give the order not to pay religious taxes (Zakat) than during the rule of the second caliph then they ask for forgiveness from the prayer. And, in this way it will be happening that all orders of the Islamic religion will be asked to forgive."

Then Khaja Sahib said once Sheikh Fariduddin said " One person was became his disciple when he was going far away from him and after some time his temperament was changed and he could not keep his same temperament. One more person was became his disciple and when he went far away from him, but his mind was, same as it was and when he was with me. Even though he was away from me for some period of time, but there was no little change in his temperament. At last after a long period his temperament was changed. Then he addressed me and he said " This man when he became his disciple and from that time his temperament is same and in it there is no change at all."

" When Khaja Sahib was reached on this matter than he was being shut in tears and he said till now there is your love in my mind and even it is more than that."

The discussion about Khwaja Shahi Moitab

On Saturday of the 10th Zeqad of the month in the year Hegira year 716, I was sanctified to touch the feet of the Sheikh. The discussion about Khaja Moitab was started and who used to reside in Badayun. He said " Qazi Hameeduddin Nagori used to call him royal godly person because in those days he was given saintly dress. By somebody, he told him that " Today we have done this work that the king was given saintly dress and do you agree on this matter.? " Sheikh Moitab told that " Whatever you have done it is right."

From here the discussion about his brother Khaja Devgir Moitab was started and he said that " Then Moulana Siraj Haifz Badayuni who is a special disciple of Khaja Sahib started his speech like that one night he was woken upon and did fresh ablution and prayed two Rakat and he died. Khaja Sahib said " Kama Tasishun

Tamutun" and it means who will spend their life in such a way and in the same way they will die.

From here the discussion about Khaja Shahi Moitab was started. There was a large crowd of people used to be around him. Where ever he will go there will be crowding around him. In those days in Badayun, one Darwesh Masood Njashi used to live there. When he will see in the crowd of Khaja Shahi Moitab, then he will say " Oh: gypsy (as he was of black color) you will die upon warming of the bathroom. " Khaja Sahib said " Really, it has happened like that it means he was dying exactly his during the youth period. Khaja Sahib said " Really, it has happened like that it means he was dying exactly his during the youth period."

The discussion about not to express of the miracles

After that, the discussion about not to express of the miracles was started. He said " Creation of miracles is not a great thing. Muslims should be straight forward and poor as well as should be a beggar like. Then he was told the story of Khaja Abul Hasan Norani that " He was seen a fisherman on the bank of river Tigris and he told him to throw a fishing net in the river and catch fish if he is a person of saintliness and miracles, then there will come with your net fish by weight of 2.5 Sairs (one Sair weight equivalent to about 2 lbs) and it will not be less or more." He was thrown net and caught fish and when he was weighed then fish was 2.5 Sairs and not less or more. In short, when this matter was reached to Shaikh Junaid of Baghdad said, " Perhaps in that fishing net there will be found black snake than fish which may bite Abul Hasan and killed him. And he was asked why? And he said, " If that snake will kill him, then he will face the death of a martyr. But now he is living and it is not known whether his happy ending will happen or not?"

From here, the discussion started about one Darwesh. If there will be a pain in the stomach of any person, then he will say to eat dilapidation and upon eating of it, that person will become in good health. In short whatever he will say then it will be happening like that. Sheikh Ali Shoredida told him, "Do not say such things and from this, there will be a loss." At last, it has happened like that. So he was faced with the trouble. Then Sheikh Ali Shoredida came and said " Did he not tell him that he should not say such things which will cause trouble to him.? You did not follow his advice and he was badly affected in trouble. " That Darwish told, " I did bad so now pray for me so that he can become healthy. " Sheikh Ali Shoredida did not pray for him and he was dead in that illness.

Then a discussion of Sheikh Ahmed Nehrvani was started that, " If the weight of his worship is done, then it will be equal in weight of worship of two Sufi persons." When he will go to the central mosque then along with him, there will be his friends there. He was used to going mosque with such a large gathering. And one more Darwish Ali Shoredida used to prohibit Ahmed Ali not to go to the central mosque with such a large gathering. One day Sheikh Ahmed Ali came to the mosque along with his friends and on the way one person was stabbed another person. Sheikh Ahmed reached there along with his friends and made a circle around them and

released the oppressed person. At that time, Sheikh Ali Shoredida came there. Sheikh Ahmed when he saw him, then told him, " For such work he used to leave from his house along with his friends."

From here the discussion about Sheikh Ahmed Nehrwani and whose he was the disciple was started and the Sheikh said "Whose disciple he was God knows.? It is said he was getting such grace by Fakhiya Madhu, who was Imam (leader) of the central mosque in Ajmer city. One day Sheikh Ahmed was singing monsoon song and his voice was very good. When Fakhia Madhu has heard his voice and he said " Such nice voice and singing monsoon song and it is a great matter of regret. You memorize Quran so Sheikh Ahmed memorized Quran. Khaja Sahib said at the Sama meeting in which this event has happened of Sheikh Bakhtiar in which Sheikh Ahmed also was present there. And the details of the event of Sheikh Qutubuddin Bakhtiar were recorded in previous pages of this book."

After that discussion about Darwish persons of Badayun was started. He told " There was one Darwish Aziz Basher who used to live there. He came to Delhi from Badayun. And he then wanted to get a saintly dress by service of the Moulana Nasihuddin and who was the son of Qazi Hameeduddin Nagori and with this intention, he was gathered so many Dervish persons and arranged a meeting at the reservoir of Sultan and during this meeting every person told about the sweetness of the reservoir water of the Sultan. Aziz Basher who came there in demand of saintly dress and he said "This reservoir is ordinary and in Badayun there is better reservoir than this." Khaja Karim, who was also present there when he was heard from him then he told Khaja Nasihuddin that he should not to give him saintly dress. Because he is known as a mean person. Moulana Nasihuddin did the same and he did not give him saintly dress."

Then he said about police chief of Badayun that " He was the servant of the Darwish persons and he was a disciple to Sheikh Ziauddin who was a resident of Badayun. Sometimes he will remember Darwish persons and used to call them in his house and used to hear them talking. He was martyred exactly in his youth period. About him, he said one day " He went to Anbtan place which is known as Likhi Alu. That police chief Aziz was sitting under a tree and clothing for serving of dishes was there and when he was seen him from far, then he said welcome and come and I was afraid that whether he will cause any suffering.? When I reached there he was given me very much respect and honour and asked me to sit near him. After meals, I was returning back from there. Moulana Sirajuddin Hafiz Badayuni was also present there and he said, "Whose does not have Sheikh (learned person) then Satan will become his Sheikh." The is saying of the prophet " Min Laisa Lahu Sheikh Nashiqa Shaitan." Khaja Sahib told this saying of learned persons. Then Moulana Sirajuddin asked whether " Min Lam Yar Muflehan La Yaflehu AbAdam. " It means one who will not see the person of cultivation, then he will not get prosperity and is it saying of the prophet of Allah.? "He said, " It is also saying the learned persons."

After that, he said about one Dervish that " When he will see any person who is not a disciple of someone, then he will use to say that person did not sit in the of

balance of anyone." I asked him, "What is its meaning is that whether there is no weight of him." He said that "No, but its meaning is that one who will become the disciple of any person then on the day of judgment his deeds will be placed in the scale of his master. " So one who will not become the disciple of anyone then it is said that he is not sitting on the scale of any person and it means he has no master of him."

On Tuesday of the 11th Zil Hajj, in the year of 716 Hegira, I was sanctified to touch the feet of the Sheikh. As those days were of Tashreeq (the days of Tashreeq are the 11th, 12th and 13th of Dhu'l-Hijjah.) days. At that time, there was very much rush of the people and so many times meals were brought there. In a good mood he asked with one Darwish, which verse of the Quran did you like and he said 'Aklaha Daim' and it means to eat it always. He said this world is as per four types Akal, Ukal, Akla, Ukla and after that, his descriptive about four words that it Akla noun of action and Ukal the thing which is eaten, Akla is diet for one time. Ukla is one morsel. At that time one Dervish came there with a small boy with one tablet and he said this is his boy and on his tablet write with his holy pen so that due its blessing Allah grant him the Quran in his fate. Khaja Sahib took the tablet in his hand and wrote and he said " One who will write for work for any person then if pen write easily and do not delay in this matter then that work will be completed. And, if the pen works with difficulty, then there will be a delay in the completion of that work. " After that, he told all these are deceptions of wisdom. Whatever they want to manifest than they should show it as per her wisdom and then its manifestation is becoming legal."

Then the story of Khaja Shahi was started that, " He was famous in Badayun and all creatures used to see him. Where ever he will go there will be a great gathering. Khaja Shahi was a man of black color. During that time, there was one Darvish Mahmood Najashi was there and once he told Khaja Shahi " Oh: gypsy you have warmed very much, bathroom in which you will be burnt down. " So it was happening like that. He died during his youth period.

Later he told about one Dervish that, " He was going to Gujrat and he said that he was seen one mad person there and who was a man of realization and revelation. I and that mad person used to live in one house and sleep in one room. Once he went that reservoir where nobody is allowed to put their step there. The guards of the reservoir were known to me. They have allowed me to do ablution there. Some women came there to a collection of water from there, but they have not been allowed to put their steps there. One old woman came in and asked me to bring water to her in an earthen water pot and I have filled it with water. In this way, four women asked me to fill their earthen water pots, one after another which I have filled their earthen water pots. Then I come back to my room and seen that mad person was sleeping there. There was a time of prayer so told announcement of the initiation of congregational prayers (Takbir) in a loud voice so mad person was wake up and he said " What a noise he is making.? The work was that which you did to that woman by filling water in her earthen water pot."

Different discussions

On the Tuesday of the 12th Shaban of the month in the year Hegira year 717, I was sanctified to touch the feet of the Shaikh Saheb. This reason was it that I was going to Dilgir cantonment. When I kissed his feet than he paid very much kindness and affection to me. He asked me about the difficulties of the ways in the journey and he was showing fondness to me. Maleh who is my old friend and he is having difficulty of some illness and he came in the service of the Sheikh in his illness along with me there., He asked " About the illness and I told him due to his illness, I was staying in the way." He said "You did good if one who will be a friend than it is expedient for him that he should be with him at the time of illness. And to treat him with faithfulness."

After that, he told one story in this connection that " Ibrahim Qawas used to be in journey always and he will not stay in any city for more than 40 days and where ever he will go he use to stay less than 40 days then he will proceed another city. In this way, he was spending his whole life in the journey period. Once one young man requested him to keep with him. He said you will not stay with him as he will use to stay for some time in one city and then he will stay in another city and some time with luggage and some time without luggage but the young man insisted on this matter, he will be accompanied with him. When there was a very much request and obligation than he was ready in this matter. In short, he has travelled from one city to another city along with him. Where ever he will go he will not stay for more than 40 days in one city. In one place, that the young man was becoming ill and for this reason he has stayed in that place for a period of three months. Then one day that young man desired to eat bread and fish and he told this to him. He has one donkey with him and on which he was used to ride it sometimes. Except it there was nothing for him to sell and fulfill the desire of the young man. So he sold a donkey and fulfilled the desire of the young man. After some time, then the young man was becoming healthier. Then he started the journey, then the young man asked him to give his donkey so that he can ride on it. He told him " He was sold it for the purchasing of the bread and fish for him. In short, they departed from there and for three days he was travelling with that young man while carrying him on his neck. The meaning of this story is that we have to spend our lives along with our friends in a decent way. When he finished this story than he told the story of his illness. I heard the news of his illness in the cantonment area that somebody was doing magic on him. When I was asked about it, then he said, "Yes, he was ill for two months. And after that he called some person who was an expert in removing magical effects and he came there and he made the rounds around the house many times and every time he will collect some soil and smell the earth and when he smells soil of one place then he asked to dig this place and there he was found signs of magic. During this time, that person told that " He is such expert person that if he wants, then he can tell the name of the person who did magic." When Khaja Sahib heard this then told that " It is warning that he should not tell the name.? I have forgiven him. " Somebody told that some person was doing magic on the Sheikh Fariduddin. He said

"Yes. " It was magic. Those persons who did this act and involved in it were caught and sent by the ruler of Ajodhan in the presence of Sheikh Fariduddin and asked him what to do with them.? But Sheikh Fariduddin forgive them."

He said " On the prophet of Allah magic was also done and when verse "Mazetan" was revealed, then there was a remedy for magical accidents. Ali Ben Taleb (R.A.) told in the service of the prophet that " If there will be permission than the women who did magic to kill her.?" The prophet said "As Allah has made him healthy so I forgive her."

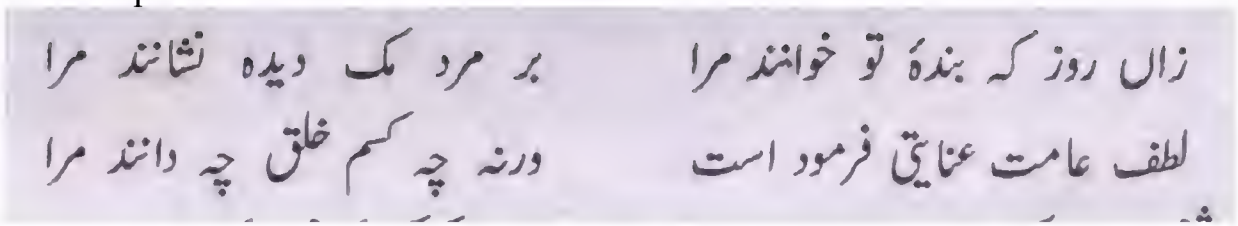
The martyrdom of Umar bin Qattab (R.A.)

After that, he said about Umar Bin Qattab (R.A.) that, " He was on the pulpit on Friday and during the sermon he said you should know that my death is near and I am not saying this as per miracle way, but I have seen dream that one bird came and who hit two times with her beak to me and seeing of the bird in the dream is death. As per this logic, I will say that my death is near. So he was martyred in the next week. One slave Mugera Ibn Lulu was struck at him with his sword in the arch. When he was falling down, then that slave went outside and he also killed nine more other persons. Later he killed himself. Still Umar bin Qattab (R.A.) was living and the news reached to him that slave was killed other nine other persons and after that he killed himself. Umar bin Qattab (R.A.) told: " Thanks, Allah that he killed himself and he was not killed for him."

The martyrdom of Ali Ibn Ali Taleb (R.A.)

He said about Ali Ibn Ali Taleb (R.A.) that, " He was martyred by Abdul Rahman Maljam. This event has happened like that he was equipped with weapons and followed Ali Ibn Ali Taleb (R.A.) and whom he does not have any weapons on him. He was walking on the bank of the river in which the water level was of feet only. There was a cemetery near that area. The ruler of Muslims called in the direction of the cemetery than 70 persons replied to him. Then he called the names of the person than 7 persons replied to him. When he was called a third time, then one person has replied to him. Ruler of the Muslims asked him where the river in at foot level. And he was told that at the place where he is standing. And from where he has crossed the river. Abdul Rahman Muljam was listening to all these conversations. He had also crossed the river. He said " Oh: Ali did you remember all names of the dead persons along the names of their father's names. He said, " Yes, but he wanted that he should know his condition." In short Ali Ibn Ali Taleb (R.A.) was standing in the prayer, then Abdul Rahman Mauljam came there and strike with a sword on him and when he was hurt then he said "Fazat Warabba Al Kaaba" and these were the last words of the ruler of the Muslims. I asked him " Whether Abdul Rahman was Muslim.? " He said "Yes, but he was supported of Maviya. " Then I asked " How to keep belief about Maviya.?" He said " He was a Muslim companion of the prophet and he was the son of the prophet's father in law and his sister's daughter, Um Habiba was the wife of the prophet of Allah." After finishing this story, he said about " The difference between fondness and separation because I was

present at the service of the Sheikh Sahib after the period of 8 months and also many of the dear persons came from cantonment. He said " He was sent in his application in the service of Sheikh Fariduddin in which I was writing one quatrain." After that when I present in the service of the Sheikh Fariuddin then he was mentioned about that quatrain and he told that he was remembered it."


زاں روز کہ بندۂ تو خوانند مرا　　بر مرد مک دیدہ نشانند مرا
لطف عامت عنایتی فرمود است　　ورنہ چہ کسم خلق چہ دانند مرا

On Monday the 3rd Ramadan of the month in the year Hegira year 717, I was sanctified to touch the feet of the Sheikh. Sheikh's one disciple was given six Chitals to me and he asked to give it to Sheikh Sahib. I have presented all those Chitals to Sheikh Sahib and told him all details in this matter. He has collected Chitals in his hand and kept them by his side. Then he said this story that " Once Sheikh Shabuddin Saherwardi came back from Hajj pilgrimage then the people of Baghdad were present in his service and everybody brought some gifts and presents in cash and kinds and among them one old lady came there and she was opened the edge of old the bed cover and she was placed one Dirham before him. He was taken that Dirham and he was kept, its upper on all other gifts and presents. Then he said all people who were present there to take away whatever they like from there. Everybody was taken by the thing as per their desire from there. Sheikh Jalauddin Tabrazi was also present there so Sheikh has given him the signal to take him something from there. Sheikh Jalaluddin was standing and took the Dirham which was on the upper of all gifts and presents there. Then Sheikh Sahib told to Sheikh Jalauddin that " He was took everything from there." The compiler of the book asked whether Sheikh Jalauddin was a disciple of Sheikh Shabuddin?" He said "No, he was a disciple of Sheikh Abu Saeed Tabrazi and when he was dead than he came into the service of Sheikh Shuabuddin and he did such service that which is not available to anybody." It is said that Sheikh Shuhabuddin used to go Hajj pilgrimage every year from Baghdad and when he was become old then his tiffin which will be used to carry by him during the journey period and which was not become suitable for his conditions of temperament. The cold food was not become suitable for his temperament as he was becoming old, so for this reason Sheikh Jalauddin used to carry a stove and cauldron on his head in the way that it was not burning his head and meals will be ready available hot always. If Sheikh Sahib needs the meals, then it will be made hot and served to him."

From a here discussion about Sheikh, Jalaluddin Tabrizi was started and he said, " His master Abu Saeed Tabrizi, who was a pious person and was a higher level of a person of a hermit. So there will be loans on him always. But he does not use to take anything from anybody. It was happening that one time the meals were not cooked. He and his friends used to do breakfast with watermelons and they used to live in this way. When this news reached the local ruler, then he said he did not

accept anything from us. Took cash and give to the servant of the shrine building and ask him to spend its small amount of it and do not inform to the Sheikh so the royal servant was given cash to the shrine servant and instructed him to spend as per expedience and not to intimate the Sheikh in this matter. In short the cash was brought and spent there. So on that, the day the Sheikh could not feel comfortable in his obedience and fervor which he used to find it. He called the servant and asked him " In the night the meals which you have cooked and from where it was coming?. " Servant could not hide the matter from him and he told him all details. He asked who brought it and where he put his steps and from where to dig the soil and thrown it away. He was removed that servant from the service and also from the shrine for this mistake.

Sheikh Shabudin

After that, he said about Sheikh Shabuddin that, " He got a large amount of the victories. But he used to spend all almost all money and when the time of his death came then his son Emad and his conditions are not matched with his father and he was asked the key from the servant. The servant did not give him the key and told him " Oh: this is a good thing that Sheikh Sahib is in the condition of the agonies of death and you are asking the key. " When Sheikh Sahib has heard this conversation then he said the servant " To give the key to his son. " When he was opening the treasury only six Dinars were there and that amount was spent on the funeral rites and ceremonies of him.

On the Thursday on the 4th Ramadan of the month in the year Hegira year 717, I was sanctified to touch the feet of the Sheikh Sahib. One student came there and from him, he was asked about the condition of his education. He was told, " He has completed his education. Now he has come and goes in the caravan of Sultan so that he could get bread in abundance." When he was left from there Khaja Sahib recited one Persian couplet.

شعر در وصف حال بس سره ایست چوں بخواہش رسید مسخرہ ایست

After that, he said " The line of poetry is a delicate thing, but when it is said in praise of any person and it will be taken with to anybody then it will be become very un-elegant. In this same way knowledge is it is a gentle thing, but when an accomplish person wanders door to door, then his respect will be going down." At that time one slave disciple came there along with one non-Muslim Indian person and he said he is his brother and when they sat there the Sheikh asked the slave whether your brother is interested in the religion of Islam, then he told him that he brought him there for this purpose so that due to his look of inclination he will become Muslim. Khaja Sahib shut, tears and he said that " On this nation, there will be no effect of saying of anybody. Yes, if he will come and go in the company of pious person perhaps then due to the blessing he will become Muslim."

The King of Iraq

After then, he told this story that " When caliphate was got by Umar Bin Qattab

(R.A.) at that time war with the king of Iraq was fought and he was defeated in the war and he was caught in the war and he was brought before Umar Bin Qattab (R.A.). And who told him, "If you will become Muslim than your country of Iraq will be given back to you." He told that " He will not accept the religion of Islam. " He told him to accept Islam otherwise, he will be killed and he told to kill him. He said, " To kill him but will not accept the religion of Islam." Umar bin Qattab (R.A.) be told to bring a sword and call the executer. That king was wise and was firm in his religion. When he saw this situation than he addressed him and told him that he is thirsty, so some water may be given to him. Umar bin Qattab (R.A.) asked a servant to bring water in a vessel of glass. The water was brought from there, but the king told he will not drink water in the glass vessel. Umar bin Qattab (R.A.) asked to bring water in gold and silver vessels as he is king. So they obeyed his order. But then it also he did not drink water and he said to bring water in the earthen pitcher. So the earthen pitcher of water was brought there. Later he addressed with Umar bin Qattab (R.A.) that to agree with him that till he drinks water he should not be killed. He said "Yes, until will you not drink water I will not kill you. " So he was given full water in the earthen pitcher to him. The king of Iraq thrown the earthen pitcher on the earth, and which was broken there and water were flown from it. Later he told to Umar bin Qattab (R.A.) that " He did not drink water and there is was your agreement that until I will not drink water I will not be killed. So his life may be a forgiven. " He was surprised by seeing his wisdom. He said " Yes, I was forgiven you. " After that he was given him to his friend who was very pious and ascetic person and he was there for some period of time and due to his ability and asceticism, there was left some effect on him. Then he sent a message to Umar bin Qatab (R.A.) to called towards him. So that he will become Muslim. He called him and he was accepted by Islam and later told him that he will give him back the country of Iraq. He told " He does not want his country back and give him any deserted village of Iraq so that he should be readily habitation it. He was sent some persons to Iraq and they search very much there, but they could not find any deserted Village. They returned back from there and reported the matter to him. The king was also informed in this respect. He told that he was meant to say that " I have handed over Iraq in the condition of habitation and if any village will be deserted later than on the day of judgment you will be answered there." On this story, Khaja Sahib shut, tears and he has praised the king of Iraq very much for wisdom and knowledge.

The honesty and truth

After that, he told the story about Islam and the peoples of Islam's honesty and truth that in the neighborhood of Ba -Yazid Bustami there was one Jew's house was there. When Ba-Yazid died, then that the Jew was asked "Why you did not become Muslim.? ". He said " Why he will become Muslim because the Islam which was available to Ba-Yazid which I could not get. If this is such Islam, which has got them to such Islam, he feels ashamed of it."

The marriage of girl of Malih

On the Tuesday of the 27th Ramadan of the month in the year Hegira year 717, I

was sanctified to touch the feet of the Sheikh Saheb. Malih who is my friend who bought some sugar-candy because his daughter was married. When Khaja Sahib was known that Malih had four daughters and when he was seen sugar-candy then he asked " What is this.? " I told him " His daughter was married. " Khaja Sahib paid attention towards him and said " One who have one daughter, then there will be a veil between him and the fire of hell. You have four girls. Then he told with his holy tongue, he said: " Abul Banat said to Marzouq that the sustenance of the daughters is very large."

The Killing of boy by prophet Khizer (A.S.)

After that, he told the story of prophet Khizer (A.S.) that "When he was killed one boy so prophet Musa (A.S.) blamed him that why he did kill the pure soul?." Prophet Khizer (A.S.) did not know the result of it. He replied it. In short, in the house of that boy's father, one girl was born and from, her seven persons of saintliness were born."

Then he asked me " Where did I perform Tarawih (special night prayers in the month of Ramazan) prayer?" I told him that "I used to perform in the house. And there is one leader (Imam). He asked, " What I recite?." I told him " Chapter Fatiha and verse Iqlas." He said that " It is Good." Afterward, he said " Sheikh Fariduddin used to recite these chapters. As the Sheikh was becoming very old, so he used to perform Tarawih prayer by sitting. Only obligatory prayers he used to perform by standing and all other prayers he used to perform by sitting. Then he told about one pious person who used to say that, " If he will eat one morsel and will sleep, but it is better than to fill the stomach and to stand and passed it during the whole night."

Subsequently, he said " Sheikh Fariduddin used to eat fewer meals at the time for breakfast. If he makes the intention, then there will be a complaint of fever, etc., but he used to keep the fasting."

Afterward, he said about Sheikh Bahuddin Zakaria that, " He used to keep less fasting. But his obedience and worship was very much then he has recited this verse which is as follows."

"Wakulu Min Al-Tayabat Wa Lamu Salehan" and its meaning and interpretation is as follows.

" Eat pure meals and do good deeds."

Then he said Sheikh Suhabuddin was among such persons in whose favour this verse of the Quran is true.

The love of the children

On the Friday or Saturday on the 4th Ramazan month in the year Hegira year 717, I was sanctified to touch the feet of the Sheikh Sahib. The discussion about the love of children was started and he said " The prophet of Allah used to love the children very much and with them he used to treat with softness and love." Then he said this

story that " Once the prophet of Allah was saw Imam Hasan that he was playing with the children and then he put his own hand under chin and the other hand on his head and kissed him." During this time I told him that "Once the prophet of Allah for the sake of Imam Hasan and Imam Hussain make sound of the camel." He said "Yes." It is generally well known and it is available in the books. He said " Naam al-Jamal Saliman."

Later he told this story that during the caliphate of Umar bin Qattab (R.A.) he was appointed one of his friends as ruler of any place and he, was written and given him orders of the appointment in this matter. On the way Umar bin Qattab (R.A.) picked up one boy and kissed him and that friend told him that " He had ten boys with him, but he does not have to love with them and he never kisses them." Umar Bin Qattab (R.A.) asked him to give back the order of his appointment and then so he was given him back the order to him so he tear off it into pieces and he told him that "You do not have love with the children then you will not have the love of the elders."

On the Wednesday on the 5th Zil Hajj of the month in the year Hegira year 717, I was sanctified to touch the feet of the Sheikh. One person came there and he asked him " From where did he come.? " He said, " From Darul Khilafat." But he was coming from the cantonment which is in Joseri and now its name was changed as Darul Khilafat so he told that he came from Darul Khilafat."

The Story of Baghdad

From here the story of Baghdad was started that first it is called Mansour. Because this city was habituated by caliph Mansour. Then he said it is also called Madina al-Islam. During this period discussion about the pious person of reality and their love were started. He said " On the day of judgment Maruf Karqi will come there and he will such become in the condition of ecstasy that the creatures will be surprised. And they will ask who is he.? There will be calling in which it will say that " He is in Our ecstasy of Our love. He is called Maruf Karqi. Then there will be a command him to go to the heaven." He will say " No, he did not do his worship for the sake of paradise." Then there will be a command to the angels "To put him in chains of light and take him to the paradise. Then they will take him by pulling to the paradise." One person from the audience questioned that "Allah is very great and pure and the position of the sons of prophet Adam (A.S.) is in the low status. What is relation in between love and nearness?." Khaja Sahib said " It cannot be explained well by the tongue. It is not matter of the discussion." I told him in this connection " I know one line of the poetry and I recited it and when I recited it then Khaja Sahib recited another line of the poetry."

Discussion about excellence of knowledge and Asaim Quari

On the Friday or Saturday of the 18th Rabil the Awwal of month in the Hegira year 718, I was sanctified to touch the feet of the Sheikh. The discussion about excellence of knowledge was started. He said " One pious person had the attribute of knowledge and when he was asked about where he was getting this grace."? He said

" I asked his teacher Asim Qari to tell some details about knowledge of his teacher." He said " Once one mean person wants to do meanness to him from outside of habitation and in the jungle and he was started saying him bad words but he did not tell him anything. Till that he was reached near to the city. But that mean person was continued such meanness to him. When persons came there and Quari Sahib said to him gentleman let it be. Here are many of his knowing persons are there. It will be happening that there will be difficult for him." After that to his knowledge he told one more story that " He was sitting in his service. Some students were studying the sayings of the prophet of Allah. He was sitting there while putting his head on the knees and covering with cloth. In this condition he was teaching the lesson. At that time one person came there and he told him that " His son was killed." He asked " Who killed him ".? He said " The sons of your uncle and perhaps there may be enmity in between them and he was killed in the fighting." Qari Sahib said him, " He to go and tell such a person to perform his funeral prayer and bury his son in such a place." After saying this he was asked to his students that, "What were studying and continues study." That pious person said "There were no effects of change on the face of Qari Sahib."

Discussion about toleration of Abu Baker Siddiq (R.A.)

After that Khaja Sahib said that, " Among the companions of the prophet said Hazrat Abu Baker was attributed with toleration. Once one person by indecent nature puts blame on him and then he said " Gentleman whatever defects in him and among them some are manifested." When Khaja Sahib told this story then the time of departures of the audiences was coming from the meeting place. I told him " I used to present less in the service of the master and used to spend most of the time in the remembrance of the master in the house. Or this better to visit him on every day in the service of the Sheikh.?" He said " It is better to remain in the remembrance of the master whether it may be away from him in manifestation. |"

The story of Sheikh Fariduddin

After that, he said, " This is story of Sheikh Fariduddin after one week or two weeks used to present in the service of Sheikh Qutubuddin and against this Sheikh Baderuddin and other dear persons used to be in the service of the Sheikh Qutubuddin daily and they present there. When the time of death of Sheikh Qutubuddin came then he called the name of the pious person who is buried at his foot side in his mausoleum and he has a desire to become his successor and Sheikh Baderuddin was also wanting to become successor to him, but at the Sama meeting in which Sheikh Qutubuddin was died in which he said to give his garment, staff and wooden shoes to Sheikh Fariduddin. Khaja Sahib said " He was seen that staff, garment and quilted coverlet". In short, in the night when Sheikh Qutabuddin was dying and at that time Sheikh Fariduddin was in Hansi city. On that night, Sheikh Fariduddin was seeing his master in the dream that he is calling towards his shrine. On the next day, Sheikh Fariduddin was departed from Hansi and the fourth day he was reached to Delhi. Qazi Hameed Nagori was living at that time and he brought the garment and other things in his service. He was prayed two Rakat of thanks and

then he wears that garment and he lived in the house in which Sheikh Qutubuddin used live there. He was not staying in Delhi not more than three days and as per tradition, he was staying in Delhi seven days. Then he started towards Hansi. The reason for coming to Hansi was that when he was staying in Delhi in the house of Sheikh Qutubuddin then at that time one person Sirhinga came to see him from Hansi two or three times, but the guard of the shrine building not allowed him to enter into the building. One day when he was out of the house, then that person Sirhinga was fallen on his feet and be began weeping. Sheikh Sahib asked "Why he is weeping." He told " Because when you are in Hansi then he can see him easily there, but now your sight is very difficult." He told his friends at that time, he is now going again to Hansi. The persons in the audience told him that " Sheikh Qutubuddin was asking you to stay here. Why you are going to another place? " He said " The grace which he will get and which is same in the jungle and the city area. "

The good faith of disciples

On the Saturday of the 3rd Rabil Akhir month in the year Hegira year 718, I was sanctified to touch the feet of the Sheikh. The discussion about good belief of the disciple and care of sayings of the master was started. He said "Qazi Hameeduddin Nagori's master Sharafuddin resident of Nagore and a desire in his mind was finding that he should become a disciple of Sheikh Fariduddin and with this intention he left from Nagore. He had one slave girl and her price was about 100 gold coins and she told him to convey her Salam to Sheikh Fariduddin and also one small turban of the embroidery work and she has sent for the service of the Sheikh."

When Moulana Sharafuddin was reached in the service of Sheikh Fariduddin then first he said convey Salam from his slave girl and he said she was sent this turban for him and he took it and presented before him. Sheikh Fariduddin told with his holy tongue that "May Allah give her freedom. " When Moulana Sharifuddin stood before the Sheikh and he thought in his mind that as Sheikh Sahib's tongue it was said that Allah grants her freedom. So it is necessary that she will become free. But the slave girl is very costly. So he could not free her. But he will sell her. It is possible that one who will buy her will free her. Then again, there was thought in his mind that the house in which the slave girl will be free then it that house there will be available reward. So why he should have not got such reward of it.? And with, this intention, he came back in service with the Sheikh and told him that " He was freed that slave girl."

The love and enmity of the world

On Saturday the 3rd Rabil Thani month, in the year Hegira year 718, I was sanctified to touch the feet of the Sheikh. The discussion of love of the world and court was started. He said with his holy tongue that " There are three kinds of the mankind. The first kind is such persons who will think dearer the world and they discuss it day and night and they demand it and such persons are very much. The second kind is such persons who think of it as an enemy. And they remember it with badness and they are completely against it. The third kind is such people who do not

have enmity or do not have a friendship with it and such persons are better than the above two categories of the lovers of the world."

After that, he told this story that " Once one person came in the service of Rabia of Basra and he began saying bad words to the world." Rabia asked him " Not to come again to see her because it seems that you are a friend of the world and for this reason that you remember it."

From here, the discussion about leaving the world was started when he said " About one Dervish and his name was Ajdhoni Kethal and who was used to living in an area of Kuhram. And who was a hermit. Because he does not wear a dress. I asked him " Whether he had any of his master." He said that "No, then he said if he had his master then why he not covered his body. " From this it is known well that he did not have his master. After that, he said " He used to perform prayers very much. " I told him, " If the master is a lover of the world then is it suitable for him that he should prohibit the disciple from the love of the World.? " .He said " If he will prohibit then there will be no effect at all on this matter. " Because there are two kinds of tongues are there and one tongue of saying and other tongue of the condition. The advice is not getting down from the tongue of condition and when there will be no tongue of condition then there will be no effect of the sayings."

Then a discussion about Sheikh Shahabuddin was started "Once he was getting turban from his Sheikh and which he used to keep with him and used to get a blessing from it. One time he was sleeping and that turban was gone on his foot side and by chance it touched with his feet. When he was waking up and he was worried very much about this matter. And due to worry condition he said " On the day of judgment I will be in the sorrowful and aggrieved condition."

Later he said " The saintly dress which he got from Sheikh Fariduddin and that rag dress is still with him. When he was come to Ajodhan from Delhi and I was bringing that saintly dress with me and with me one more traveler was also there. During the journey, we have reached to such place where there was danger of thieves. He caught my shirt's edge. And we have stood under one tree. At that time, some robbers came there and they stood against us. There was came an idea into my mind that this rag dress was given to me by Sheikh Fariduddin and so they should not take it in any condition. Then there was came an idea into my mind that if they will take them, I will not go to habitation. After some time all robbers were dispersed from there and they did not say anything to us. We have proceeded further safely and securely."

Then the discussion about the accumulation and expenses of the world was started and he said " Not to gather worldly things, but yes clothes with which we cover our body is legal. But it should not be in excess. Whatever we will get should be spending it and do not accumulate it. " Then he recited two couplets and in which one couplet belongs to Qazi Sahib.

During this time he was given a toothbrush (Miswak) to some person and he told this story that "One learned person Noor Turk went from here towards Makkah and

he settled down there and he wrote on his house door that who do not have a toothbrush (Miswak) with him than his entrance to his house is illegal."

After that, about the nobility of manners of Dervish was started. He said Sheikh Abu Saeed Abul Khair and Bu Ali Sena met together and when both were separated from each other then Bu Ali said to Sufi who used to live in the service of the Sheikh that " When he will leave from service of the Sheikh then whatever Sheikh Sahib will say about me then you should write to me." When he was returned back from there then Sheikh Sahib not told whether good or bad thing about him and not discussed about him. When that Sufi did not hear from Sheikh Sahib of Bu Ali Sena then he himself, he asked by Sheikh Sahib of Bu Ali Sena " How he is a man.?" He said " He is a philosopher, physician, doctor and learned person (Alim) but do not have noble manners. " Sufi wrote those remarks to Bu Ali Sena. Bu Ali Sena replied him that " He has written many books about the nobility of the manners. Then why the Sheikh is saying that I do possess a nobility of character with me?." Then Sheikh Sahib said that " He did not have told that he did not know of nobility of character. But I said that he does not have nobility of character."

After that, the discussion Qazi Minhajuddin was started and he said " I have discussed with him for two weeks "and on that day while he discusses about him he recited one quatrain in Persian.

Khaja Sahib said " When he was heard in the poetry when he has become conscious and became normal after some time and when he was started saying about details of him that he was a person of fervor and one time he was called to the house of Sheikh Baderuddin Ghaznavi. That day was Monday and he was promised that he will come there after finishing his sermon and after discourse he was reached there and where he was hearing Sama (ecstasy) and tore out his garment and turban. Then he recited two or three couplets of a poem of Sheikh Baderuddin and out of the above one couplet I was remembering it."

Then he said " Qazi Minhajuddin, used to say Sheikh Badruddin as red tiger. After that discussion about Sheikh Nizamuddin Abu Mowaid was started. Then I asked him "Whether he was heard for his sermon." He said " Yes, but in those days he was a boy. So I could understand its meaning well. One day he was in a meeting of discourse and that is what I see that he was entered into a mosque and he removed his shoes and holding it in his hand and he prayed two Rakat. In prayer his shape and face were such that which is not like that of anyone. After performing two Rakat he was standing in the pulpit. There was one person Qasim and whose voice was good and that person recited one verse. After that Sheikh Nizamuddin Abu Al-Moid said that he was seen writings of his father and still he said this then all persons began weeping. Then he recited one Persian couplet so all gatherings began starting slogans. After that he was reciting this couplet two or three times and then he said "Oh: Muslims other line of poetry of this couplet he could not remember. So what he can do.? " He said this with such humility that there was so much effect on all gatherings. Then Qasim recited other couplets so quatrain (rabbi) was completed. Sheikh Sahib recited this quatrain and got down from the pulpit."

Then about his piousness Khaja Sahib told this story that " One time due to scarcity of rainfall then he was forced to pray for rainfall. He went to the pulpit and prayed for the rainfall. After that he looked at the sky and he said " Oh: Sustainer if you will not send rain then he will live in the habitation. " By saying this he was come down from the pulpit. Allah has sent down the rain of mercy. Then Sheikh Qutbuddin met with him and said that " We have to trust in full about your reality and we know also that you have got a complete acquaintance of Allah. Then why you have said these words that if there will no rainfall, then he will not live inhabitation. " Sheikh Nizamuddin Al-Moid said " He knows well that Allah will surely send rain. " Then Sheikh Qutubuddin asked him how do you know that? " He said " One time there was his dispute of Syed Nooruddin Mubrak with the Sultan Shamsuddin to sitting upon upper area and lower place there and I said such thing to him there that Syed Nooruddin was becoming angry with me. In those days when he was asked to pray for rain than at that time I was going into the mausoleum of Syed Nooruddin and he said there that he was asked to pray. If you are angry with me and if you make a compromise with me then I will pray for rain. If not, then he will not pray. " He heard a voice from his mausoleum that he is, agreed and to go pray for the rain."

The discussion about the prayer

On Wednesday of the 5th Jamad Al-Awwal in the year Hegira year 718, I was sanctified to touch the feet of the Sheikh Sahib. The discussion about prayer was started. I asked him " About changing of the place after performing the obligatory prayer how it is,? " He said " It is better that to change the place. If Imam will not change place then there is no matter. But followers should change the place. At the time of changing place, one should move at right side and direction should towards Qibla (direction in which Muslims turn in prayer). "

The kissing the hands of Darwish

On Friday of the 13th Jamad Al-Awwal in the Hegira year 718, I was sanctified to touch the feet of the Sheikh Sahib. The discussion about kissing the hands of Dervish and to obtain of blessing from them was started. He told his holy tongue that " Darwish and saints who will give permission to kiss their hands and in this their intention will be that perhaps in their hands there will come the hand of a forgiven person."

After that prayer of the Darwish was started that " Once a disciple of Khaja Ajal Shirazi told in his service that there is neighbor and who looks at his house and he was prohibited him well in this matter, but he could not stop it and he is giving me difficulty." Khaja Ajal told him that " Whether he does not know that you are my disciple., " He said "Your honour he knows this." He said " Then why his vertebra of his neck did not break.?". When Khaja Sahib said this than the disciple came back to his house and he was seen breaking a vertebra of the neighbor. He asked " From where he was fallen,?. He said "He was wearing wooden sleepers and his feet was slipped and he was falling down and his vertebra of neck was broken."

Then a discussion about the persons of reality was started. In the olden days, four persons and whose names were Burhan came from upper lands to Delhi and one among was Burhan Balqi and the second was Burhan Kashani and other two Burhan. I could not remember about them. In short in both of them there was very much conformity and they used to eating meals and drink together and also use to study of knowledge together and in those days when they came to Delhi the judge (Qazi) of Delhi was Saqir Kashani and who asked one issue with Burhanuddin Kashani in one meeting and that Burhan Kashani was a short height person and when he began answering then the students told that what crumb will reply? And his nickname became Reza. When he was heard this when he was standing there. From that day, they began calling him at Reza. That Reza person was strange. And at the last he became Abdal (an order of saints). Khaja Sahib said " He has seen him and everyday he used to walk in spite of having ten horses with him. " He will not take with him his servants as he had more than 100 servants with him. He had one son Nooruddin and who told his father that " You leave the house everyday alone and there are many enemies of us. And it is better if you take with you one slave with one pitcher." He replied, his son that " My son Mohammed where I will use to go and if there will be capacity of any slave then I will take you first."

The prayers in the early days of month of Rajab

On the Sunday of the 29th Jamad Al-Awwal in the year Hegira year 718, I was sanctified to touch the feet of the Sheikh Sahib. As the month of Rajab was near I told him " Owaise of Qarn told for the prayer on the 3rd, 4th, and 5th month of Rajab." There is an idea came into my mind that anyone among pious persons who said about any supplication or prayers and which is heard by the prophet of Allah or companions of the prophet. Khaja Owais told about such prayers and asked to recite for verses there in it and from where he was heard.? " Khaja Sahib said, " It is from revelation."

Then he said this story that " Before this he was used to visiting Ajodhan from Delhi in the service of Sheikh Sahib. Then he used to read three names which are as follows and even though nobody told these names to me."

1. Ya Hafiz
2. Ya Nasir
3. Ya Moin

After a long time, one pious was given this supplication in written which is as follows.

"Ya Hafiz, Ya Nasir, Ya Moin, Ya Malik Yaumidin Eyyaka Nabudu Yayaka Nastain."

After that, the discussion about venerable persons was started and I told him that he was heard in one matter and which is said like that " Khaja Ba Yazid Bustami has said these phrases. I do not find an interpretation of these phrases and my mind is not satisfied. " He asked "Which are that phrases. " I told it said these phrases which are as follows.

" Mohammed Wa Man Duna Tahat Lawai Yaum Qaimat."

It means Mohammed and all others will be under his flag on the day judgment. He said " Khaja Ba Yazid did not say this phrase. " Then he said, " Yes, once he said such that, "Subhani Ma Azam Shafi" and so for it in his last age asked for forgiveness that he was not saying it rightly. And he was a Jew. now, while breaking the sacred thread, he was becoming a Muslim and he is saying "La Ilha Illahau Wahadahu La Sharika Lahu Wahsandanna Mohammedan Abdahu Rasulahu."

From here he started the discussion about the condition of the prophet of Allah and he said " There will prevail condition on the persons of Allah and venerable persons and its reason is that the same condition will use to prevail to the prophet of Allah. So it is said that one day the prophet of Allah went into one garden in which there was one well and he was sitting on the edge of it there by lowering his feet in the well. And he was engaged there in the invocation of Allah. Abe Musa Ashari was with him. And he told him do not allow anybody to enter into the garden without his permission., During this time Abu Baker Siddiq (R.A.) came there and Abu Musa Ashari was informed him in this matter. He told "To ask him to come inside and give him glad tidings of the Paradise." Abu Musa Ashari went from there and he brought Abu Baker (R.A.) inside. He was sitting on the right side of the prophet of Allah. After that Usman Bin Affan (R.A.) was brought inside. He sat at the opposite of the prophet. After that, he said that " As we are sitting here together and in the same way our death will be happening in one place and resurrection too." When he finished this story then discussion about saints (Fakirs) and saintly dress was starting. Khaja Sahib said the prophet of Allah was awarded saintly dress on the night of the accession and he was called to his companions and said that he got one saintly dress which will be given to one person. I will ask one question about all persons and its answer, he has and among you one who will reply correctly then he will get this saintly dress. Then he asked " Abu Baker (R.A.) that what he will do if he will get this saintly dress.? " He said " He will follow truth and obedience and bounty." Then he asked with Umar Bin Qattab (R.A.) and he told that " He will follow justice and equity." Then he asked with Usman Bin Affan (R.A.) and he told that " He will establish unanimity and generosity "and at last he was asked Ali Ben Ali Taleb (R.A.) and he said "He will keep secrets and to hide defects in the men." The prophet told him " To take away the saintly dress and he had this order with him that the person who will say this reply then to give the saintly dress."

Then he said about excellence of Ali Ben Ali Taleb (R.A.) was started and he was lost his chain armour and one day he was saw that chain armour in the hand of one Jew and caught him and he told him that " It is his chain armour." The Jew told "Makes its claim for it and prove it and take away from him." In those days he was caliph, and he said he himself was caliph and the applicant then how such claim will be proved.? First to go with Sharie and complete claim there. So he did the same. In those days, Sharie was his deputy. In short, he went to Sharie and claimed for chain armour. Then Sharie told him that " even though he is caliph, but now he is doing judgment in his place in this case as per his order. So you come here as an applicant

and he stood with the Jew." So he was done as per the same and he stood with Jew, and he said " It is his chain armour and which is in hand of Jewish illegal." Shari asked to witness. He submitted Hasan and Qanbar as witnesses. Shari said "Hasan is the son and Qanbar is his slave so he does not take their witnesses as accepted by him." He said " He is unable to present another witness." Shari be said to Jewish " Take chain armour with him and still there will be no two witnesses chain armour will not be given to Him. " When the Jew saw this dealing then he was surprised in this matter and he said in his mind that how is religion of Islam and immediately he was accepted religion of Islam and he was given chain armour to Ali Ben Ali Taleb (R.A.) and said " It is his right on it and it belongs to his ownership. " The caliph of Muslims was given him that chain armour and one horse to him. In that meeting one disciple came and he said there was born one boy in his House. Khaja Sahib asked him "What name he was given him.? He said " Khair it means no name was given." He said " To give his name as Khair., "

After that, he told this story that " Khaja Nissaj once he left for the city than Bedouin caught him and told him you are my slave. Khaja Nissaj did not say anything in this matter, but he accepted this and for a long period of time he was at his house. That Bedouin had one garden in which he was working as a gardener there. Over long time that Bedouim came to his garden and he was asked Khaja Sahib to bring one sweet pomegranate. Khaja Sahib brought one pomegranate to him when he was tested and it was found sour, then he told him to bring sweet pomegranate. Khaja Sahib was brought one another pomegranate and it was also sour. The owner of the garden told him " He was, asked him to bring sweet pomegranate but he was brought sour pomegranate. Khaja Sahib told him that "He do not know which pomegranate is sweet or sour." He told him that " You were a gardener in my garden for a long period of time but you could not distinguish between sweet or sour pomegranate. Khaja Sahib told him " He is a gardener and custodian and so he does not taste pomegranates to know about sweet or Sour. " When the owner of the garden knew this then he was freed Him. The name of Khaja Nissaj was different before this event, but his owner was given his name as Khair. But when Khaja Nissaj was freed when he said that his name will be as per name given by that person.

On the Saturday of the 26th Rajab month in the Hegira year718, I was sanctified to touch the feet of the Sheikh Sahib. In my mind, there was one saying of the prophet. So I asked about it. The saying is as follows. "Zargan Tazdu Haban".

I asked is this saying of the prophet.? He said "Yes, he has said this in Abu Hurara that" To be present with absence so that there will be more friendship", because he was always used to be present in the service of the prophet. Khaja Sahib said, " Its meaning is that to be present one day and to come after absent for one day is called Zargban."

After that, the discussion about such Darvish person was started who is involved with their family members. He was said to observe patience on three occasions as follows.

1. Al-Saber Anhan
2. Al-Saber al-Aihan
3. Al-Saber al-Annar

Then he said first to be patient from women. So there should be no involvement in the attraction of the women completed and this patient is best and it is called Al-Saber Anhan. The meaning of Al-Saber Al-Aihan is that if there is will be no women then purchase a slave girl and then, for this reason, there will be difficulties and for them, there should be patient. Now remaining Al-Saber Al-Annar and its meaning is that if he will be passed from these conditions and if he will commit any mistake then it is called Al-Saber al-Annar. So there are three kinds of the patient are there which are mentioned as above.

The discussion about Moulana Noor Turk

On Tuesday of the 13th Shaban in the Hegira year 718, I was sanctified to touch the feet of the Sheikh Sahib. The discussion of Moulana Noor Turk was started., I am told: "Some learned persons said something about his religion.?" He said "No, the water which is falling in the rain from the sky and which will be more pure. " Then I told " I was seen written in ***Tabqat Naseri*** in which it is written about learned persons of Islamic law as Naji (delivered of sins) and Maragi. He said " He has to prejudice of the learned persons of the city so for this reason he will look for them in the pollution of the world as polluted. And for this reason the learned person also associated him with these things. Then I asked him Marji and Naji, who Are.? He said " There are two types of Naji persons are as follows.

1.Rafzi (a Shi'ite dissenting sect) is called Marji and Marji are those people who keep hope from every place.

2.Then he said " There are two types of Naji persons and one is Khalis and other is Ghair Khalis. Khalis are those who only mention about mercy only and Naji Ghair Khalis are those people who say about mercy and they say also about punishment and religion."

After that discussion of Moulana Noor Turk was started and he said " He was spent with the life of poverty, but he never spread his hand before any person. Whatever he will say as per his knowledge and with the power of the endeavours and there was one slave of him who used to give one Dirham daily to him and this was his cause of sustenance. "

Then he said " When he was reached to Makkah when he was settled down there. One person in that country visited him and who was given two kilos rice to him. He was praying. One time Queen of India Razia Sultana was sent some gold in his service. He took one wooden stick and was began beating the gold and he said what is this and take it away. When that person gave him two kilogram rice, then he was taken from it. Then there was an idea came into the mind of that person that it may be this is the same pious person who refused very much quantity of gold in Delhi and now he accepts two kilograms of rice. " Moulana Turk said " Do not think Makkah at Delhi. Also, he was young in those days and now such power and fastness do not

remain in him and now he became older and grain of this place is dearer to him."

Later he said once Moulana Turk gave a sermon in Hansi. He was heard with the holy tongue of Sheikh Fariduddin and he said that he was heard many times in his discourses. When he reached into Hansi than he wanted to hear his sermon there. I was wearing torn colorful old clothes at that time. I never met him. When I entered into the mosque, then looked at me and he said " Oh: Muslims: Now a person of speech came and he praised me very much that even he did not praise for the king."

Then writing charm and giving it was stated that "Sheikh Fariduddin was told in the service of Sheikh Qutubuddin that people want about charm from him and what do you say about it. Did we write and give it to them or not?? " Sheikh Qutubuddin said " This work is not in your hand or in my hand.? Talisman is the name of Allah and His Kalam (verse). Write and give it."

Afterward Khaja Sahib said " In his mind, there was came into an idea many times to ask permission in writing and giving talisman. Once Badruddin Ishaq, who used to write a talisman for him was not present there and people came there to take talisman. So he ordered me to write. I started writing talisman. There was very much rush of the people. So I should have to write so many charms and there was pressure of the persons. During this time Sheikh Sahib addressed me and told "Are you dejected." It told him "Your honor knows well in this matter." He told me " I will give you permission to give talisman. " After that, he said that " Even there is an effect of the touch of hand of the pious persons. "

The coming with the empty hands

On Tuesday of the 11th Ramazan in the Hegira year 718, I was sanctified to touch the feet of the Sheikh Sahib. Whoever will be present in the service of the Sheikh then who will bring something as a present. One person who could not bring anything and when at the time he was leaving from there, then Khaja Sahib told that he should be given something.

After, that he told " Sheikh Fariduddin, used to say those who will come to see him then they will bring something for him. If any poor person will come and who will not bring anything, then I must give him something to him. "

Then he said " When the companions of the prophet used to present in the service of the prophet for the sake of the knowledge and orders of Islamic law and when they will use to return back from there and they guide the persons. At the time of returning back unless they did not eat anything they will not return back from there."

Later he said " Once Ali Ben Ali Taleb (R.A.) was saying in his sermon that he did not remember that the prophet of Allah did not keep anything in the evening time. From morning to afternoon, whatever will be available which will be given to others. Later from afternoon to evening, whatever will be there and all such things will be given to him."

Afterward, that I asked " What is the meaning of Israf.? What are its limits? " He said " Which is given without intention and not given for the sake of Allah. If one

Dirham will be spent without intention and not in the way of Allah, then it is called Israf and for the willingness of Allah the whole world will be given then it is not called Israf."

Afterward, he said " The expenditure of Sheikh Abu Saeed Abul Khair was very much. One person recited the saying of the prophet, which is as follows.

" La Khair Fe Asraf"

He was replied that " La Khair Fe Asraf" and it means good deed and charity (Khairat) are not called Israf.

From here the discussion about courage was started. He said " There are different kinds of courage. There was one pious person, and who had one son and he had one slave with him. But the slave was a very pious person. He calls both of them and he has asked first with his son what is the work of his courage wants to do.? He told " He wants with him many of the slaves and horses." Then he asked with slave. He told that " Whatever number of slaves he would possess with him that he wants to release and he wants to make grateful to him those persons who are free from him. " He said " Some persons required the world and some persons want the world should not come near to them and among them those persons are good who will get the world and if they will not get world they feel good for them. They are happy in the both conditions. " The man who will say that the world should not be with him and then his desire is also called his inclination. It is required and it is just that there should be the desired of willingness of Allah and on this he should be happy and agrees in this matter. If he will get the world, then spend it. If not, get world, then one should be patient and be happy. During this time he asked "Whether I used to give Sadqa Fitr (charity prescribed for Eid el-Fitr.? ". I told " It is expedient for me and I use to give it. " He said "If Nesab (minimum taxing the income for purpose of Zakat) is complete and necessities like garments, horses and also completion of Nisab of cash then it should be given. " I told him that "There is no cash with me. " In this condition he did not say anything., After that, he said " Now you have so much with you." "And in those days when I do not have even penny with me than even also I would use to give in to each and every Dam (a small coin now out of use). When I heard this that the fasting of Ramadan are depend on the Sadqa al- Fitr, then I began giving Sadqa (charity)." I paid respect and I told him that " I agreed it and now I will pay Sadqa al-Fitr." He told " To give your charity as well as for your younger ones."

I told him that " When he was in Devgir then at that time my old servant Malih was purchased one slave girl and she was younger one and her cost was five coins of Tinga and when he was returning back to cantonment from there to the city, then he was found weeping of the parents of the slave girl and they requested him greatly in this matter and they asked him to take ten Tinga and returned back their daughter to them. There were feelings of kindness on him upon seeing the condition of the girl's parents and I have given ten Tinga to Malih and was purchased that girl and returned back the girl to them and also I have given back their ten Tinga. I told him " What do

you say in this matter. " He said "You did a good deed. " After that I said told him that " When he was doing such work, then I have followed the action of Moulana Alauddin and such story I was heard by your honour. " Khaja Sahib told "Yes, in this way Moulana Alauddin had one old slave woman and which was purchased by him recently. At the morning time when Moulana was woken up when she was grinding the flour in the mill and she was weeping. Moulana asked her reason for this matter. Then she said that "She had her son in Sanbhar and due to the separation of the son she is weeping. " Moulana told " If I will leave up to the mosque, then can she go towards her village. " She said " Yes, she will go. " He left her at the place of the mosque and he was giving her some breads. When he told this story. Then one learned person came into his service. He said "When the prophet of Allah captured daughter of Hatim Tai in the war than his daughter described the qualities of Hatim Tai and upon hearing them he was released her."

After that Khaja Sahib said, " The service of the body, financial or manners if, the man will do then with them if any one of the above service is accepted and for its sake all of the work will be completed."

Then he said " The lock of felicity is having many keys and it is not known from which key it will be opened. So it should be trying to open with all keys. If it will not be opened with one key, then it will be opened with another key. If it is not opened with that key perhaps it will be opened with another key."

Taking care of the ablution

On Saturday of the 21th Ramadan in the Hegira year 718, I was sanctified to the touch feet of the Sheikh Sahib. The discussion about taking care of ablution was started and he said " There should be taken very much care in this matter that there should be satisfaction in the mind. Some persons have counted on some measures. Some persons count it many times. But this is not correct. " Then he said, " Maulana says the matter is not concerned with the place, but it is linked with the time. Those who count some measures which are not correct. It is better in this matter that when there will be the satisfaction of the mind."

After that, the discussion about this matter was stated that " If there will be complaining of drops of urine or navel or any such type of illness than what he can do.?" He said " One woman told in the service of the prophet of Allah that there is a complaint of discharge of blood to her. The prophet of Allah said, " For every prayer to do ablution whether at the time of performing prayer there will be a discharge of blood on the prayer mat."

Then the discussion about prayer and attention it was started. I told " It was heard that Sheikh Fariduddin where he used to sit and at that place he was used to the prostrating number of times other than prayer. " He said, " It is right".

Afterward he said that " Once Sheikh is sitting in the room and the door to the room is closed and I have seen that he was repeatedly standing and going into the prostration and he was repeating Persian couplet."

Later he said about his death that " To him on 5th Muherram there was overpowering of illness. He performed Eisha (night prayer) prayer in congregation. After that, he became un-conscious. When he became normal when he was asked whether he was performing Eisha prayer.? It was told that " He was performed already. " He said "One more time he wants to perform it and who knows what will happen the next day?. " Then he was performing Eisha prayer again and he was becoming more un-conscious than before and when he became the normal. Then he was asked whether he was performing prayer.? The people said " Yes, two times. " He said "One more time he will perform and who's know what will be happening on the next day?. " When he has performed prayer three times, then at that time he has left this world."

The discussion about servants

On the Sunday of the 13th Zeqad in the year Hegira year 718, I was sanctified to touch the feet of the Sheikh Sahib.

The discussion about working persons was started and also there was discussion about the of servants. He told with his holy tongue that " To be kept away from giving work and doing employment, so that in the other world there will available safety." After that, he told one story that " In the olden day there was one person and his name was Hameed and who used to live in Delhi. He was the servant of one person who was the son of a conqueror and at last who was declared himself as the king of Lucknow. In short Hameed was servant of that person. And he was used to live always in his service. One day he was standing near that person then one person who told him " Oh: Hameed why you have stood there with that man.? " Upon saying this that person was vanished away from there. Khaja Hameed was surprised that, this what was this happened. Second time, when he was standing with by then he said again " Oh: Hameed why you are standing with that person.? " He was surprised. Even it was happening in third time. At that time Khaja Hameed told " Why he did not stand as he is his servant. And he is my master and he used to give his salary. So why I did not stand with Him?. " He said " You are a learned person and he is illiterate and you are independent and he is your slave and you are pious person and he is a sinner and by saying this he was vanished away from there. " Khaja Hameed checked in this matter when he went to see the king and told him " To settle his account. I will not do your job next time. " The king said, " How you are talking. Or have you Gone mad?". Khaja Sahib replied him that " He is not a bad person, but he will not do his job and he got content with him. " When Khaja Sahib was reached on this point than I was asked him " Perhaps that shape of that person belongs to a person of the invisible. " He said "No.", when the man's innermost will be clear from ill-will then such type of the shapes used to be seen many times. It will be happening to all persons. But some persons due to their internal ill-will they will not be seen such shapes. But when innermost will be clear then such shapes will be seen."

After that, the discussion about that Khaja Hameed " He said when left the job of the king when he was becoming a disciple of Sheikh Fariduddin. I have seen that he

was a very able person. Some time he was used to give sermons. He was straight in the condition of Darvish, and he was very careful in obedience. Then Sheikh Fariduddin was, asked him to live in such and such village because he is becoming like star and star against the moon will not be shiny. When Khaja Hameed was heard this than he was, agreed in this matter. But in that night, seven persons decided to go on the Hajj pilgrimage. Khaja Hameed came into the service of Sheikh Fariduddin and he said " He is following his order as you have ordered me to go to such and such village and which is seen by me many times. But I want to go on the Hajj pilgrimage as his friends are going to Makkah for Hajj pilgrimage so you grant permission in this matter so that he can perform the Hajj and come back from there with them." Sheikh Sahib told him "To go." In short, he went to the Hajj pilgrimage along with them and he got the wealth of pilgrimage and but, while he was returning back from Makkah he was dying on the Way."

One young man became his disciple on that day and it may be perhaps in those days somebody was causing him difficulty, so for this reason he was told one couplet in the Persian language.

The firmness on the repentance and on the pledge

On Monday of the 21th Zeqad in the Hegira year 718, I was sanctified to touch the feet of the Sheikh Sahib. The discussion about firmness on the repentance and pledge was started. He told of his holy tongue that " One who hold the hand of the master and pledge, then he is such person who pledge to Allah. So for this reason he should be firmly on this. If there will be no firmness than what is the necessity of pledging and he should live as it is."

After that, he said " When he was a disciple of Sheikh Fariduddin then while returning back from there was over powering of thirsting. There was blowing off the hot wind and the water was very far away. During this time, I have seen one Alawi (one descendent of Hazrat Ali (R.A.) who was known to me. He was known as Syed Emaduddin. He was a man of cheerfulness. When he reached near him and asked him the place of water anywhere. Because he was feeling a severe need for liquids. There was one water skin. He is told that " I came for the good occasion. To open this water-skin and drink. Perhaps in that water-skiing, there is wine. " I came to know this by the hint," I told him " I never drink It. " He told " In the nearby area there is no water available. I have carried it because water is not available there. He said "In the far away ahead from here also there is no water available. If you did not drink it, then you will be killed by thirsty. " I told " Gentleman it will be happening that I will die. " Upon saying this, I was proceeding further from there. And, after reaching some distance, I was reached at the bank of the water spot."

After that, he told this story that Khaja Hameed Swali was a disciple of Sheikh Moinuddin and he was possessed equality of status of saintly dress of Sheikh Qutubuddin. When he was getting the saintly dress than his relatives came and ask him to go so to spend a life of pleasure. Khaja Hameed told them that " Now this thing will not be happening." They have insisted him then he told them " To go and

sit in the corner because the trouser-string I have tightened so hardly as such that on the day of judgment that even Houries will not open it."

The fasting on the Tashreeq days

On Monday on the 11th Zil-Hajj in the Hegira year 718, I was sanctified to touch the feet of the Sheikh Sahib. I told him "During this month of the 13th date fasting is kept. So what is the position of the days of Tashriq (one of the meanings of Tashreeq is 'meat drying', since pilgrims probably used to slaughter their sacrifices and dry the extra meat for use later. These are the 11th-12th-13th days of Dhul-Hijjah (month of pilgrimage) whether to keep fasting on the 16th of this month.? " He said Imam Shafei was said to keep fasting on 14th, 15th and 16th of the Zil Hajj month. So we should keep fasting on the above dates. Fasting of Baiz days (13th, 14th and 15th days of a lunar month) should be kept. But in this month, fasting on the 16th date due to coincidence. " During this period meals was brought and in which cooked rice was also there. I told him "Whether rice is for him" where it is there in saying of the prophet. " He said it was happening that " Once the companions want to provide meals. Every person agreed to bring one thing. Somebody told he will bring meat. The other said he will bring sweet dish. In this way the prophet of Allah said he will bring rice."

The washing of the hands after eating of the meals

On Monday on the 2th Zil-Hajj in the Hegira year 718, I was sanctified to touch the feet of the Sheikh Sahib. Meals were brought. After eating of the meals was over then tray and jug was brought there for the purpose of washing of the hands. In Arabia, after eating of meals jug and the tray will use to bring there. So it is called "Abu Elyas" it means the father of hopelessness because after going away from the tray and jug there will be not bringing of the meals. For cheerfulness, he said in India betel-leaf works as "Abu Elyas". And after it, no meals will not bring there. After that, he said " In Arabia there is no custom of betel-leaf there. So, for this reason, jug and tray are called "Abu Elays". Then he said " Salt is called as "Abul Fatah."

The custom of eating of the meals

On Monday of the 27th Zil-Hajj in the Hegira year 718, I was sanctified to touch the feet of the Sheikh Sahib. The discussion about the eating of meals was started. He said " There is saying of the prophet that the meals should be given for eaten and which should be pure and the person who is given for eating he should be pious. After that, he said that " It is possible to know that meals will be pure but it is not known to the person who eats meals are pious or not? And it is very difficult. Suppose the food was brought to ten persons and know how it is found that such and such person is pious or not.? " Then he said that " In the book of ***Mashariq*** there is one saying of the prophet in which there are many hopes in it. In which it is mentioned that to give meals to such person, whether he is known or un-known."

After that, he told this story that " In Badayun there was one person who used to

observe fasting always. At the time of the breaking of the fast he used to sit at the door of his house and slaves used to bring meals and who ever pass from there than he used to will call him inside and give him meals for eating."

Then he told the story of prophet Ibrahim (A.S.) that "He used to eat meals with guests. One day one infidel became his guest. When he was seen that strange person so he has not given him meals. Then at that time, there was a command of Allah came there which is as follows.

" Oh: Ibrahim we have given his life and you are not giving him bread."

After that, he told this story that " Before this he was in one city. Once some Darvish persons came to see Sheikh Bahuddin from the bazaar. Among them Saeed Qureshi, Ali Khokri and his dependents were also there. The meeting was very good. The meals were brought and all were begun eating meals with fondness. In my neighborhood, there was one person and who is called there as Ashraf Piyada. He came there and he began eating meals. Ashraf Piyada has braid on his head. Those persons did not like this and they did not like to eat with him. Saeed Qureshi went out of the meeting place. Khaja Sahib said " He was surprised what has happened to them that they left eating of meals and went out from there. I asked him what is reason in this matter.? " Then he said " That a person who is eating meals with them is having braid on his head. " Khaja Sahib said " He was laughing that where it is written that not to eat meals with the person of braid on his head.? This is a strange kind of hate and prohibition. " At that time I told that " I have seen Saeed Qureshi. Usually we have been together in many places. When I was seeing him, then this thing is not found in him. He said "It is due to misfortune in excess of the demands he was involved in such things. "

Afterward that discussion about accession was started. One friend who was present at the meeting asked how it was happening.?. He said " From Makkah to the Dome of the rock and it is called Asra (night journey) and from the Dome of the rock to first sky is called ascension and from the first sky to the place of Qaba Qausain (quite close) and ascension was up to there. Then that friend asked " It is said there was accession to the heart and also to Qaleb (body) and also to the soul and how it is possible at all.?. Khaja Sahib told him " To keep good hope and do not ask ascertained. To believe in these things and but do not do for ascertaining and investigation."

Khaja Sahib recited two couplets in which there was description of somebody who has seen one person along with his beloved and wine and its meaning and interpretation of two couplets are as follows.

"The beloved came to me in the night dress while going into hiding and there was a condition of fear, danger and dread was prevailed upon my dear personality."

"So whatever which was there I will not reveal so keep good hope and do not ask for really."

On Monday of the 18th Muharram in the Hegira year 719, I was sanctified to

touch the feet of the Sheikh Sahib. On that day, I was coming back from Badayun. The discussion started with the pious persons who are buried around that city. I told him " I was seen comforting in that city. Which is only available during the visit of the graves of pious persons there. Like Moulana Alauddin Asuli's father Moulana Sirjuddin Tarmazi, Khaja Mooitab, Khaja Aziz Kotwal, Khaja Shai Lucknowai and Khaja Qazi Jamal Multani and when I mentioned these names of pious persons than he was weeping. And he also mentioned the names of all these pious persons well. When there I said " About Qazi Jamal when he said once that pious person was seen in his dream that the prophet of Allah was doing ablution in the vicinity of Badayun. So he immediately went to that place and he finds the place wet and he said that he should bury there when he was dead then his grave was constructed at that place."

The excellence of fasting

On Monday of the 18th Muharram in the Hegira year 719, I was sanctified to touch the feet of the Sheikh Sahib. The discussion about the excellence of fasting was started. Also, there was a discussion about saying of the prophet of Allah that there is double joy is available. One at the time of breaking fast and second at the time of sighting of Allah. And he said "Eating of meals and drinks is not comfortable and but which is available at the ending time of breaking of fast. And all praise to Allah, this sincerity is ended with me. Now I am looking for a meeting of Allah. Indeed, every fast keeper will hope for grace at the meeting of Allah." Then a discussion about this saying of the prophet was started that " Fasting is for me and I will give you a reward for it. " One person from the audience said that he was heard this saying like this.

"Al-Saum let Dana Ajhi Bahi.'

Khaja Sahib smiled and he said " It is as follows.

"Al-Saum let Dana Ajri Lahu " and he has corrected it " Ana Ajri LaHuh. " And he said Bahi came in the place of the Lam alphabet of the Arabic language."

Then he said "About the word patient written in meaning of imprisonment as the prophet of Allah said, " As-Saber wa-Absar Wa-Qatlu al-Muqatil" and then he said this saying of the prophet was happening like that in the days of prophet one person took his sword in his hand and followed another person and that person was running away and on the way one third person caught the person who was running and the first person came there and he killed him with sword. When this matter was reached before the prophet of Allah, he said to imprison the person who caught the person and who killed the person should be killed. This order was said in the below phrase.

" As-Saber was-Saber Aqtal al-Qatal."

After that discussion started about that " Prophet of Allah said many times that if any person will do such work, then he will be along with him in the paradise. " At the time of saying this saying, he was shown the sign of two fingers. One was forefinger and another was forefinger of the witness. Khaja Sahib said " It was a degree of status, that our status will be like that. For this reason, these forefingers of

general person will not be same, but the forefingers of the prophet of Allah were equal in size."

The discussion about modesty and repentance

On the Sunday of the 8th of the Safar month in the Hegira year 719, I was sanctified to touch the feet of the Sheikh Sahib. The discussion about modesty and repentance was started. He said Abdulla Ansari told " Favour is there for two things and which are as follows. That either in the beginning modesty will be there or in the last three should be done in repentance." From here, the discussion about repentance was started. He said " Pious person is such who should not be polluted from pollution. And a repentant person is such who has done sins then he has repented of it. In this matter, different persons are holding different opinions. Some say repentant is good and some say pious person is good. Some say both are good persons. The logic of the first persons is that as repent is one who had tested sins. And the person who had the taste and flavor of sin than he repented so such person is better than who did not touch it. Then for the correctness of this matter, he told this story that " Once there was an argument in between two persons on this matter. One was saying that repented person was good and another was saying that no pious (Mutaqi) is good. At last both of them, we went to the prophet of Allah and they have demanded logic in this matter. He told them that " He did not able to decide on this matter and he is waiting for the revelation and whatever will be a command which I will inform you." During that time revelation was coming down that they should be informed that and now they should go from there and spend the night and wake up in the early time of the morning and asked the first person in this matter. So they left from there and wake up in the morning and asked the first person in this matter. That person said, " Brother, I am not a learned person and I am a weaver so how he will solve this problem.? But yes, he knows such that when I will weave the cloth, then the string will be broken I will join the same and this string is strong then that string which is not broken. " Then they went into the service of the prophet of Allah and they told him all the details on this matter. The prophet said that " This is your reply it means repentant is better than pious person."

Then discussion about the world started and also about the persons who became proud in this matter. Then he told this story " Once prophet Eisa (A.S.) was seen one woman. Who was old and in black color and who was in worse shape. He asked her " Who are you.? " She said " She is the world. " Prophet Eisa (A.S.) asked her " How many husbands with them she was married. " She said " Many and lots of them are there. If there are limited then she can be able to mention." Then he said " In those husbands how many of them have been divorced at her.? "She said, " She was killed all of them."

After that, he said "Mendicancy (Darweshi) is exactly comfortable. The work's result is only that mendicancy and in which there will be starvation in the night and which is his accession."

Then the discussion of wealthy persons was started who love their wealth and

properties. So he said " One person, told in the service of Sheikh Fariduddin that in the olden days one Dervish had lots of wealth and properties with him. But he used to say that he did not have permission to spend it. Sheikh Fariduddin smiled and said it is his excuse. Then he said, "If that Sheikh will appoint him the representative of the wealth and properties, then he will spend all his treasury within the time of three days and even one Dirham he will not leave there. "

After that discussion started about that giver is Allah. When Allah will give anything to anybody then who will prohibit him. In this connection, he said this story that "Sultan Shamsuddin was constructed one ground in which he used to play Polo game there in which two doors were there. While playing he was reached near at one gate and he was seen one old man was standing there and that old man asked for something from him, but he did not give him anything. When he reached at the other gate and he was seen one well built person was there and the king gives money out of his purse to him without asking for that young man. And he said " He did not give to the person who was asked to give money to him. But one who did not ask and to him he was given money and in this matter his willingness is not there but there is a willingness of Allah. If there is his willingness than he would have given something to the old man. " Also at one time some mangoes were brought before Sultan Shamsuddin which are available in the best quality in mangoes. When he was eating and he asked the name of the fruit.? And he was told " It is called Anab perhaps in your league of Turkey its meaning is bad. " So he said do not say it Anab but say it Naqzak. After, that the name of mango was known as Naqzak."

Then he told this story that Sultan Shamsuddin was seen Sheikh Bahuddin Saherwardi and Sheikh Ohud Kirmani. One of them told him that he will become king.

After that, the discussion about leaving of the world was started and he said " There was one person named Sufi Badhani was used to live there in Keithal and who a man of high level leaver of the world. Even he was not used to be covered, his body with clothes. Then he said " If any person will not eat such quantity of the meals which will not stop him from starvation then he will be dead. And so for this reason he will be given punishment. In the same way, if any person who will not be covered dress from navel to knee, then he will be also given punishment. But he will be away from this."

Then he said about Sheikh Fariduddin that " He was left the world such that whatever he will receive then he will use to spend all such things and it will be such that when he was dying then there was nothing with him for funeral rites and ceremonies. So far, the grave some bricks were required, but it was not possible and for this reason door of the house was demolished, which was made of wet bricks and which were used in his grave."

The kings who had a fondness of hearing the poetry

On Monday of the 28th Rabbil Awwal month in the Hegira year 718, I was

sanctified to touch the feet of the Sheikh Sahib. The discussion about the kings was started who had a fondness of hearing the poetry. He said " Sultan Shamsuddin was given once the general permission of poetry recitation. At that time poet Nasiri was reciting one couplet and at that time Sultan was busy with some other work and by that time Nasiri was completed the recitation of that couplet. Then the king wanted to hear that couplet and asked him to recite it again. The poet recited the couplet. The king asks to recite the poem from where he was discontinued his recitation. So in his memory was very strong. Due to so much engaged in the work he can remember the first line of the couplet."

After that, he said " About his belief that he used to wake during the nights, but he could not disturb other for his service."

About Sahri (pre-dawn meal for fasting month)

On Wednesday the first of Rabbil Awwal in the 718 Hegira year , I was sanctified to touch the feet of the Sheikh Sahib. The discussion about fasting and Sahri was started. He said "One person asked with Sheikh Jalaluddin Tabrizi that one person eats Sahri meals, but he does not keep fasting. What is order in this matter."? He said " To eat Sahri meals and meals at the evening time and at breakfast time also and it is necessary and with this food there will be available strength and which should be used in the worship of Allah and do not commit sins. "As per Quranic verse "Kulu Ashrabu Min Riziq Allah Min Alteyabat Wamlu Salehan", the people of the cave said best pure meal and what was their aim in this matter.? " He said " That meal in which there will be a likeness towards it. Again he said as per saying of some persons this meal is referred as rice."

On the Sunday of the 12th Jamad Awwal in the Hegira year 718, I was sanctified to touch the feet of the Sheikh Sahib. The discussion was started about such persons who are always busy in the worship of Allah.

After that, he told this story that " One person requested one pious Dervish that when he will engage in the worship of Allah then he should remember him at that time and to pray in his favour. " He said, " It is regret for that time when you will be remembered by him in that time."

Then the discussion about Khaja Aziz Karki was started and he said that " He was buried in Badayun and about his life there is a very much exaggeration is available so I told him that " He used to swallow live birds and then he used to bring out them live bird one by one from his mouth. " Khaja Sahib said, "He was not seen, but he was heard." It is said that in the winter season he used to sit in the hot oven and he will come out of there in the morning time. He was a person from Kirk region. In the beginning, he used to sell turquoise which is used in jewelry which is worn by the women and with this work also he used to be engaged in the worship of Allah. The local ruler has given him difficulty and imprisoned him. When the local ruler was told that " This young person is pious one so he should be being released by him". When he was asked that " The local ruler was released him so he should come out of the prison. " Then he told that " Till he will not destroy this family, he will not come

out from there. " In short, when there was severe difficulty on the local ruler when he came out from the prison."

The journey and visit of Ka'aba

On the Sunday of the 23th Jamad Awwal in the Hegira year 718, I was sanctified to touch the feet of the Sheikh Sahib. The discussion about the visit of Ka'aba was started. He said " When people used to come back from the visit of Ka'aba then used to tell so much about it at every place and mostly they will engage in its remembrance. And this is not good. One person among the audience is told that " On the way of Hajj pilgrimage some time there will be lapses of the prayer timings due to the water shortage and due to the difficulty of the journey to the destinations." Then Khaja Sahib told this story that in Suhader there was one preacher and he used to preach and give advises after praying so, for this reason, there will be a good effect on the people. And when he was come back from Hajj pilgrimage than there was no more such effect of previous time. When he asked the reason in this matter than he told that yes, he knows its only reason for which there will be no effect of his preaching and advises, because on the way of Hajj pilgrimage some time there will be a lapse of the prayers."

About the master and disciple

On Thursday of the 7th of the Rajab month in the Hegira year 718, I was sanctified to touch the feet of the Sheikh Sahib. The discussion about master and disciple was started. He said " The master should not keep any kind of greed from disciple". And then he told this story that "One disciple was brought meals in the service of the Master. But the Master did not take him and he was returned back it. One person asked him "Why he did return it."? He said " As the master is not indigent in the works of the religion and in the same way he is not indigent of the disciple in the works of the World."

Then a discussion about that disciple used to present in the service of the Sheikh and perform prostration there. So he said that " He wants to prohibit his persons doing such thing, but my Sheikh did not prohibit me and so he did not also prohibit in this matter". Then I said that " Those who will become the disciple and its meaning is love and affection of the master and where there are love and affection of the master are there so to put the head there in prostration is not a great thing."

Khaja Sahib said " He was heard by Sheikh Fariduddin that once Sheikh Abul Khair was going on the horse. One disciple came on foot and he was kissing the knee of the Sheikh. Then Sheikh Sahib told him " Some little down. So the disciple kissed the foot. Then Sheikh Sahib told him again "Some little down. " So the disciple kissed the hoof of the horse. Then Sheikh Sahib told him again "Some little down". So the disciple kissed on the earth. Then Sheikh Sahib told him that " I used to tell you many times this and its meaning was not to kiss him, but it was that there will be an increase of your status."

The caliphs of Sheikh Fariuddin

Then a discussion about those Darwish persons was started who were caliphs of Sheikh Fariduddin. He told with his holy tongue that " Among those Darwish persons he was sent one Darvish and whose name was Arif to Sewastan and he was given permission of the pledges. He was in the lead into Oucha and Multan areas. In short the local ruler was given 100 Dinars in his hand for giving in the service of Sheikh Fariduddin. Out of 100 Dinars he kept with him 50 Dinars and 50 dinars he was given to Sheikh Sahib. Sheikh Sahib was smiling and he said " You have done brotherly distribution". Then Airf was regret in this matter and he was given his 50 Dinars which he kept for himself. He was regretting very much in this matter and requested to pledge. He was accepted on his pledge and Arif was shaving his head., After that, he became perfected in the service that he has obtained full firmness. At last Sheikh Sahib was giving him permission and send him towards Sewastan."

The discussion about good persons

On Monday of the 23rd of the Rajab month in the Hegira year 718, I was sanctified to touch the feet of the Sheikh Sahib. The discussion about doubt, pride and the persons of pride was started. He said " When it was asked by Aisha Siddiqa (R.A.) when the man will become bad.?" She said " When the man will think himself good. " Then he told this story that poet Farzuq met Hasan of Basra, one time.Then Khaja Sahib asked him, " It is not known who is the best person and who is a bad person among all men and this matter is known by Allah.? " Farzuq said " Among men, you are best man. And he himself is bad One. " When Farzuq was dying and when I saw him in his dream and asked him " What treatment was there with you.? " Farzuq said " When then they took me to the chair of fate than he was afraid there and there was an order to him that he was forgiven on that day when you have to think about yourself bad."

The discussion about construction of the old grave

There was an idea came to my mind that if the grave will become old then whether it is permissible for construction or not.? When it was told this when he said " It should not be done. One who will be in such level of hopeful condition then there will be such level of grace which will be coming down to him."

Then a discussion of pious persons was started about those who bury themselves at the foot side of the grave. He said " In Badayun there was one pious person Moulana Siraj Tarmazi used to live there. When he was visited Makkah then he was determined that if he will die there, then he will he bury there. When he came back from there and came to visit Badayun, then the people told him that " You went there with the intention that you will bury there." He said " Yes, but he was seen one night dream that from surroundings funerals are being come there and in which funerals of men were there and those funerals were being buried in Makkah and those who are already buried there were being taken back to other places. I was asked " What is conditional in this matter.? " It said " If in the person in which there will have eligibility and if he is far away then they are being buried here. Those who do not

have eligibility of place if they have buried here, then they will be shifted to another place. Moulana Sirajuddin said, " When he was come to know this when he was coming back to Badayun because if he will be eligible for that place than if Allah wills then I will get my purpose."

From that day when there was advice of these phrases to till this day a period of 12 years was passed away. This is wealth for 12 years and its each cup is comprising of 12 months and which is presented before the personality of highest knowledge of mystical experience of time and with the hope that the coins of hearts will have stamp of faith and polish it and it will keep away from the perfect cunning Satan and there will be full popularity of it.

The End.



Mausoleum of Hazrat Khaja Nizamuddin Auliya in Delhi

By Amir Hasaan Ala Sejzi

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There is very much praise and glorification of Allah and due to His excellence and favour of nobility of character, the personality of existence of attributes, the secrets of state of being subtle, divination of the treasure of reality, the king of pious persons, Qutub (highest cadre in spiritual pivot at axis) of the world, king of Mashaiq (learned persons) and mystics persons, and the person responsible for the set up of the reality as well as Islamic law and the Islamic religion. May Allah give him a long life so that there will be benefits of the Muslims. And due to his presence there is a possibility of the knotting of belief in the thread of mystic initiation.

Slave Hasan Ali Sanjari doing beginning and mention that when there is divine help from the beginning, which became his friend of the condition and felicity up to ending, which helped my timing and revelation of nature was guided of my thinking and I was collected phrases of the soulfulness of Sheikh Nizamuddin Auliya. Before

this, I have written one volume of the book in which there are four prefaces are there in it. Now the writing of the second volume is launched. May Allah grants him personality and who is King of attributes to whom the life of prophet Qidher (A.S.) may be given. So that from that spring, which is exactly for life and which will benefit to the general and special persons. I hope that from this goblet of life of forgiveness and its one sip which will provide comfort to the soul, explainer, listeners, writer.

One who loves knowledge and persons of knowledge

On the Saturday of 21 the Shaban month in the Hegira year 719, I was sanctified to touch the feet of the Sheikh Sahib. In my mind, there was thought about saying of the prophet of Allah that " One who loves knowledge and persons of knowledge then his sins are not recorded ". I was asked him " About this saying of the prophet that my sins will not be recorded as per this saying of the prophet. " He said " To follow true love and when one who will be a lover of anybody then he should follow him and he should be away from un-decent acts. When there will be such condition than his sins will not be recorded. "

Then he said again that " When there will love of Allah will be there on the cover of heart, then there will no possibility of doing sins will be there. But it will come from the surrounding of the heart, then it will not be possible to commit sins. Then he said it is good repentance in the period of youth. What is benefit of repentance in the old-age.?"

After that, he said " Allah will ask the slave about his youth period. " By this time one learned person came there and put his head on his feet. And he said " He came there to become his disciple. And the reason for it is that once he was praying for Magharib (sunset) prayer at the bank of river at Afghanpur and he was seen in his pure face there. I was surprised first that he was not seen this face before. In short when he was seen him, then he lies in a state of mess in the prayer and at last when I was free from prayer, then my mind told me that to go in the service of the master of the world and to become his disciple there."

So now he came for this purpose, here. When he told this story, then Khaja Sahib told that " One time one person departed from Delhi so that to go in the service of Sheikh Fariduddin in Ajodhan for repentance there. During the journey, one prostitute woman was accompanied with him. Who was thinking that in any way she should establish sexual relation with that man. But the intention of the man was good. So there was no inclination of that man toward that woman. At one destination at last they were sat together in one in the camel's saddle, then that women sat in this way that there was no veil in between them. In that condition perhaps there was inclination of that man towards that woman. So he talked with her or stretched his hand towards her. At the same time he was seen one person who came there and slapped on that man's face and he said " You are going into the service of such and such person for the purpose of repentance and he is doing such actions there. So he was understanding the warning. And then he was not seen that woman. In short when

he was reached in the service of Sheikh Fariduddin when he first told him that "Allah was saving him on that day."

About the eloquence of the prophet of Allah

Then he said about the eloquence of the prophet of Allah that " One companion sold one goat and for this reason he was regret in this matter. He went into the service of the prophet and he told him all details. The prophet told him to call that person whom you have sold the goat. When that person came, he told him " This companion sold goat to you, but now he is regret in this matter so you return back. " That companion's name was Naim. The prophet explained the meaning in the following phrase.

" Naim Naqam Batamar Fardawa Alyad. " It means in four words he explained with eloquence that Ba-Naim in the meaning that you have purchased and Baiye in the meaning of Shurra (purchased) and Shurra in the meaning of a seller who can come.

About Sher Khan the ruler of Multan city

On the Thursday of the 9th of the Ramadan of the month in the Hegira year 719, I was sanctified to the feet of the Sheikh Sahib. It was season of winter and from all surrounding sides, there was coming from worrying news. In short, there was a worry from infidel persons and but which is now less in this matter.

Even though the ruler of Aucha and Multan Sher Khan was not devotee of Sheikh Fariduddin and about him Sheikh Sahib said one couplet in which it was informed and that he is not aware of the news from which there will be a lesson in this matter. When Sheikh Sahib was left from this world and in that year infidels attacked at Multan.

Then discussion about piousness of Sheikh Bahuddin Zikria was started. He said "One great person of knowledge came from Buhkara to visit him. When he was seen that he was wearing a turban on his head and he is also hanging his loose end of the turban and he is having braid on his head. Then he asked him " With these two of your friends how did you come there.?" It means one turban and other braid. That person shaved his head before him immediately and was becoming his disciple. "

Khaja Sahib said " There will be over-powering on Sheikh Bahauddin." Then he said in Multan there was one person and who's named Sulaiman was there and who was a worshipper. There was mention of him before the Sheikh many times so he went to see him and he told him " To stand and perform two Rakat of prayer. So that he can see how he will perform it." He was standing and performed two Rakat. But he kept the distance of legs less in between of two feet. He told him not to keep such distance and keep, such distance as per his advice. So, he performed again two Rakat of prayer. When he has performed the prayer again, he kept a distance from first time prayed. He said " To go and live in Aucha" and so he went away to Aucha.

Then discussion about the death of Sheikh Bahuddin was started. Then he said " One day one disciple was brought one envelope and which he kept in the hand of Sheikh Saderuddin and he told one person gave this envelope to him and asked to

send this envelope in service of Sheikh Bahuddin through Sheikh Saderuddin. When Saderuddin was seeing its subject than his face reading was changed and he was put that envelope in the hand of Sheikh Bahuddin. When Sheikh Sahib was reading this letter and he has slept there and made a slogan and in that night, he has left this mortal world. Allah is praised what was at that period when the following pious persons were living.

1.Sheikh Abul Gaith Yamani
2.Sheikh Saifuddin Ba-Kherzi
3.Sheikh Saaduddin Hamuya
4.Sheikh Bahuddin Zakaria
5. Sheikh Fariuddin

After that, he said about Sheikh Saifuddin Ba-Kherzi that " His practice was that he used to sleep after performing Maghrib (sunset) prayer. When there will passing of one third of the night, then he was used to wake up and there will be available to him Imam (leader) and Mo'az'an (one who shouts to call to prayer) and he will use to perform Eisha (night) prayer and then he will wake up throughout the night. He has spent his entire life in this way. The compiler of the book asked whether he used to listen to Sama. (Ecstasy)? He said " Yes, he used to listen to Sama and in the way that he will use to call persons by sending them for the invitation of the Sama and arrange a meeting and used to listen to Sama (Ecstasy). But he will sit and say, story on any issue and he will discuss and from it he will get cheerfulness and then he will say is any singing person is there then at that time choristers will present there and sing something."

Then he said about his death that " In Bukhara, one person saw in his dream a burning of flame is going outside of the gate of Bukhara city and when the day break he went to see one pious person and asked interpretation of his dream. That person told him that one pious person of grace will die in Bukhara. So in those days, Sheikh Saifuddin Ba-Kherzi was passed away from the world."

He said, " Sheikh Saifuddin has seen his master in his dream and who is saying now fondness has crossed its limits now you should come." When he has seen such dream then he given a sermon and given advises. In his sermon and advises he was mentioned about separation and farewell. So the people were surprised in this matter that the Sheikh is mentioning all about separation. And he recited one couplet in Radif (a word repeated towards the end of the couplet) of Khairbad (good-bye).

On the Tuesday of the 27th of Ramadan of the month in the Hegira year 719, I was sanctified to touch the feet of the Sheikh Sahib. One dear person came there and he conveyed Salam of any other person to him. He was asked that "Who is that person, but that person did tell the name but Khaja Sahib did not agree on this matter. And he said that " He knows many persons and if he will see them, then he will recognize them, but he could not remember their names." On this occasion, he told one related story that " Sheikh Fariduddin used to love very much his son Nizamuddin than his other sons and who was a soldier in the army. He was very rude

in the service of Sheikh Sahib. Whatever he will say he will not feel angry in this matter. Because he loves for him very much. In short, once Nizamuddin went on the journey after some time he has conveyed Salam to Sheikh Sahib. That person told him " Maqdumzada Nizamuddin conveyed his Salam to Him. " Sheikh Sahib asked him "Who is that person.? " He told him " Maqdumazada Nizamuddin and who is your son. " Then Sheikh Sahib told him " Yes, brother what is his condition.? Has he been safe.? "When Khaja Sahib reached on this point when he said "To see how he was drowned in the remembrance of reality that he was asked about his son so many times. "

The discussion about Sheikh Bahuddin Zakaria

After that discussion about Sheikh, Bahuddin Zakaria was started and he said " Somebody came there and conveyed somebody's Salam to him. He asked " Who is that person,? " And that person praised that person very much, but he could not be able to recognize him. Then that person told about many addresses of him. At last Sheikh, Sahib told him, "There are no needs to show so many signs and tell me whether he was seen him,? That person told him that, "Your honour he has visited you and also he is your disciple. " Then Sheikh Sahib said, "Yes, there is such person."

Then he told this story that " Once the ruler of Multan was in need of grains than he was requested with Sheikh Sahib. He told him to give him grains from the store. The ruler of Multan sent his servants, so that they should take grains from the store. They find food grain store full of coins of one Rupee. That information was given to the ruler of the Multan. He said " The Sheikh was given an order of collection of food grains and not the Rupees. He was asked to send these to Sheikh Sahib. When Sheikh Sahib heard this when he said: "He was given this money intentionally so take it."

The discussion about leaving of the world

After that, the discussion about leaving the world was started. He told this story that "Once prophet Eisa (A.S.) was passed away from one sleeping person and he called him to stand and worship of Allah. He said, " He did worship of Allah, such and which is more than the other persons." The prophet Eisa (A.S.) asked him which worship.? He said "He has left the world for the sake of the people of the world." Then he said " One who will agree with Allah on the small sustenance then Allah will agree with him on his small deeds. " Later he said, " One who will leave the world without leaving behind him Dirham and Dinar etc., then he is a heavenly person."

The discussion about the holy Quran

On the Saturday of the 24th of the Shawwal of the month in the Hegira year 719, I was sanctified to touch the feet of the Sheikh Sahib then discussion about Holy Quran was started. He said "There are two benefits in one book I was seeing. Which are not seen, such anywhere and which are less. " In one verse which is as follows.

"Eza Rayat Summa Raysy Naima Wa Mulkan Kabiran " and the ruler of the Muslims, Ali Bin Ali Taleb (A.S.) used to read as "Mulka Kabira". In another verse " Laqad Jakum Rasul Min Anfasakum" he read as " Min Anfaskum" and the "Anfas" is a verb of "Nafies" and gives full details of tense.

The discussion about recitals

Then a discussion about recital was started and he said that " If from any person if his recital or obedience will miss and so, for this reason, there will be prevailing difficulty upon him. " He said "One soldier came in the service of Sheikh Bahuddin and he said that he was seen in his dream that his prayer lapsed. " He said to him that "You will be killed soon. So do repentance." When he stood there and went out and then one Sufi person came from the shrine building and he was told the same dream. Sheikh Sahib was surprised that the person was a soldier and so it is possible that he will be killed in the war. But he is a Sufi person who is good and there is no sign of illness in him then what to tell him.? The conversation was still in progress somebody came there and he was informed that " The soldier was killed and the morning prayer of Sufi person lapsed. " When Khaja Sahib reached on this point and he said, " It is thought that lapse of prayer is equal to the death."

The daily recitals

After that discussion about the adoption of recitals was started. He said " One who will make upon him compulsory any recital and if due to illness if there will be an interruption therein, then it is recorded in the register of his dealings,but if he will not establish recital then should say only that whatever possible then he will recite. In this condition, the person of recitals will be in the best position of comparing to the first person of the recital, because for this reason, if there will be interruption then they will not write about it. Because he is not established his recital so, then what will write for this.?"

The excellence of supplication " Musbat Asher"

Then a discussion about the excellence of " Musbat Asher" was started and he said " One person used to read " Musbat Asher" always and once on the way robbers want to kill him, then at that time ten troopers with weapons were appearing there and that person saved him from robbers. Those troopers were without covering their heads. That person asked them, " Who are they? " They said that " They are supplication of " Musbat Asher" which you used to read seven times daily. " Then he asked again " Why they are not covering their heads.? " And, they said " In the beginning of the supplication you did not read "Bis Millah." (in the name of Allah)." Then compiler of this book asked where "Bis Millah" is read.? He said, " In the beginning of every verse."

After that, he said " Qazi Kamaluddin Jafri who was the ruler of Badayun in spite of engagement of Qaiziat (judge) and many other works he used to read very much holy Quran. In short, when he became older than he was unable to read the Holy Quran. Then the people asked him to " What is his condition.? " He said " He used to read "Musbat Asher" supplication which is Jama (comprehensive) of all

recitals."

Why there be difficulty will prevail to the men?.

On the Wednesday of 27th of the Shawwal month in the Hegira year 719, I was sanctified to touch the feet of the Sheikh Sahib.Then a discussion about why there will prevail difficulty with the men was started?. And he said " The difficulty which comes to them to men then he should understand from where it was coming.? That person's welfare is in it that he should take warning from this difficulty and sorrow. But one who is a false person then there will be no difficulty will fall upon him and which will stop him from due to his disgrace and that his rope is being made more in longer."

In this matter, he told one story that " There was one pious woman and who was older. I heard she used to say that if there will be six of thorns in her feet than she will table know in this matter. "

After that, he said "When there was blame on Ayesha Siddqa (R.A.) and which is generally famous. So then she made hymns in the court of Allah " Oh: Sustainer I know the cause of blame. It was because the prophet of Allah used to claim of Your love and as well as he used to love to me. And for this reason, there was blame on her. "

The saying of the prophet of Allah

During this discussion one person said " Ahab Ela in Duniyakum Talata Al-Tayab Wa Nisa Wa Quwati Aini Fil-Salt. " Then he said here "Nisa" is referred to Ayesha Siddiqa (R.A.) because in all his wives of the prophet of Allah used to love her very much. And "Qurata Aini Fil Salat" here refer to Fatima Zahra (R.A.) and who was busy in the prayer at that Time. " After that, he said " Some give their opinion in this matter and its aim is the prayer. " Then he said, " If it is referring to the prayer then it should have to mention before." After that, he said in caliphs of the prophet, Abu Baker (R.A.), Umar bin Qattab (R.A.), Usman Ghani (R.A.) and Ali Bin Ali Taleb (R.A.) among them everybody in conformity of the prophet and they said that " They like three things and at that time angel Gabriel came over there and he was brought the command of Allah that He also like three things."

1.The young man who repents
2.The weeping eye
3.Then heart of humility

The discussion about backbiting

After that, the discussion started about the person does backbiting among themselves about other persons. He told with holy tongue that " If any person for any defect of the other person does taunt then he should think first about that whether such defect is found himself or not.? " If it will be found himself, then he should shame in this matter and then why he should blame others. If he will not find that defect in himself, then he should be thankful to Allah and who has saved him from

that defect. So he it should not be blamed for others."

Then a discussion about Sama was started and from the audience one person told "Whether there is an order for you to hear Sama which ever time does you like.? And which is legal for you." Khaja Sahib said " The thing which is illegal and which will not become legal as per order of any person. Now we discuss some other issues so take Sama and it is against as per Imam Shafi's order is not legal and as per other learned persons, it is permissible and with Daf (a small tambourine) and Sarangi (a kind of fiddle) about this difference so the order of a judge should be acceptable. From the audience, one person told " In those days some Darvish persons used Chang (harp), Rabab (a kind of strung musical instrument) and flute in the gatherings and they have done dance there." Khaja Sahib said that " They did not do well and which is not required as per Islamic law and should not be liked. Then one person told " Once he was out of that place when he was asked that in that meeting there was the use of the flute then how he was heard Sama there.? And, you did dance there.?" Then he replied that " We were so much busy in the Sama that we could be able to know that whether there was flute were or not?." When Khaja Sahib heard this and he said " This is not rational talk. All this will be written as Zina (adultery). At that time, the compiler of the book was recited one couplet of the poem of Marsad ul-Ebad and for which Sheik Sahib said " Yes, it is Good. " Then Khaja Sahib recited one Rubai (quatrain) about Sama in the Persian language.

Then I said " If a person of knowledge will discuss on this matter, and they say negative to Sama then it will be good.? " But those who are in the dress of beggars then how he will give disapprove of it. Even if it is illegal for him, then he should do such thing that he should not hear it. But he should not fight with others and say that they should not hear this as fighting and clash are not attributes of Darvish persons." Khaja Sahib smiled and told one story about this situation that " There are many persons of knowledge are there and they did not say and one person who did not know nothing and he will be fought. " He said " One student was leading the congregation prayer and among the followers there were many persons of knowledge were there and among them there was one sinner was also there. The prayer was of four Rakat and that student missed the first sitting by mistake and with the second Rakat he was starting the third Rakat. He was a learned person. And he knows that now how to finish.? The learned persons (Alim) which were standing behind were silent. But that sinner by saying "Subha Allah", 'Subhan Allah" (Allah be praised) made very much loud and cry and declared his prayer false. When the leader said Salam and he have finished the prayer. Then he asked him to "What happened him.? And behind there were standing many learned persons, whether they did not know that how the prayer will be finished.? They did not say, but you have made very much loud and cry and you have made your prayer regard as false."

Then I told " Those who are against of Sama (ecstasy) I am thinking them as well. I know well about their temperament. In short, they did not hear Sama and they say that we did not hear Sama because it is illegal. I will not swear in this matter and I will say rightly, that if Sama is legal then they will not hear it." Khaja Sahib smiled

and said, "Yes, it is right and when there was no fervor than how they will hear."

The discussion about such people who did not leave worship during the period of illness

On Monday of the 10th of the Zeqad month in the Hegira year 719, I was sanctified to touch the feet of the Sheikh Sahib. Then a discussion about such people who did not leave stipulated obedience during the period of illness was started. In this connection, he told this story that " There was a house of one pious person at the bank of the river and he was suffering due to illness. A number of times when he used to visit for answering the call of nature and when he will take a bath and prayed two Rakat of prayer till that illness was reached at its height. It means when went for 20 times for a visit to answer the call of nature and he was taking a bath every time and prayed two Rakat. Such that during the night he went to visit for answering the call of nature for 60 times and he was taken bath for 60 times and he was prayed two Rakat of prayer. The last time he was dead in the water. Khaja Sahib shut, tears upon telling this story. He said, "Subhan Allah" (Allah be praised) that firmness was there in the worship that till his life he was not deviated from the established rules and regulation."

After that, he said " Those who will become ill and it are their sign of piousness. But they did not know in this matter. " Then he said " One nomadic person came into the service of the prophet and he has accepted the religion of Islam. Then after some time he came and told him that from the time when he has accepted faith, there is a loss of his wealth and property and also his health is becoming ill. He said, "When there will be a loss in wealth of Momin (faithful) and his health is ill, then understand that it is sign health of faith."

Khaja Sahib said " On the day of judgement Darvish persons will be given such positions that all creatures will be desired that whether they would have been Darvish persons in the world. " And those who are perpetual patients, they also will be given such positions that all creatures will be desired, there that whether they would have been patients in the world."

On the Monday of the 2nd of the Zil Hajj month in the Hegira year 719, I was sanctified to touch the feet of the Sheikh Sahib. There was sitting one Malang (mendicant,) Darvish there who said "Allahu Akber" (Allah is great) while standing. I was asked to " Darwish persons who say "Allahu Akbar" and when it was started. " He said, " After eating meals, it is legal to say "Allahu Akbar" (Allah is great) and which is praise. It is Hamd (praise of God) for thanksgiving the grace."

After that, he said "Once the prophet of Allah told his companions that " I hope that a 4th portion of heaven will be given to all of you and remaining 2/3 portion of heaven will be given to other communities. Then the companions said Allahu Akbar (Allah is great). Khaja Sahib said " On these occasions saying Allahu Akber is instead of Hamad (praise of God). But the Darish for every expediency, says Takbir (Allah is great) and its mention is not available anywhere. " Then I asked him " About Zikr (invocation of Allah) which is done in a loud voice and if it is done in

low voice then how it will be this.? " Then he said " Companions of the prophet used to read the Holy Quran in such way that nobody Knows. When they reach on the verse of prostration than they perform prostration then it will be known that they are reading the Quran. "

On Thursday on the 26th of Zil Hajj of the month in the Hegira year 719, I was sanctified to the feet of the Sheikh Sahib. The discussion about Salam and the reply of the Salam was in progress. He said "When prophet Adam (A.S.) was created when there was a command for him from Allah that he should say Salam to close angels of Allah and hear their reply". So that among your sons this practice of replying to Salam will be like this tradition. Prophet Adam (A.S.) said "Salam" to the angels "Assalam Alaikum" and the angels were replied "Wa-Laik Salam Rahmatullah Berkatahu ." and this commanded was given to the sons of prophet Adam (A.S.)." Then he said "If any person come and will say Salam like "Assalam Alaikum Wa Rahmatullah Barkatahu" so the reply should be given in the same way as "Walaik al-Salam Wa Rahmatullah Barkatahu."

After that, he told this story that "Once companions were present in the service of the prophet of Allah, then one person came there and said Salam like "Assalam Alaikum Wa Rahma Tullah Barkatuhu ", then one person from the audience replied like this " Alsalam Alaik Wa Rahmatullah Barkatahu Wa Magfirtahu" and at that time Ibn Abbas (R.A.) was present there and he said " It should not say like this. The reply of Salam will be up to Barkatahu only and it should not say more than this."

The leaving of the supererogatory prayer

Then I asked that "If any person is performing supererogatory prayer and if any pious person will come there then he should leave the prayer and engaged with him or not.? " He said " He should complete his prayer. After that, he said " If that person is performing supererogatory prayer for reward than if his master will come there so he should leave the prayer and he should kiss the feet of the Sheikh. Because in kissing of the feet of the Sheikh there is more felicity in it. This is my belief. And this wealth of reward is 100% more than that reward. He said, "The order of Islamic law is that not to leave the payer."

Then he told this story that " Once Sheikh Bahuddin Zakaria was reached with the bank of the river. When many of his disciples were doing ablution there. When they saw their Sheikh, then they left their ablution and paid respected with him. But one disciple was presented in his service after doing ablution and paid respect to the Sheikh. He said " Among you that person is Dervish who paid respect to him after ablution. " I asked him, " If any disciple in leaving supererogatory then he will be engaged in paying respect of Sheikh Sahib. So there will be a possible Fatwa (infidelity) on him? " He said "No". Then a discussion about my request and disciples' belief was started and he told with his holy tongue that " Once Sheikh Fariduddin was called Badruddin Ishaque who was engaged in praying at that time and he was replied from the prayer in loud voice Labaik (being at your service)."

After that, he told this story that " Once the prophet of Allah was eating meals

when he was called one companion and he was engaged in prayer. So he was late for this reason. He said, " When there was the call of the prophet of Allah then he should reply immediately." After that, Khaja Sahib said, " Sheikh's order is the order of the prophet of Allah."

Then he said this story that " Once one person went into the service of Sheikh Shibli to become his disciple. He told him " On one condition he will make him his disciple that he should say whatever he will say to him." He said that "He will do as per his saying. " He asked "How he will recite a phrase of Tayyab (Islamic creed). He said " La Ilaha Illah Mohammed Rasul all-Allah. " And Shibli said to read as " La Ilaha Illah Shibli Rasul Al-Allah. " The disciple reads immediately like that. After that, Shibli said that " He is a low-level servant of the prophet of Allah and who is the messenger Of Allah. He was trying to check his belief."

After that, the discussion about for Friday prayer was started that " Whether for not performing Friday there is an interpretation in this matter or not.? He said, "There is an interpretation except that any slave is ill and the one who can go then he should go and perform and if he does not go then he is a hard-hearted person."

Then he said " If any person could not attend Friday prayer there will be appeared black spot on his heart and if he will not attend second Friday prayer, then there will be two black spots and if he will not go on third Friday then the whole of his heart will become black. "

After that discussion about Sultan, Gheyasuddin Balban was started and he said " He used to perform five daily prayers and Friday prayer on time and his belief was very good. " Then he said " Once he said to judge of the army that "How pious the previous night was.? " The judge of the army said " It is revealed also upon you. " The king told "Yes. I asked whether perhaps that may be the night of power (Shabe Qadar). " He said " Yes, it was a night of power which they have got. And each of them was able to know their condition."

The recitation of Bismillah in the prayers

On the Tuesday of 2nd of Jamad Awwal month in the Hegira year 720, I was sanctified to touch the feet of the Sheikh Sahib. The discussion about the prayer was started. He also said that " In the beginning of every Rakat to recite Bismillah (In the name of Allah) or in every verse? " He said, " Imam Abu Hanifa said, "In every Rakat should recite one time Bismillah only and the other would say to recite at the beginning of every verse."

Then he said, " In one gathering Sufian Suri and his friend questioned with Imam Abu Hanifa when the person in prayer should recite Bismilla.? Whether at the beginning of every Rakat or in the beginning of the verse.?" Their real aim was that if he will be a negative reply in this matter, then he will be against of Bismillah then we will be against of it so we will accountability for him." But he was replied while caring of the manner and perfection of his knowledge that " To recite one time. " Khaja Sahib said, " His only aim was that and to think of it whatever in this matter and whether to recite, it in every Rakat or in the beginning of every verse."

Then a discussion about prayer and curse of the learned persons was started and he said " There was one friend of Sheikh Fariduddin known as Mohammed Shah Ghouri who was a true man and devoted disciple. One time he came in the service of the Sheikh with worry and in surprised condition. He asked him and he said " His brother is ill and in him there are fewer signs of life. Now I am presently in your service. There is a doubt that he is not fully recovered from his illness." For him, I came here in worried condition." Sheikh Fariduddin said " The condition in which you are and he was in such condition during his whole life and still he has. But I do not show this to anybody. Then he told him to go your brother will become healthy. " When he came back in his house than he finds his brother was eating meals there in the house.

The issue of drinking water

On the Sunday of the 7th of Jamad Awwal month in the Hegira year 720, I was sanctified to touch the feet of the Sheikh Sahib. I was asked " When one person drinks water and other person keeping his other hand down there. Whether it is mentioned in the saying of the prophet. " Khaja Sahib began asking and one person was reading some words and he said this is saying of the prophet that "When one person drink water and other person keeping his other hand down there than he will be forgiven. " Khaja Sahib said " This saying of the prophet is not available in famous books of sayings of the prophet. Perhaps it is hearsay and so also it cannot say no because it may be possible. But I can say only that this saying is not found in famous books of the sayings of the prophet."

The discussion of consecutive sayings of the prophet

From here, the discussion about the sayings of the prophet of Allah was started. He said " Once Qazi Minhajuddin was giving a sermon and during discourse, he said there are six sayings consecutively. Which are as follows and its translation and interpretation is given below.

1. The backbiting is harder than rape.
2. One who smell the flower of roses and but he did not send a blessing to him indeed he was done an injustice to him.
3. On the claimant it is expedient to swear on the statement and its refusal.

Khaja Sahib smiled and he said when " When Qazi Minhajuddin told these three sayings of the prophet when he said that another three sayings of the prophet were forgotten by him. If any person would blame him that why he did not memorize.? Then he will say that to hear these three sayings from him and whoever did, you are not keeping in mind them?."

The excellence of sayings of the prophet

Then he told a story about the excellence of sayings of the prophet that "Once Moulana Raziuddin Neshapuri became ill. He was ill for a long period. One person with knowledge came there and he sat at his head side of the bed and he recited the following saying of the prophet.

1. "The backbiting is harder than fornication."

Even though on Moulana Raziuddin there was overpowering of illness, but he asked an explanation of the saying of the prophet as at that time there was no need of discussion about backbiting and rape. Then there was no need of mentioning of the above saying of the prophet. He replied that " " His aim was about explanation or no explanation. But he heard that one who recites the correct saying of the prophet at the foot side of the patient when he will become healthy. So I have recited this saying which is correct and consecutively for your health. " Then Moulana Raziduddin was not replied and he became healthy.

The discussion about acceptance and approval

Then a discussion about acceptance and approval was started and he said " One Dervish was sitting and one bee came and sat on his nose and he caused to fly it and she came again and sat. After that, he said " Oh: My God, I want that bee should not sit on his nose and You want that bee should sit and so I have left over my willingness and follow your approval. Now I will not cease to fly, bee from the nose." When he said this then bee was not sitting on the nose. "

The discussion about repentance of singer Qamar

On the Saturday of 20th of the Jamad Awwal month in the Hegira year 720, I was sanctified to touch the feet of the Sheikh Sahib. The discussion started with some repentant persons who, after repentance slip, but their felicity will be remaining so then do repentance again. In this situation, he told this story that " There was one woman who was beautiful singer known as Qamar was there. At her last age, she did repent and she became a disciple of Sheikh Shahabuddin Suherwardi and from there she went to Makkah for the visit of Ka'aba. When she came back and then the ruler of Hamadan heard about her return and has sent somebody to come to sing for him. That woman replied that " She was repentant in this matter. Now she will not do such work." The ruler of Hamdan has not heard anything and he asked to come and sing at his palace.That woman went into the service of Sheikh Hamdani and has explained the situation in this matter. The Sheikh told her " To go now, and for the night, he will be busy with her work and will reply in the morning. " At the morning, when that woman came then he told her that " Now in your treasure of fate there is one more sin is there. She became helpless. " The men of the ruler came and took her. When she started playing the harp and she begins singing and there came one couplet from which all persons of the audience were becoming un-conscious and first the ruler repented then all other persons were also repeated in this matter.

The discussion about Qazi Qutubuddin Kashani

On the Monday of Rajab month in the Hegira year 720, I was sanctified to touch the feet of the Sheikh Sahib. The discussion about knowledge and worship of Qazi Qutubuddin Kashani started. He said " He was used to living in Multan and used to teach in separate schools. Sheikh Bahuddin used to go there and perform prayer. One day Moulana Qutubuddin asked him " To this place, why do you come from a long distance and become a follower and perform the prayer there." He said " He is

following the below saying the prophet of Allah. Its translation and interpretation are given below.

" One who performed prayer behind the learned person of abstinence when he is like that person who will perform the prayer behind the prophet of Allah."

After that, Khaja Saheb said " He was heard like this that one day Sheikh Bahuddin Zakaria was present there. Khaja Qutubuddin was leading the prayer and he was performed one Rakat and at the time of the second Rakat Sheikh Sahib came there. When Qazi Sahib sat for Tashad (avowing faith by reciting the formula called al-Athiat) then before saying "Salam" Sheikh Sahib stood and finished the prayer. When he has performed the prayer, then Qazi Sahib asked with Sheikh Sahib that " From which source you have stood for the prayer before Salam. Whether you did not perform prostration.? " He said "If anybody knows by his light of innermost that leader is not committing a mistake then for him it is legal. So he can stand. " Qazi Sahib said " The light which is not as per Islamic law is darkness. " It is said that after that Sheikh Sahib did not go there.

One time it was asked with Qazi Qutubuddin that why he did not believe in Darvish persons. He said " He has seen such Darvish persons which are not found now. " He said " Once he was in Kashgar and he had one umbrella with him and which was broken. I was taken from it to repair person of umbrellas and asked him to repair it. But he said " It cannot repair. It will be certainly become small. Because if there will be removed one more end for it and it will be used like a handle in some way then it will be certainly will become small. " I told him " No. It will be same like before. " That person could not do this work and he said " To go such a shop where there is available old and pious worker and perhaps he can repair it. " Qazi Sahib said " He went to that address and told about the work. He also said the same thing which was told by the first worker that it will become small. " I told him " No, I want same like that. " That old man told while thinking for some time asked me to close my eyes, but I was looking with a furtive glance that the old man put the umbrella near his beard and looked at the sky and recited something. Then he asked me to open the eyes and thrown the umbrella before me which was right in the previous condition."

Then he said " Another story that when Qazi Qutubuddin Kashani came to Delhi and he was called in the Sultani lodge and when he was reached there and the Sultan was sitting in his Harem and Syed Nooruddin Mubarak was sitting there on his right side of the Sultan and Qazi Faqer Aima on his other side and these persons were sitting outside of the Harem. When Qazi Qutubuddin was arrived there, then two pious personalities asked him " Where he will sit there." He said " Under the shadow of knowledge. " In short when he was reached near the king and said Salam to him when the king stood and hold his hand and took him inside of the Harem and asked him to sit beside him."

After that discussion about Sheikh Jalaluddin Tabrizi was started and he said " When he was reached Badayun and he has stayed there for some period of time. One

day he went to see Qazi Kamaluddin Jafri who was ruler of Badayun for some work then servants told him that " Qazi Sahib is busy in the prayer. " Sheikh Sahib smiled and said "Whether Qazi did know to perform the prayer.? " By saying this he was left from there. When Qazi was heard this matter, then he went into the service of the Sheikh and regret in this matter and asked him that, "Why you have told that whether Qazi did know to perform the prayer.? I have written many books about prayers and its order." The Sheikh told him " Yes, it is right, but the prayer of learned persons is different from the prayer of Darvish persons. " He asked "Qazi Sahib, how he will perform genuflexion and prostration.?, or he recites Quran in any more the way?. " Sheikh Sahib said "No, and he said the prayer of learned persons is performed like that they look will be at the Ka'aba and they perform prayer in this way. If Ka'aba will not be seen then they will perform the prayer by turning their face in that direction. If they will be at such place where there will be a direction of the Ka'aba is not known when they will perform at any place as per guessing. The prayer of learned persons is having three kinds. That unless Drawesh will not see empyrean he will not perform the prayer. Even though Qazi Kamaluddin did not like this matter, but he did not say and he came back from there. When there was night all he was seen in a dream that really Sheikh Sahib while spreading his prayer mat on the empyrean he was praying there. The next day both of pious personalities came over in meeting place. Then Sheikh Sahib told " Oh: such and such person you know the work and status of learned persons. They spend their all endeavours on this aim to gain knowledge and to become a teacher or judge or president. Their position in the world is not more than this. But the position of Darvish persons is very great. Their first status is that which is shown to Qazi Sahib. When he said this then Qazi Sahib was standing and regret in this matter. He put his head and his son Burhanuddin's head on the feet of the Sheikh Sahib and he was becoming his disciple and Sheikh Sahib was giving him his cap."

The discussion about patience

On the Wednesday of the 24th of Jamad Awwal month in the Hegira year 720, I was sanctified to touch the feet of the Sheikh Sahib. The discussion started with patience. He said, "Persons used to behave among themselves in three or four ways."

First those persons with them there will be no benefit or loss to any person as such persons are in the place of the minerals.

Second, those persons from them there will be benefits and there will be no loss to others.

Thirdly, those persons are better than above two categories of the persons. It means these are such persons and with them there will be a benefit to other persons and if there will be a loss to them from other persons, then they will not take revenge. But they bear it and this is the work of the truthful persons.

The discussion about good names

On the Monday of the 18th of the Shaban month in the Hegira year 720, I was sanctified to touch the feet of the Sheikh Sahib. The discussion started about which

names are good. He said, " By Allah, most dear names are Abdullah, Abdul Rahman and after that he said the true name is Haris."

Then he said again that " From all true name is Haris. Because one who does harvest, whether by obedience or with sins. " Later he said " Most small name is Malik and Khaled because Malik and Khaled (live always) is Allah."

On the 5th of the Ramzan month in the Hegira year 720, I was sanctified to touch the feet of the Sheikh Sahib. The discussion started about the effect of the company. He said "Once one student whose name is Naseer came into the service of Sheikh Fariuddin with intention of commerce. But he became his disciple and shaved his head. One day he asked with Jogi (Hindu ascetic) that how hairs will grow.? Khaja Sahib said "When he heard that student asking suggestion for growing of hairs than he was angry severally with him. Because the aim of the pledge is to shave the hairs of the head to leave proud and smartness. Then what is needed to grow in the hairs.?" In short, after a period of time has passed away than Sheikh Moinuddin Sanjari's household member Khaja Waheeduddin came into service in Sheikh Fariduddin and requested for the pledge. Sheikh Sahib said this matter was available to him from his household and it is not expedient for him to make his disciple. Khwaja Sahib requested him in this matter very much so Sheikh Sahib made his disciple and asked him to shave his head. On the day Khwaja Wahiduddin was shaving his head and on that day of Khaja Naseeruddin also shaved his head in his conformity."

Then discussion about supplication of death was started. I told " About Quranic verses which are written on the graves so what do you say in this matter.? " He said " Not to be written on the graves and also it should not be written on the shrouds."

About pious personalities

On the Wednesday of the18th of Jamad Awwal month in the Hegira year 720, I was sanctified to touch the feet of the Sheikh Sahib.The discussion about piousness of Moulana Burhanuddin Balaqi was started and he said " Moulana Burhanuddin said still he was boy at the age of five or six years and he was walking with his father and at that time when conveyance of Moulana Burhanuddin Margayani writer of book ***Hadaya*** was appeared near there and my father was separated from him and went into one lane and he left me there. When Moulana Burhanuddin's conveyance was reached near me then I proceed further and said Salam to him. He saw me carefully and he said " In this boy I have seen the light of knowledge. " When I heard this I was proceeding before his conveyance. He said again " From him Allah is conveying to say such thing. " Then he said " This boy will become a great scholar of his time. " Moulana Burhanuddin Balaqi said that " When he was heard this than he was proceeded before. He said again that " This talk is being conveyed to him by Allah that this boy will become such a great pious personality that even kings will come to his door."

When Khaja Sahib finished this story and he said " Moulana Burhanuddin was a scholar as well pious personality. So he said many times that " Allah will not question him about any big sins and but Allah will ask only one big sin with him. "

When Moulana was asked " Which was that big sin. " He said " Sama which he was heard from him very much and still he is hearing."

From here the discussion about Sama was started. He is told that " In this city prestige of Sama was placed by Qazi Hameeduddin Nagori and also Qazi Minhajuddin who was the judge of his time was used to like it very much. And due to endeavors of both of them this work was completed. Even though some persons opposed it. But Qazi Sahib was firm on his stand. So once there was an invitation from him at the house of King near Sufid Mahal where Sheikh Qutubuddin Bakhtiar was also present there. Other pious personalities have informed Moulana Samarqandi that Sama (ecstasy) meeting was going to held at that place. He was very opposite of Sama and he left with his servants and relatives from his house so that he will go there and prohibit in this matter. When Qazi Hameeduddin Nagori heard that he is coming there in such a way, then he said " The owner of the house to go and he hid himself at somewhere. Whether there will be calling on him number of times, then he should not come over there." The owner of the house did as per such instruction. Qazi sahib told "To open the door of the house and start Sama meeting. When Moulana Runkunuddin Samarqandi came there and asked who is the owner of the house. He gets replied that " He is not there do not Know. " He asked and tried, but it was not known. At last he returned back from there. Khaja Sahib when he was reached at this point he was smiling and said that "How good course of action of Qazi Sahib which he was thought and he made invisible the house owner. It means he did not allow him to enter into his house without a permit. If Moulana Runkunuddin will enter into the house without permission then there will be accountability for him."

After that, he said " Moulana Sharafuddin Bajri was also an opponent of Qazi Sahib. So once when Moulana Sharafuddin Bajri was becoming ill, then Qazi Hameeduddin went to see him and it informed him. He said "That person who says beloved to Allah so I do not want to see him." In short, he did not allow him to enter the house. The compiler of the book asked whether the meaning of that beloved is a sweetheart." He said " In this matter there are many things are more there. As per information with the people, then they will reply and which will be depended upon it. But those who sits in the house and say something, then nobody cannot do in this matter."

Then he said " Once Qazi Hameeduddin Nagori, Qazi Kabir and Moulana Burhanuddin Balaqi three pious personalities were going to attend the meeting of the Sheikh Fariduddin. Khaja Sahib was sitting on a mule and other two was riding on tall horses. During the journey Moulana Kabir said to Qazi Hameeduddin " Moulana your conveyance's mule is small. " He said " But better than Kabir (big) One. " Khaja Sahib smiled and said " How decent reply he was given and on it there will be no objection is there."

Later he said " When there was fame of Sama of Qazi Hameeduddin Nagori than many opponents, issued legal opinions against it and heard his replies. All were written that Sama is an illegal act. And one Faqih (Muslim jurist) with him there was

a contact of Qazi Sahib perhaps in that legal opinion he has written something. And its news was reached to Qazi Sahib and at that time that Faqih was coming there. Then Qazi Sahib asked him " Whether you have also written reply so he was ashamed in this matter." And he said " Yes wrote." On this matter Khaja Sahib told on that day Qazi Sahib was disclosed his some secret on that Faqih and he said " All those Muftis (Muslim jurists) who wrote replies against him still have not born from the womb of their mothers and you are born but still you are child."

From here the discussion about Qazi Hameeduddin Mutwakal was started. He said that " He came to see Qazi Hameeduddin Nagori when he was reached with the city when he was passed away from the world. One day Qazi Hameeduddin's collection and those books written by him about mysticism was brought and studied by him. Upon study, he told to the audience that " Whatever you have studied which is available on these papers and whatever you did not have studied which is also available on these papers and whatever which I did have studied which is also available in these papers and whatever which I did not have studied which is also available in these papers."

The story of Abul Ghyas Qassab

On Saturday on the 27th of Shawwal month, in the 721 Hegira year, I was sanctified to touch the feet of the Sheikh. The discussion about pious personalities of reality and their dealings with creatures and their benefits was started. Then he said this story that " In Neshapure there was used to live one pious personality who has handed over some goats to Abul Ghayas Qassab and asked him to slaughter and sell the meat and keep the same amount with him till his return back. When he was returned back after some period of time and he was seen a large number of piles of bones and he was asked him what are these.? "Abul Ghayas said these bones of the goats for which you have asked to slaughter and sell them. So he was doing the same.His father told him "Why he did not sell the bones. " He said that " the people came there to purchase meat and nobody did not ask about bones and so he did not sell bones. " Upon hearing this his father laughed and he told him " You have lost my money. He asked " How Much?. He said " Twenty thousand Dinars. " Then Abul Ghayas raised his hands in prayer and there came one bag of money into his hands by an invisible source which he placed before his father. When it was opened it was found 20 thousand Dinars in it. When he was finished this story and I asked him whether this was the same Jalal Qassab? He said "No, and Jalal Qassab was belonging to persons coming later. " I asked is this couplet which is available in the Urdu version of this book on page number 867 is belonging to Jalal Qassab and he said "Yes. It is his couplet. " Then he said there was another butcher was there in Delhi who was a pious personality of reality and from him there were great benefits available to people. Qazi Fakheruddin used to go and see him usually in his beginning days. That butcher asked him " What Do you want.? ". He said that "He want to become Qazi (judge). He said " Yes,you will become Qazi."

After that, he said " One person used to go and see him to that butcher and he asked him what do you want.? " He said " He wants to become ruler for the

administration of justice. " He said, " To go you will become ruler for the administration of justice ". So he became that one.

Then he said Moulana Wajehuddin also used to go and see him and he asked him "What do you want to become?. " He said " He wants to gain knowledge." So he was become learned person. One other person had friendship with that butcher. He asked him " What do you want.? " He said " He wants the love of Allah. " So he becomes a person of reality. Khaja Sahib said that " He was seen that butcher."

The discussion of about Alawis

On Tuesday, of the 27th of the Shawwal month in the 721 Hegira, year, I was sanctified to touch the feet of the Sheikh. The discussion about Al-Wais (all children of Ali Ibn Ali Taleb (R.A.) through his wives other than Hadrat Fatima (R.A.) were called as Sayed-e-Alawis) was started. In my mind, there has been this matter for a long time and which is now discussed. That from some Al-Wais he was heard that the prophet was writing one letter that " My sons may be given permission if they want then they can sell Muslims. " And from one among Abu Baker Siddiq (R.A.) or Umar Bin Qattab (R.A.) tore off that order. I have asked " About this whether what is right.? ". He said "No, this matter is not seen in any books. But it is expedient to give respect to the sons of the prophet of Allah."

After that, he said " Who are the sons of the prophet of Allah and from them there will be not done any un-decent actions. " Then he said this story that " In Samarqand there was legitimate of a noble, correct race of Syed family (descendants of the holy prophet through his daughter Hadrat Fatima) member known as Syed Ajal was there and who wrote the book ***Nafe Hamdan***. He had one slave girl with him and there was born one boy to her and who was become five or six years Old. Then one water carrier person brought a water skin there and when he left it outside after filling water and then again he brought water, then there was a hole in the water skin and from it and there was leakage of water. Syed Ajal was asked "What has happened to water Skin. " The water carrier person told that " He was brought by water skin full of water. Your son made a small bow and arrow and he hit it with an arrow from his bow and so for this reason there was a hole in water skin. " Syed Ajal when he was heard this he was taken with a sword in his hand and asked her to tell truly that "Whose son is this.? " First she wants to keep it secret, but after that she told that " This boy is the son of one slave. " Upon hearing this Syed Ajal came outside. Before that boy had two tresses, but he cut one of them. The matter is that from the sons of the prophet there will be not happen any un-decent action.

Then he told another story that " In Badayun there was one Syed (descendant of the holy prophet through his daughter Hazrat Fatima) person and who used to live there and with him one son was born when the moon was in the turret of a scorpion. Such as it was the general custom so its birth is deemed a un-lucky event. And he was given that boy to one garbage pickup woman and who nourished him. After four or five years, there were great light and grace on him. Then someone was informed

Syed Sahib that " Have you seen your son how is smart he is.? " His parents came and took him away. He was taught Quran, knowledge and literature. In short Khaja Sahib said that " He was seen that Syed person really he was very smart. Then he was become a learned man of amazing. So many persons of Badayun were become his disciples. He was really a great prose writer and pious person. So who ever will see him and he says really he is belonging to sons of the prophet."

Then discussion about Darvesh persons was started and he said " He was heard by Badruddin Ishaque and he said that one Sufi came into the service of Sheikh Fariduddin and that person was very dear and who used to engage in the invocation of Allah day and night. When his clothes were becoming dirty. Then I asked him why he did not wash his clothes.? At that time, he was not replied in this matter. After some days, I again asked why he did not clean his clothes.? Then, with humility he replied that " He did not have time to clean his clothes." Baderuddin Ishaque says that " Whenever he will remember his reply then there will be un-consciousness prevailed on him."

The discussion about fervor, passion and fondness for mystic persons

Then a discussion about fervor, passion and fondness of Salik (mystic persons) was started and he said this story that "In Suhader there were one learned person and his sermon was very effective. One day he desired to visit Ka'aba in Makkah and so he has sought permission from the Qazi (judge) of the City. That person told him "Oh: Man of Allah where you will go.? And from your sermon and advice there is beneficial to the people. " So he stopped his journey plan of Makkah due to the saying of the Qazi and next year, also that person will say like that. Then Qazi also replied him the same thing. During the third year when he was asked when Qazi said " Gentleman, if there will be overpowering of fondness upon you then you will not seek advice and not ask permission and to go to Makkah." Then Khaja Sahib said " In the love there is no advice."

The revelation and miracles

On the Sunday of the 11th of the Zil Hajj month in the 721 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion about the revelation of miracles was started then, he said " Before this time in such and such village there was one woman named Bibi Fatima used to live there and who was very pious and old lady who passed away. I have seen her and she was really a very pious lady. She was remembered couplets matching as per many situations."

After that, he said " Sheikh Najibuddin Mutwakal used to love very much that woman as his sister. When there will be starvation in the night in the Sheikh's house, then on the next day she used to bake breads of one kilogram and send it through somebody to him and she will say " Go in the night there was starvation so go and hand over the breads." Once when she was sent breads to him, then Sheikh Sahib was in a cheerful mode said " Oh : my Sustainer as you have informed my condition to that woman and if you have informed to the ruler so that he will send us a thing of blessing. " Then he smiled and said "The rulers do not have such cleanliness so they

will not be able to know the condition. " Khaja Sahib said " Once he was visited that woman then she addressed me and told me that "There is one girl with a man. It is better if you will marry her. " I have replied that " Once he was in service of Sheikh Fariduddin and there was also one Jogi (Hindu Ascetic). There a discussion started about this matter that some boys are born without sustenance. The reason in this matter, that person did not know the time of their intercourse. Then Jogi said there are three days in one month and every day has its own peculiarity. For example, if on the first day there will be done intercourse, then such type of son will be born and on the second day if intercourse will be done then such type of the son. As far as he was explaining the details of all days. After that Khaja Sahib said by asking Jogi he was remembered effects of the days very well." Then he said to Jogi " Listen from him whether he was remembering or not.?" When I said this then Sheikh Faridudin told me that " Whatever you are remembered by asking Jogi which are not useful for you." Khaja Sahib said " When he was told this story of Bibi Fatima then she said that " Enough I was finding it. You did good that you have not married her." "In reality, there was no intention of mine, I told only so that there will be no heart-breaking of that person."

The discussion about issues of Sama (ecstasy)

On Munday of the 29th of Zil Hajj month in the 721 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion was started about one person who was an opponent and he was ready for the enmity of Sama he told the things which were not suitable for it.

After that, about Sama, he said " When there will be available some things then Sama can be heard. The details of these things are as follows.

1.Masama
2.Masmau
3.Mustama
4.Instruments of Sama
Then he explained these things as follows.

Masama is called one who says and who will be the adult and man. And he should not be a boy or woman. Masmau is one who sing something and who should not sing immodesties and useless things. Mustama is one who listens and he should be full with the invocation of Allah and there should be no false thinking with him. Instruments of Sama are as follows.

1.Chung (harp) 2. Rabab (kind of stringed musical instrument) and etc., and which should not be there in the meeting. Then such Sama is legal. Then he said " Sama is a suitable voice, then how it will be illegal.? " Also from, it there will be a movement of the heart. If that movement will be for the cause of invocation of Allah, then it will be desirable. And if it will be due to the reason of bad thinking, then it is illegal."

The discussion about manners of Darwesh persons

On Sunday on the 23rd of the Muharram month in the 721 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion about the manners of Darwesh persons was started and also there was a discussion about the persons the dealing disturbance. He said " One King Tarani was killed in disruption, and who had very much love of Sheikh Saifuddin Bakherzi. When he was killed and in his place another person was made a king. And his trusted person who has enmity with Sheikh Saifuddin. When he got a chance, then he told the king that " If he wants to keep possession of the country than to take a decision on Saifuddin. Because changes in the country are caused due to him." The King told him that "Yes, to bring the Sheikh in any way into court." He went to see Sheikh Sahib and put in his neck turban or some other thing which caused his disrespect of him. When the king saw this when he came down from the throne and was fallen down at the feet of the Sheikh and began kissing his feet and requested him to forgive him and he was presented one horse and many things to him. In short the Sheikh was returned back from there. Then the next day the king sends his trusted person and tied his hands and foot and send him in the presence of the Sheikh . And he said "He was sending him to his service to kill him as he like." When he was seen by the trusted person of the king immediately, he has opened his hands and feet and was given him by his dress and told him to accompany today in the sermon. When he came into the mosque, then he took him to the pulpit and he recited one couplet.

After ending of this story, he said "The deed which is done by a man, whether it is good or bad deed which is caused by the side of Allah. So whatever is affected which is caused from there?. So why there will be displeasure from anybody.?

The discussion about Sheikh Abu Saeed Saifia

After that in this situation, he told this story that " Once Sheikh Abu Saeed Abul Khair was walking on the way and one mean person came and struck him from the backside on the nape of his neck. He was turning back then that person said: "What you are seeing and this is not said to you that whatever is done from the side of Allah."? Then Sheikh said really the matter is like that, but I will see that unlucky person who is there and who is nominated for this work."

The discussion about sight of Allah

On Thursday of the 17th Rabbil Awwal month in the year 721 Hegira, I was sanctified to touch the feet of the Sheikh. I was asked " The sight for which Momins (faithful) were promised and whether it will happen on the day of judgment.?" He said "Yes." Then I asked that after seeing such grace Momins will not require seeing other graces. " He said "When they will see that grace, then they will be in a condition of a surprise for a period of a thousand years. " After that, he told with his holy tongue that " It is very shortsightedness that after seeing this grace to look any other Thing. " I have recited one couplet of Sheikh Sa'di. Then Khaja Sahib said, " Yes, he really said very well."

The judgment of Umar bin Qattab (R.A.) and the advice of Ali Bin Ali Taleb (R.A.)

On Monday of the 26th Rabbil Awwal month in the year 721 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion about fear and the hardness of Umar bin Qattab (R.A.) were started. And he said that "One person came into his service and said that he was married before six months and there was born one boy so what order will you pass in this matter.? " He said " To stone to death that woman. " In that meeting Ali Bin Ali Taleb (R.A.) was also present there and he began thinking something. Umar bin Qattab (R.A.) asked him. "What did you say in this matter.? " "As Allah says in Quran that child's pregnancy and his milking period is for 30 months, then it is possible that milking period is for 2 years and pregnancy period is 6 Months. " After hearing this order, he ordered to cancel his previous order. And he said, " If Ali Bin Ali Taleb (R.A.) was not present there when Umar would have been killed."

Then he told one more story that " One woman came into his service and told that " In her womb, there is an illegal boy." He said, " To stone to death, her ". At that time, Ali Bin Taleb (R.A.) was presented there. He said that " We have to think this order. " He asked " Why.? " He said "Because the sin was done by women and not by a boy in the womb. "Then Umar bin Qattab (R.A.) ordered to keep her safe till her delivery time of the boy." Also, he said, "This phrase that, if Ali will not present there then Umar would have been killed."

The discussion about the poetry

Then about the Islamic favour which was in the heart of the Umar and he told this story that " Once one poet said some poetry in his praise in which also there was his sermon and advises very much and in his couplet he said that old-age and Islam are enough and which will stop a man from sins. When the poet recited this couplet and then he was not given any reward so the poet asked him " Why did not give him a reward for it." He said, " You have given priority to old-age than Islam and if you would give priority to Islam then he would give something."

From here the discussion about saying poetry was started. I told that him, " With his holy tongue, he was heard many times that the reading of the Quran will overcome on saying the poetry. So far, this hope everyday he used to read Quran. And whatever he said on this matter from them, I seek forgiveness. " And he liked my request very much. Then I said that "One Arabic phrase and its translation and interpretation are that those who are followers of the poets are misled. And many times he has heard with his holy tongue that the sayings of the holy prophet of Allah that " " The poetry is wisdom" and so on, such condition as the poets are people of wisdom then how their followers will mislead?."

He said " Those poets who say poetry of joke, stupid poetry and lampoon and this is order there for following them. Even though the companions of the prophet said poetry like Ali Bin Ali Taleb (R.A.) and others. Then he told two couplets of Ali Bin Ali Taleb (R.A.) with his holy tongue and its meaning is that " When the women will ride the horses, then there will be fear of coming of Dajjal (Antichrist)" and details of Qafia (rhyme) in the Arabic language are as follows.

1.Sarwaj
2.Faruj
3.Qhoruj

Then I asked " In the poetry there is an exaggeration is done and in this matter what is your opinion,?. " He said, "He was seen in one famous book that telling lies is a sin, but telling lies in poetry is not sin."

The discussion about malice and envy

On Monday of the 17th Jamad Awwal month in the year 721Hegira, I was sanctified to touch the feet of the Sheikh. The discussion about malice was started. He said the prophet prayed " Oh: Allah makes him be envious and not malicious. " Then he said " There are one malice and another envy. The malice is that when one person will look for the grace of another person and he will desire for its finishing and envy is that one person will try to become like another person which is legal."

The discussion about Haider Zavia

On Wednesday of the 7th Ramazan month, in the year 721Hegira, I was sanctified to touch the feet of the Sheikh. The discussion about Haider Zavia was started. He said by his holy tongue that " After 100 years the door was opened for him so when he was put his head on the earth and said " He is hoping one thing. " And he said, " Yes."

He said told with his holy tongue about Qutub of the world, Sheikh Qutubuddin that " It was festival day and Sheikh Qutubuddin was returned back from prayer place and he was stopped at the place where now his mausoleum is there and he began thinking and in those days there was a forest there and there was no sign of the grave was there. Friends told him "To today is festival day and all people are waiting that your honour will come to the house and will eat meals there. Why you are doing delay in this place.? " He said " He is smelling of hearts with this land. "At that time he called the owner of the land and purchased land from him and he was asked to make his grave there. When Khaja Sahib reached on this point when he was shut, tears and he said: " Where there will be the smell of the hearts will be there so then think how such persons were buried there."

The discussion about Sheikh Mahmood Moza Douz

Then a discussion about Sheikh Mahmood Moza Douz was started and he said during this period if any person's slave will run away, then that person will come to see him and would say "My slave was running away" and then he will ask the name of that slave and for some time he will use to think and he will say that he will get back his slave. But when you will find him, then he should inform him in this matter. In short, one day, one person came to see him and told him that his slave was running away. For some time he thought and he said " He will get back his slave. But when you will find the slave, then he should inform him in this matter. "After some days the slave was returned back, but that person did not inform him. After some days, that slave was running away again. The owner of the slave came to see the Sheikh and he has informed all details. Then he said " He used to say that he should

be informed of this matter because the weight of this heart should away form it. " The Sheikh was smiled and said that Sheikh Mahmood told the owner of the slave that " When you have got back your slave and you have not fulfilled the condition so, this time, you will not get back your slave."

The discussion about five Darwesh persons

Then a discussion about Sheikh Fariuddin was started and he said " Once five Darwesh persons came into his service and who were having hard natured persons. They said this and left that "They have wandered very much, but they could not find Darwesh persons in any place." He told them " To sit down there so that to show them Darwesh persons." However, they have not paid any attention and they left from there. He said " You are going, but do not follow the way of the forest and go by another way. " But they have acted against his instruction and they followed the jungle way. He was sent one person to them to find that which way they have followed for their journey. Then that person brought the news that they have to follow the way from the jungle than he began weeping very much like somebody is doing mourning. In short then he told that " Four persons among them were killed by simoom and fifth one was reaching for one well and he was dying there by drinking very much water more there."

There was some illness in the feet of Khaja Sahib so, for this reason, he was sitting by stretching his feet and he was excusing with the audience in this matter that there is some pain in his feet so he is sitting by stretching his feet. All persons in the audience prayed to Allah to give his life so that their life will be an attachment with his life.

The discussion about Sheikh Fariduddin Attar and Sheikh Jalaluddin Tabrizi

Then he said about Sheikh Fariduddin Attar that " Sheikh Jalaluddin Tabrizi was seeing him in Neshapur. Perhaps on any occasion he was told this by Sheikh Bahuddin that he was seen Sheikh Fariduddin Attar in Neshapur. He was asking him for the address of any person of Allah. But I could not tell him. " When Sheikh Jalaluddin heard this than he said on such occasion the address of Sheikh Shahabuddin why did not give him. Sheikh Jalaluddin said that " The engagement which he was seen in Sheikh Fariduddin Attar and against this the other engagements are useless." During this period, Khaja Sahib said " He has seen one master who used to say that he was seen Sheikh Fariduddin Attar and, in the beginning, he was found him in very worried condition on his steps. Then Khaja Sahib said, " When there will be the available grace of Allah and which will be changing everything in good deeds."

After that, he told About " Death of Khaja Attar that he was martyred when infidel persons attacked Neshapur then at that time he was sitting with his 17 friends in the direction of Qibla (direction in which Muslims turn in prayer) and he was waiting for coming of the infidel persons for his martyrdom and at that time infidel person came there and started martyring his friends and in that condition he said " How this sword of Qahari (anger)?.How this sword of Jabbari (mighty).? " And

when they began his martyring then he said " How this sword of the favour of miracle and forgiving."

The discussion about Qasida (encomium) of Hakim Sinai

Then a discussion about Hakim Sinai was started and he said: "Sheikh Saifuddin Bakerzi used to say many times that he was becoming Muslim due to Qasida of Hakim Sinai". And one person from the audience recited one couplet of Hakim's Sinai Qasida (encomium).

After that, Khaja Sahib told " One couplet with his holy tongue and said that this couplet is also attached with the above-mentioned couplet."

The discussion about Ammarri (canopied seat on back of elephant or camel)

I asked "What is Ammari.? " He said which is generally also called Ammari and which is made first time by one person Ammar and people called it Ammaray as Ammari.

Then he said, " Sheikh Saif Bakerzi used to say that if he would be taken where is his grave is there or anyone if he can bring him some soil from the grave so that I can use it as antimony."

The discussion about Qazi Minhajuddin

On Wednesday of the 14th Ramzan month, in the year 721 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion about Qazi Minhajuddin and his sermon was started. "He said on every Saturday without gap he used to go to hear his sermon. Subhan Allah (Allah be praised) with his sermon, advises and his conversation there will be very much pleased. "

Later he said "One day he was become un-conscious like a dead person due to hearing of his sermon and advice. Before this, I never find myself in such condition in any Sama or rapture. This matter is related to the period when he was not becoming a disciple."

After that, he said, "One dear person told him that he is not suitable for the post of judge, but he is suitable for the Sheikh of Islam."

Then discussion about Auliya (pious person), Abdal (an order of saints) and Autad (category of saints comprising only four at any time in the world) was started. I told that " Just now I was heard by some person that which caused me hardened in his heart. " He asked, "What is that.?" I told that " He said that " World there is established due to blessing of four Qutubs (highest cadre in spiritual pivot at axis) and Autad (category of saints comprising only four at any time in the world), 40 Abdals (an order of saints) and 400 Auliya (pious persons). It is ruled that when any Qutub dies, then in his place Autad is appointed from them and Abdal instead of Autad and from one pious person from 400 pious persons is appointed in place of that Abdal. And from general personal one pious person is appointed." He said " This is ordered that when there will be less one person for 400 pious persons, then

nobody is not included, but there will be left 399 persons and again one more will be less than total will become 398 persons left. It is not possible that from the general person nobody could become their successor. Because the door of Velayat (saintliness) is closed. " When Khaja Sahib heard this and said " No, there are two kinds of Velayat is as follows.

1. Velayat Eman (saintliness of faith)

2. Velayat Ahsan (saintliness of favour)

That Velayat of Eman is available to every Muslim person. So Allah says in Quran " Allahu Wali al-Lazina Amanu. " Velayat Ahsan is that somebody has given the status of revelation and miracles or any other higher position.

The discussion about Syedi Ahmed Mansour Hallaj

On Saturday of the 29th Safar month, in the year 721 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion of learned persons was started. I asked "What kind of man Syedi Ahmed was.? " He said " He was a pious person and he belongs to Arabia and it is customary in Arabian countries that pious persons are called Syedi. " Also, he said " He was lived during the period of Sheikh Mansur Hallaj. When Hussian Mansour was burnt and the ashes were flown to river Tigris. Then Syedi Ahmed was drinking some water from that river as felicity so for this reason, he got all blessings due to that water."

The favour to the thief

On Saturday of the 29th Rabil-Awwal month, in the year 721 Hegira, I was sanctified to touch the feet of Sheikh Sahib. The discussion about good manners and nobility, character of Darwesh persons was started. He said "One night one thief was entered into the house of Sheikh Ahmed Naharwali and he search a lot but he could not find anything there. At last, when he was returning back from there, then Sheikh Ahmed called him to stop for a while, then from the loom he has given him seven yards cloth which was ready and he was thrown it towards the thief as he was a weaver by cutting and asked him to take it away. Next day along his parents thief put his head on the feet of the Sheikh and he was repenting from that work."

The evil spirit of Jinn or fairy

On the Sunday of the 10th Rabil-Awwal month in the year 721 Hegira, I was sanctified to touch the feet of Sheikh Sahib. On that day, I brought one child from my relatives to whom some time one thought to give him trouble God knows there was an evil spirit of the fairy on him or something other. I have explained all his condition and Khaja Sahib looked at him with mercy and told that he will become well.

After that, he told this story that "In Bukhara there was one boy to him Jinn and fairy used to give him trouble. Every evening whenever he will be there when they used to take him on the tree which was in his courtyard and then they left from there.

For the safety of the boy, the parents put him in one room and locked him. But in the evening time, the boy was found on the tree. When they become helpless and worried in this matter than they took him in service of Sheikh Saifuddin Ba-Khaerzi and explained his condition. Sheikh Sahib told " To shave his head and put a cap on his head. Then he told the boy " To tell Jinn and fairy that he was become a disciple of Sheikh Saifuddin Ba-Kharzi. To show them his shaved head and show them his cap." When they brought the boy into the house and again Jinn and fairy came there. Then the boy told them as per instructed. They said among themselves that " Who was that un-lucky person that took him to Sheikh Sahib. " Saying, thus they left from there. When Sheikh Sahib reached on this matter audience wept very much because it was a time of pleasure.

The discussion about Sheikh Saifuddin

After that, the discussion about Sheikh Saifuddin was started. He said " When he was young and at that time he was against of the learned and Darwish persons. He was used to deliver sermons. During his sermon time, he used to say bad things to that group. When this news reached to Sheikh Najamuddin Kubra, then he asked him to take on sermon meeting. The servants told him that " It is against expedient to go there. He used to say bad things to Darwesh and it may happen that he will insult you more there." They said many more things, but he was not agreed and at last, he has reached there. When Sheikh Saifuddin saw him, then he said too many things than before. As he goes on saying bad things to him then Sheikh Najamuddin used to move his head and used to say slowly "Subhan Allah" (Allah be praised). How such there is ability in this young man.?" In short when Sheikh Sahib came down from the pulpit than Sheikh Najamuddin stood there and he went outside. When he reached to the gate and he turned his back and said still that Sufi did not come there and at that time Sheikh Saifuddin while tearing off his dress and making slogan and while splitting gathering he was falling at the feet of Sheikh Najamuddin. Sheikh Shuhabuddin was also present at that gathering and he was also fallen down on the feet of Sheikh Najamuddin. In short, both of them became his disciples. It is said that " When Sheikh Najamuddin came the house from the mosque, then on his right side with Sheikh Saifuddin and on his left Sheikh Shahabuddin were there with him on their feet. In short on that day, both of them were becoming his disciples and they shaved their heads. At that time, Sheikh Najamuddin told Sheikh Saifuddin that " He will get this world as well other world and even more than this. " And to Sheikh Shahabuddin, he told that " You also get this world and the world hereafter and in both places he will get comfort. " Khaja Sahib said "When Najamuddin came to the house from the mosque, then Sheikh Saifuddin was on his right side and Sheikh Shubuddin was his left side. Sheikh Saifuddin was removing his sock off the right foot and Sheikh Shubuddin was removing his sock off the left foot. This is a sign of scholarly persons."

After that, Sheikh Najamuddin asked " Sheikh Saifuddin to go and live in Bukhara and I have given that area to you. " Sheikh Saifuddin told that " There are many learned persons are there and their overpowering and discrimination with the

people of Marafat (mystic knowledge) and Darwish persons which are known to you. Then what will be his condition there.? " Sheikh Najamuddin said that " It is your work to go and other things we will see them."

The discussion Abu Ishque Gazardani

On Saturday of the 26th Rabil-Awwal month, in the year 721 Hegira, I was sanctified to touch the feet of the Sheikh. Discussion Abu Ishque Gazardani was started and he said: " His real name was Sheriyar and his title was Abu Ishaque." Then he said " He was belonging to a family of weavers and he used to live in one village. One time he was joining the threads and at that time, Abudullah Khaifif came there. God knows what was written on his forehead and which was seen by him. He said to him, " To put his hand on his hand and said that he became his disciple." Then he asked him to " What to do.? " Sheikh Abdullah said " Whatever you eat from that food gives it to others." He accepted it. After that when he used to eat then, from that food he used to give in the way of Allah. One day three Darwesh persons came to the village and they did not stay and left of that village. There was thought in his heart to do service to them. At that time, he took three pieces of bread and ran behind them and he did call them from the backside and which is against the manners and he went before them and given them bread. These were people of hearts. They took bread and they said among themselves that " This small person was doing his work. Now we have to do our work. " One person said " We should give him the world. " The second person said " No, because the world is the cause of the problems. He should be given, the more the world. " The third one said "Darwish is brave,so give him both religiously and this world. " Then Khaja Sahib said that " Abu Ishaque was Sheikh of perfect condition who lived in his time. His attributes cannot be counted. When he was passed away from the world and from that time there was very much grace and comfort available in his mausoleum and even it is still available there and there is no limit on it. There is a gathering and there are different kinds of grace and gold and silver are available there."

The discussion Sheikh Ahmed Mashooq

After that discussion of Sheikh Ahmed Mashooq was started. He said " Once in the season of winter for doing Chilla (40 days seclusion for mystic communion) he left from his house in the middle of the night and he was standing there in the running water where there was a possibility of his death. And he said " To Allah that till he will not know about himself that who is he? Then he will not come out of the water." There came the voice in which it was said that " You are such person from his intercession large number of persons will be to get salvation from the fire of hell that there is no limit to it. " He said " He is not agreed on this. " Then there was a sound which came again in which it said that " You are such person from his favour a large number of persons will be to get salvation and they will be sent to paradise. " Sheikh Sahib said that " He does not agree to this condition. He wants to know who is he.? " There was a sound which came again in which there was ordered by Us that Darwish and Arif (mystic one having an intimate knowledge of god) persons who become Our lovers but We are your lovers and you are Our beloved. Then Khaja

Ahmed came out of that place and went to the city. Who ever met him and see him and would say to him " Assalm Alaik Ya Sheikh Ahmed Mashooq, " Khaja Sahib when he was reached on this status then he wept very much. One person from the audience told that "Khaja Sahib did not use to perform prayers." He told "Yes. One time when he was asked "Why he did not perform prayers.?' He said " He will be praying but without the verse of Fateha. " The people told that "How is that prayer in which there is no recitation of verse Fateha. " When they are very much request in this matter when he said "He will recite it. But he will not recite "Eyka Nabudu Yayaka Nastin. " The people told "This should be recited. " At last, when he was standing for performing prayer and he has started the recitation of verse Fateha and when he was reached on "Eyka Nabudu Yayaka Nastin. " Then from his body parts and small hairs discharge of blood started. Then he addressed the audience and said: " He is like a menstruating woman and for him prayer is illegal."

The discussion about Sheikh Nizamuddin Abu al-Muaid

On Tuesday of the 11th Rajab month, in the year 721 Hegira, I was sanctified to touch the feet of the Sheikh. In those days, there was a scarcity of rain. He told this story that "Once there was starvation in Delhi. Then the people have agreed and requested Sheikh Nizamuddin Abu al-Muaid to lead a prayer for the rain. All mankind left the city and Sheikh Nizamuddin Abu al-Muaid went to the pulpit and during a sermon he was taking the cloth from his sleeves and while looking at the sky started a movement of his lips than at that time drops of the rainfall started. When he started sermon and advice then rainfall was stopped. After that, he was taken the cloth and looked at the sky, then heavy rainfall was started there. When he was returned back to his house and he was asked "What was that cloth .? " He said, "It was the edge of the shirt of his mother." Then he said one story about her piousness that " His cousin brother who is distant or nearby relative and who was a humorist and he sometime due to his kindness towards one's relations he used to visit him and he used to joke and jesting with every person. Once he began talking of jesting with him, then he said " Either do not allow me to sit near him otherwise, he will go as a humorist and sinner from there. " When he was saying these phrases with such humility that all of the persons began weeping there.

On Wednesday of the 29th Rajab month, in the year 721 Hegira, I was sanctified to touch the feet of the Sheikh. Once from him, he had heard the story of Sheikh Ahmed Mashooq that from many persons it was heard that Sheikh Mashooq is also called Mohammed Mashooq. So I asked him that day "Whether Mohammed Mashooq is right or Ahmed Mashooq? " He said, "Ahmed Mashooq because his father's name was Mohammed and his name was Ahmed."

This was a spiritual person's smell of musk and which is collected during a period of three years. The first part of ***Fawaid al-Fawad*** was collected during a period of 12 years and if in it the above period of three years is counted, then a total period of the collection will be about 15 years. If there will be life and if there will be

the willingness of Allah will be there then from the river of grace I will get pearls and make its string and for the sake of those pearls I will become wealthy.

The End.

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Afzal al-Fawaid (Rahat al-Mohibin) Part one



Mausoleum of Hazrat Khaja Nizamuddin Auliya in Delhi

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Published by
© MOHAMMED ABDUL HAFEEZ

First Published 1437/2015

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Preface

This is a very old book which was written by Hadrat Amir Khusro about the speeches (Malfuzat) of the advice and discourses of his spiritual master Hazrat Khaja Nizamuddin Auliya in following two parts.

1. Afzal al-Fawaid 2. Rahatal-Muhibin and these books were translated from Persian into Urdu language and the first time I am translating these books into English in the global edition.

This translation of the most ancient and celebrated Persian old books on Sufism will, I hope, be found useful not only to the number of students familiar with the subject at first hand but also by many other readers.

This is very lengthy book and it is available in two volumes as stated above and in *Hast Bahist* series in which there are advises and instructions, especially available for Taleb (student) and it refers to a person who is committed to a Murshid (spiritual master) in a Tariqa (spiritual path) of Sufism and it is also known as a Salik (Arabic: سَالِك), a Mureed is an initiate into the mystic philosophy of Sufism and all these details of advice by the spiritual master Khwaja Nizamuddin Auliya are added in this book. And also in this book there are some great achievements which are not yet known to the general, persons are published in a very interesting style so for this reason the readers will find great interest and attention in this matter.

From the above facts and details, if the readers will starts reading this book's first page and will not stop its reading till they will reach its last page as in this book some interesting events and as well as other great miracles and endeavours of holy saints are added and these holy saints have passed away from the world some 800 years ago.

Even though this is very lengthy book, but due to its importance it is so great due to coverage of many interesting events and positive information in it so it is like an ocean of the knowledge and information of the holy saints and who have passed away from the world upon doing their great endeavours and many hard tasks for the preaching and propagation work of Islam in the foreign lands so this book is very lengthy but it will present the ocean of knowledge and information for the guidance of people towards the right path of Islam.

This book is edited and formatted as per the great book *Muslim saints and* Mystics (Tadhkirtal Aliyah by Farid al din Attar) which is very famous in the Western world among the English knowing persons. So for this reason there will be some small differences in it while comparing with the Urdu books and its literature. The aim of this book is to present in the Western world where there is great search and demand for the books of Sufism and biographies of holy saints who lived and spent their entire lives for the preaching and propagation of the Islamic religious mission in all corners of the world as per tradition and practice of Allah's last prophet.

Hazrat Khaja Nizamuddin Auliya in brief, was a great Saint of his time in the Indian Sub-continent and who did many great endeavours for the preaching and propagation of Islam in Delhi city upon becoming the caliph of Hazrat Khaja Farid Ganj Shaker and he did the endeavours for the Islamic mission with the hopes of its expansion to other adjoining and distant territories and there was no such personality during his time.

It is my great honour and pleasure to translate this book from Urdu to English first time, so I request the readers to read this book because in it there are many revelations of the secrets which are added in this book for which I shall be highly obliged to all of its readers in this matter.

In the preface of the book *Tadhikra al-Awliya* (Muslim Saints & Mystics), Attar mentions three books which he recommends for those ambitious to attain a full understanding of the pronouncements of the Sufis but in this book also there are many revelations of the secrets which are available for the students of the Tariqa (spiritual path) of Sufism.

Afzal al-Fawaid

In this book the knowledge of invisibility, the treasure of pearls without doubt the advices which are such as rubies are available.

Khaja Sahib who was following the righteous way and who was king of learned persons on the earth and as well as he was Qutub (highest cadre in spiritual pivot) of the time. In this book the anthology of credentials and preaching are there. Khaja Sahib who was a lover of Allah and good slave of Allah and who followed comprehensive intellectual part of the knowledge as well as a religious branch of the knowledge.

Khaja Sahib who was a master in the science of the eloquence and in the system of reality. He was perfect in Islamic law and as well as in the religion of Islam. He was Sheikh of Islam and Muslims and the successor of the last prophet of Allah and well known as Hazrat Khaja Nizamuddin Auliya and heir of the last prophet of Allah.

Due to the dignity of the Prophet, Allah may give him a longer life so that Muslims will get benefitted by him. And we will get character from him. And for his ancestors Allah, may give them respect and honour and will connect them to the pleasure of Allah and I have collected from the treasure of his heart and whatever I have heard with his holy tongue of eloquence.

The words or meanings which I have recorded in this book are as per my knowledge and I have given this collection's name as *Afzal-Fawaid* and in this book different dates are mentioned on those dates I have kissed the feet of the Sheikh Sahib.

On 24th Zilhaj in the year 713 Hegira, this slave of weak and pathetic person Khusru son of Hussain and who belongs to the people of his shrine and who is a collector of the meanings of his discussions and advises, blessed the kissing of the

feet of the Sheikh then he was given me a Turkey cap of four ends and honoured me by accepting my pledge.

On the day when I was present at his service and there was my desire to first to sit in his shrine building and if he will call then I will pledge to him. In short, when I sat in the shrine building, then his servant Basheer came out and said Salam to me and he said "Sheikh Sahib is saying there is one Turk is sitting outside and to call him to inside." So immediately I stood from there and accompanied along with the servant and put my head on the earth. He told me to raise the head. So I raised my head. He said with his holy tongue, " You did well and you have come to the good time in happiness." Then, with very much kindness and sympathy prayed for my condition and blessed the favour of the pledge. He was giving me special umbrella and one four ends Turkey cap. At that time I have seen his miracle which I have mentioned in the above paragraph.

After that, the discussion about the pledge in the service of the master was started and then he said with his holy tongue that " On the day when he was pledging with Hazrat Fariduddin Ganj Shaker, then he said Moulana Nizamuddin I was intended to give Velayat (sainthood) of India to some other person. But he heard a divine call in which it was said: " We have kept this grace for Nizamuddin Badayuni and it will be kept with him only so leave it." Then, with very much kindness and sympathy he paid attention to my condition and he has placed four ends Turkey cap on my head and then he told the story of the Taqia, which is a kind of cap which has four ends and its details are as follows."

1. Shariat (Islamic law)
2. Tariqat (spiritual path)
3. Marifat (mystic knowledge)
4. Haqiqat (reality)

So one who will be firm in this matter, then it will be right for him to put the cap on his head. When this discussion was in progress, then Moulana Shamsuddin Yahiah, Moulana Burhanuddin Gharib, Moulana Fakheruddin came there and put their heads on the earth and they sat there. Then Khaja Sahib told with his holy tongue as follows.

1. One end Turkey cap
2. Two ends Turkey cap
3. Three ends Turkey cap
4. Four ends Turkey cap

After that, he said about the origin of the cap that " He was hearing from the holy tongue of Hazrat Fariduddin Ganj Shaker that in the book of Khaja Imam Abul Lais Samarqandi it is mentioned narration by Hasan of Basra that one day the prophet of Allah was sitting and around him there were sitting his companions and at that time angel Gabriel came there and put before him four black feathers. And he said that there is a command of Allah that these are four black feathers from the heaven and you put them on your holy head and after that to be given them to any of your companions and make them as your caliphs. The prophet of Allah puts those feathers on his head, then after putting down one Turkey cap from his head and put it

on the head of Hazrat Abu baker (R.A.) and told him this is your cap. And second Turkey cap he was put on the head of Hazrat Umar bin Qattab (R.A.) and he said this is your cap. And third Turkey cap he was put on the head of Hazrat Usman bin Affan (R.A.) and he said this is your cap. And fourth turkey cap he was put on the head of the king of the pious people Hazrat Ali bin Taleb (R.A.) and he said this is your cap. "

After that, he said " About categories of the learning persons and the categories of pious persons of the Junadia said that it is known to them that the cap's origin is from Allah because it was first time awarded to the prophet of Allah from the court of Allah and from him it was available to them. As in the same way in the night of accession, the saintly dress was given to the prophet of Allah."

After that, he said " One Turkey cap was put on the head of Hazrat Abu baker Siddiq (R.A.) and which was used to keep by Abadals (an order of saints) and Siddiq (truthful) and cap's aim is that, except Allah, there should be no thought about anything in the heart and he should be away from all works of the world then they will become eligible for it. Otherwise, they become false and cheater. This cap's right is in them due to their belief of innermost from beginning and will be enlightened with the light of Marifat (mystic knowledge). And they will get the goal of the manifest and innermost. When the person of the cap will become seeker of the world, then Allah will be away from him. Then he became false at that time and he is not true. That turkey cap, which was put on the head of Hazrat Umar bin Qattab (R.A.) and which was used to put on the head of the worshippers, Autads (a category of saints comprising only four at any time in the world) and some Mansuri saints. The aim of this cap is that when one person who put this cap on his head, then he should leave the world and he should become Zakir (one who remembers). And except of invocation of Allah, he should not engage in another thing. If he will get legal thing, then he should not save and keep it with him by the evening time and spend it all. He should not go to the creatures and the world and he should be away from them. Then such person will become right to wear the two ends Turkey cap. Otherwise, he will be involved in the misleading. The three ends Turkey cap, which was put on the head of Hazrat Usman bin Affan (R.A.) and which is used to be worn by Zahed (ascetic) and persons of surprise, categories of learned persons, and usually wear by the wise persons and the aim of this cap first is that to leave the world and leave all lust, sweat, and greed and secondly to keep the heart free from all luxuries, lust, greed. Secondly greed of heart, malice, hatred, obscenity, pretense and bad qualities. Thirdly, to disconnect from the creatures and connect himself with Allah. When his condition will be such then he will be legal to wear this cap. Otherwise as per categories of saints of Junaidia he is declared as false person.

The four ends Turkey cap, which was kept on the head of the prophet of Allah and which is worn by Sufi Sadat (prophet's descendants through his daughter Hazrat Fatima (R.A.) and very important personalities. Its aim is the wealth of the felicity. And whatever there is in 18,000 worlds all such is kept in this cap. But upon wearing it one, should keep away from four things so that wearing of this cap of four ends

will be right for him and he should become safe otherwise on the day of judgement he will be included in the following persons among, conformist, opponent, guilty.
The four things are as follows.
1. Leave world and leave of the company of wealthy persons.
2. Do not talk except the innovation of Allah
3.To be away from looking at the others and do not become person of the others, and so that not blind in this matter.

When Khaja Sahib was reached on this point than he was shutting tears very much so there was effected on the audience and he has repeated one couplet in the Persian language.

4. The fourth, things are to clear the heart from the love of the world. When the love of the world's foil will be clear from the heart and there will establish agreeable condition toward Allah and then there will be no unrelated thing in between him and Allah. And he will be singular with Allah and he will become unrelated to the persons. Then at that time, this four ends cap wearing became his right."

After that Khaja Sahib shutting tears and he said " It will be good if the veil will be removed in between and the secret will be known and strangeness will be away. And there will be calls that he will see from Him and hear from Him. And speak with Him. And when he will reach at such place then he will feel pleasure of the endeavours and revelation. So to keep a cap on the head, then it will become right for such persons."

The excellence of the day, Ashura

On the Wednesday of the 25th Muherram month in the 713 Hegira year I was sanctified to touch the feet of the Sheikh Sahib. Moulana Wajihuddin Paheli, Moulana Burhanuddin Gharib and other persons were present in his service. Then a discussion about excellence on the day of Ashura was started. He told with his holy tongue " There is no such excellence of another month than month of Muherram. Because the prophet of Allah told to Hazrat Ali bin Ali Taleb (R.A.) " Oh: Ali if you want to observe fasting, which is less than obligatory, but have more excellence than to keep fasting in the month of Muherram. Because Allah was accepted forgiveness of Prophet Adam (A.S.). And one who will repent in this month, then Allah will accept his forgiveness." Then he said " He was heard with the tongue which is important, like the pearls of Sheikh Fariduddin that Qazi Hameeduddin Nagori write in his book *Rahat Arwa* that the prophet of Allah said, " One who keeps three days fasts continuously on Wednesday, Thursday, and Friday then Allah commands to write in his record of deeds the worship of nine years and such numbers of bad deeds will be removed from his record of the deeds. "

After that on this situation he said " In recitals of Sheikh Bahauddin Zikeria that one who observe fasting on the day of Ashura (10th Muherram) then Allah will give command to write such worship in his record of the deeds in which there will be fasting on the day time and doing worship and the waking up in the night. One who observes the fasting of Ashura, then he will get a reward of 10,000 angles, 10,000 Haji persons and 10,000 martyrs. One who keeps fasting on the day of Ashura or breakfasting of any believer than he is like such person who have provided meals

with full of stomach to all Muslim nation. If one who will put his hand on the head of an orphan, then he will get the reward of the heaven as per number of hairs on the head of that orphan. "

Then he told with his holy tongue " Khaja Zanon of Egypt who wrote in book *Dalil al-Salkin* that in saying of the prophet there it is mentioned that one who will incur more expenditure for his family members on the day of Ashura then till the next year Allah will enhance his sustenance."

After that for some time discussion was started about knowledge and its excellence and Moulana Burhanuddin was present in the service of Sheikh Sahib. He was paid respect and said that knowledge is great grace. He said "Yes', I have seen in the book *Asar Tabaien* that Abdullah bin Masood (R.A.) was mentioned tradition that the prophet of Allah said knowledge is having two branches. If the person of knowledge will be some worse before then he will become good and if he is miser then he will become generous. If he will be Darwesh, then he will become wealthy. If he is disgraced then he will become respectful. If he is far, then he will become near to Allah. If he is harsh then he will become soft. If he is slenderer than he will become sweet talker. If he will be weak, then he will become heavy. If he is shameless then he will become a person of modesty. If he will be a person of little known then he will become famous. If he is person to show, then he will become a person of Allah."

Then Khaja Sahib said with his holy tongue the prophet of Allah said, " The person of knowledge will shine as the moon on the fourteen on the day of judgment."

In this situation he told this story " I have seen the tradition of Abu Maz Sanjari in the book *Kitab al-Arifin* that Allah was written the fate of the persons 50,000 years before He created the sky and the earth when the empyrean was on the water and which was not yet established. To demand legal sustenance and to keep away from illegal sustenance."

After that, he said Yahiah Maze Razi told Huzefa that the prophet of Allah said, " The learned of the persons of his nation are kinder than parents to them because the parents give them warning of the worldly fear and fright to their children and save them from the fire. The learned persons of the nation of the prophets of Allah will keep them safe from the fire of hell and fear of the day of judgment. After that, he told to sit with them and to follow their qualities is the guidance of Allah. To leave all things of the world and to obtain first the knowledge."

After that on this situation he said he was heard by the holy tongue of Sheikh Fariduddin " The prophet of Allah said he was heard by the angel Gabriel and the angel Gabriel was heard by angel Israfiel and angel Israfiel was heard by Allah that the person who will walk of two yards in demand of the knowledge and sit with the learned persons and if he will hear from them two matters then Allah will grant him paradise."

The Fasting on the Baiz days

On the Thursday in the 10th Muherram month in the year 713 Hegira year, I was sanctified to touch the feet of the Sheikh Sahib. Moulana Shamsuddin Yahiah, Moulana Fakheruddin Razi and Moulana Wajihuddin Paheli were present in his

service. The discussion about six days of the fasting of Shawwal month was started. He said with his holy tongue " One who will observe six days fasting. Allah created eight heavens and he will give command that on every gate for him to make 1000 palaces of red ruby. And in every place there will be a thing which is produced there which is not seen by any eye and an ear did not hear. The prophet of Allah said, " I swear in the name of Allah who send him for the rights of slavery and one who will observe the six days of the fasting in the month of Shawwal and for this angel will call him from the sky and say "Oh: man, Allah was forgiven your past sins and you now start your work again."

After that, the discussion about the fasting on the Baiz days was started. He said with his holy tongue " When Prophet Adam (A.S.) was sent down to the earth from the paradise, then at that time all his body parts were becoming black. When Allah was accepted, his repentance, then there was a command to observe fasting on the date of 13th, 14th, and 15th of the month.

In observing the first fasting on the 13th date his, one third of body colour was becoming white. In keeping the fasting on 14th date his body colour of two third was becoming white. On observing the fasting on the 15ht date his, body colour was becoming fully white."

After that I was paying respect to him and I said that " I was hearing by the tongue of master that once somebody asked in the service of the prophet of Allah to inform about such fasting, for which he will get more reward for it." The prophet of Allah said, " To observe three days fasting in every month, then it will happen like that you have observed fasting for the whole year." He said " Indeed it is like that."

Then he said as per this situation " In the recitals of Sheikh Shabuddin it is written that the prophet of Allah said that one who will observe fasting for three days every month, then he will become like such person who will observe fasting of all time and on the day of judgment due to his intercession 70 persons from his family will be forgiven and when he will rise from his grave then his face will be shining like the moon of the 14th moon."

The prayer on the night of Eid (festival)

After that, the discussion started with a prayer on the night of Eid al-Azah (sacrificial festival) then he was told with his holy tongue that the prophet of Allah said, " One who will prayer on the night of Eid al-Azah ten Rakat as follows.

In every Rakat after verse of Fatiha to recite ten times verse Iqlas. After performing this prayer to send 100 times blessing on the prophet. Recite 100 times Istaqfar (asking for forgiveness from Allah through repetition of formulas).

Recite 100 times, the phrase "Subhan Allah" (Allah be praised) from beginning to end.

If that person will pray for the nation of prophet Mohammed (peace be upon him) then Allah will accept it and with the blessing of this prayer, he will get sight of Allah."

The prayer on the night of Eid al-Fitr (Ramazan festival)

Then he said in this situation that in the recitals of Sheikh Saifuddin Bakherzi it is written that " One who will prayer on the night of Eid al-Fitr twelve Rakat with three Salams as follows.

In every Rakat to recite verse Fateha one time and five times verse Iqlas. Then till next year for every night and day it will given reward of one year's worship by Allah. If he will die in that year, then he will be dying among deaths of the martyrs. And for each Rakat he will give a reward of nine Hajj pilgrimages and Umra (off-seasonal pilgrimage to Mecca). And his prayers will be accepted. And his heart will be un-occupied. And he will be free from the punishment of the grave. And on the day of judgement he will be under the shadow of the empyrean. Then he will give command to enter into the heaven along with his family members."

On the Wednesday of 12th Muherram month in the year 713 Hegira year, I was sanctified to touch the feet of the Sheikh Sahib. Moulana Shabuddin Merati was present in the service and he paid respect him and he told in the month of Shaban there are orders for many prayers. He said "Yes". Then he said " One who will perform this prayer of 12 Rakat in the first night of the month of Shaban as follows.

That in every Rakat to recite one time verse Fateha and 15 times verse Iqlas, then Allah will give him a reward of 12,000 Muslim soldiers and he will become as such clear like that he was just being born from the womb of his mother and if he will be dying then he will get the status of martyr."

In this situation he told this story that Hasan of Basra narrated from Hazrat Ali bin Ali Taleb (R.A.) that the prophet of Allah said " One who did many sins and if he will ashamed of them and if he want to do repentance, then he should take a bath in the month of Shaban on the Monday and when there will be a fall of Monday night, then after performing Eisha prayer he should say 70 times Istagfar (asking for forgiveness from Allah through repetition of formulas) then his sins will be forgiven."

After that, he said in the book *Haqaiq* he was seen that as per narration of Hazrat Shibli that the prophet of Allah said " On the first night of the month of Shaban angel Gabriel came to him and he said "Oh: Mohammed (peace be upon him) tonight Allah opened three hundred gates of the mercy. And tonight all believers except magicians will be forgiven. Then I left outside and sat in the empty place and praised for Allah and in his presence prayed and spent four parts of the night. Angel Gabriel came again. And he said oh: Mohammed (peace be upon him) to lift your head and to look at the sky. When I looked at the sky and find the gates of the sky were open. At the gate of the second sky one angel was saying that person is lucky one who will prostrate before his Sustainer. At the gate of the third sky the angel was saying that person is lucky one who will pray. At the gate of the fourth sky the angel was saying that person is lucky one who weep with fear of Allah. At the door of the fifth sky one angel was saying that person is lucky one will praise Allah. At the door of the sixth sky one angel was saying that person is lucky one who remember Allah. At the door of the 7th sky one angel was saying that is, any person is there who demand from Us and We will fulfill his desire or anybody who desires forgiveness so that We will forgive him."

After that Khaja Saheb told with his holy tongue that " In the month of Shaban in the first night all deeds of the men are present before Allah. In that night distribution of sustenance is done. So the men should not be careless in that night. But he should busy in glorification, reading of the Quran, and prayers so that he should not be away from this felicity. Khaja Sahib was explaining these benefits and at that time Malik Mohammed Gheyas Puri along with three more people were coming in the service of Sheikh Sahib and paid respect. He was ordered to sit there. When they sat there, then he was called his servant Iqbal and told him " To bring some muskmelon which is there and put before Malik Mohammed and which was brought. Then he said to bring some sugar candy and dates which are kept there so bring them there." Which was brought there. Then he said " It should be given to these dear people. Then all four persons put their heads on his feet and they said whatever they want they have got. We have thought out these things in their hearts which you have given to us."

After that Khaja Saheb told one story in this situation that "Once in the service of Sheikh Fariduddin came seven Darwesh persons and everybody thought separate meals in their hearts. He was provided meals before them as per their desires. All of them accepted that since 20 years they have been in search of a man of Allah and accepted him and there was no such person was found a person of Allah than him as per our desire."

Then the discussion about piousness of Moulana Fakheruddin started and he said " He used to grind wheat for a period of 40 years by himself and he did not ask to anybody. When he was asked there are many of his servants are there and why he did not ask them.? He said why he will give this reward to them.? Why he doesn't take it with him?."

Later about his piousness, he told this story that " Once there was no rainfall in Delhi so he stand in the pulpit and took the pitcher from his sleeve and hold it in his hand and he looked his face toward the sky and requested " Oh: my Sustainer till this pitcher will not be filled he will not get down from the pulpit." Upon saying this there was such heavy rainfall that which was not stopped it for three days and nights."

After that one dear person told " He was present in the service of Moulana Shabuddin and he was used to perform prayers in the loneliness and he did not perform prayers in congregation and he told with holy tongue "Yes it is right. Before this the prayer is not performed in congregation, it was not legal. In congregation prayer there is a very much reward for it."

In this situation he said " One who will perform the prayer of Zuhr (early afternoon) in the congregation then on the day of judgment Allah will put all mountains, rivers and animals of the world on one side of the weighing machine and will put the reward of the prayer in another side of the weighing machine then the side of reward will be heavy.

One who will perform the Asar (late afternoon) prayer in congregation and who will stay there in the mosque till the Maghrib (evening) prayer, then Allah will give command on the day of judgment will put empyrean, chair, tablet and pen, all angels and the prophets will bring and put on one side of the weighing machine

and there will keep the reward of two prayers in another side of weighing the machine than the other side of reward will be heavy."

After that, he said, " One who will perform Eisha (night) prayer in congregation, then Allah will command that in his record of deeds will be written reward of 1,000 prayers for each prayer and he will be among the persons who wake up in the nights."

Then on this related situation he told a story " One who will perform the Fajr (morning) prayer in congregation and he will sit there till the sun rise in the remembrance of Allah, then if he will perform Israq (mid morning) prayer, then there will be command of Allah and then from the sky there will come 10,000 angles it means total 70,000 angles of light will come down by holding the trays on the earth. Then Allah commands that this is my special person and who was performing prayer for Me and whatever sin, he was doing so He ignores it. So that he can start his work again." Khaja Sahib was explaining these benefits during that time Sheikh Usman Sayyah, Sheikh Jamaluddin Hansavi, Moulana Burhanuddin Gharib and Hasan Maimandi along with his friends came there and paid respect. He said sit down and they all sat there. That day was very day of comfort, then the discussion about mystics persons was started. He said with his holy tongue that " When Zanon of Egypt was repented and he was boarded in one boat in which there were some merchants were also there. Suddenly the boat was began drowning so Khaja Sahib prayed for it so it was not drowned in the water. When the boat reached into the whirlpools, then somebody was lost his one Dinar. And all of them were agreed that nobody didn't take it and perhaps this Dervish was taken. So they misbehaved with him. Khaja Sahib was surprised and he was looking at the sky and said " Oh my Sustainer if my repentance is acceptable, then they should get back their dinar. So that he will be clear in this matter." Immediately there was a command to the fishes in the river and every fish came to the surface of the water with one gold coin in their mouths. When the people saw this, then they asked for his forgiveness that they have made mistake. Khaja Sahib took one Dinar from one fish and thrown it towards them and he left from there."

After that Khaja Sahib told one related story " On the day when Khaja Fazil bin Ayaz was repented, then the goods which he was looted from the persons and he explains that on the day on which he was repenting he called everybody and returned back their goods and made them happy. Among them there was Jew person and who was not in agreeing condition with him and not become happy with him. Khaja Sahib tried his best and requested him very much in this matter. In short, that Jew person told him if he will give a handful of gold from the soil of his feet, then he will be happy with him. He was given him soil from his feet immediately. On that day the Jew person was becoming a Muslim and he said "He was seen which was written in the Torah that whose repentance is accepted, then if he will hold the soil in his hand then the soil will turn into gold. Now, due to his re-search it was known to him that your repentance was accepted. He did not desire soil, but he wanted to see whether his repentance was accepted or not.? Then he was happy with him. When

you lay your hand on the earth and it turned to gold, I knew for sure that your repentance was a reality and that your religion is true."

Khaja Sahib was asked Hasan a chorister that dear persons are present so singing something. When Hasan was started Sama (ecstasy) singing, then Khaja Usman Sayyah and Sheikh Jamaluddin Hansavi stood and began dancing and from the time of mid-morning till the early afternoon (Zuhar) they were busy with dancing and when they finished then everybody was given one dress. I was given white cap."

After the discussion was started that the man should not eat anything of another person without his permission and it should not be taken away.

Then Khaja Saheb shut, tears and he told that " Upon death of Hazrat Shibli the people saw him in a dream and asked him what treatment he was met with Allah there.?" He said "Like the treatment of the friends. But there was a severe punishment in which he is still involved in it. That one day he was going to see somebody and there have been piles of wheat before him and I was grinding one grain of white wheat into parts in his teeth, then there was a command of Allah " Oh: Shibli without asking permission from persons you used to grind of the grain and tear to pieces and so on this issue he is in the condition of surprise that what he will give an answer in this matter on the day of judgement?."

On the Wednesday of 2oth Muharram month in the year 713 Hegira year, I was sanctified to touch the feet of the Sheikh Sahib. The discussion about prayer of Chast (mid-morning) and its reward was started and he said with his holy tongue that in the book *Asar Auliya* it is mentioned that the prophet of Allah said, " One who will pray this prayer one time in his whole life, then Allah will record the worship of 70 years in his record of deeds and his sins of 70 years will be forgiven."

After that, he said he heard with the holy tongue of Sheikh Fariduddin that " One who will pray this prayer every month, then he will be given a higher status in the heaven. The method of performance of this prayer is as follows.

Four Rakats with one Salam

In every Rakat after verse Fateha to recite any verse which one have remembered and then to recite 15 times 'Subhan Allah', to recite 3 times 'Rabbi al-Azim', 15 times to recite pharase from 'Subhan Allah' to till its end and raise his head and say 'Sami Allahu Liman Hamda' and to recite 15 times phrase from 'Subhan Allah' to till its end and go into prostration and to recite 10 times 'Subhan Rabbi Allah' and in the second prostration also recite 10 times 'Subhan Allah' and in this way he should perform four Rakat of prayer and in every Rakat to recite 75 times phrase from 'Subhan Allah' to till its end. Then except the willingness of Allah one should not demand anything and heaven, etc. and should not demanding because this prayer is very holy."

The discussion about prayer on the Saturday

After that, he said " He was seen in the recitals of Sheikh Haruni that as per narration of Hazrat Abu Harara that one who will perform this prayer on Saturday of four Rakat as follows.

In every Rakat to recite one time verse Fateha and three times verse 'Qul Yahul Kafiron' and when he will finish this prayer, then he should recite one time verse of

the throne, then for the virtue of this prayer in his account of the deeds as per number of all Jewish men and women's one year worship will be recorded and in which observing of fasting on day time and worship during night time while standing. He will become like that person one who freed all nation of prophet of Mohammed (peace be upon him) and he was reading Tora, New Testament and Psalms of David and Quran. On the day of judgment Allah will give him 1000 scarfs to wear on his neck and he will be sent to the paradise along with the prophets and martyrs without any accountability."

The discussion about prayer of the Sunday

After that, he said about the recitals " It was written there as per narration of Hadrat Abu Harare that one who will pray 4 Rakat on Sunday as follows.

In every Rakat to recite one time verse Fateha and "Amana Rasul" one time, then Allah will add reward in his record of deeds as per number of all Jewish men and women's one year worship and also 1000 Muslim soldiers, 1000 prophets and 1000 martyers and on the day of judgment there will be such distance in between him and hell will be that there will be 1000 trenches and its every width will be in distance of the journey of the way of 500 years and for him Allah will command to open the gates of eight heavens."

After that, he said " One sinner person was dying in the period of Khaja Abdulla Sohail Tasteri and then he saw him in his dream that he was walking in the heaven. He asked him that, " You were offended and sinner and from where you were getting this wealth.? " He said " He was used to perform four Rakat of Chast prayer (mid morning) on the Sunday, so there was command of Allah that he was forgiven for the sake of this prayer."

Then he said " In the recitals of Sheikh Bahauddin Zikeria Multani he was seen that Hazrat Umar bin Qattab said that one who perform prayer of two Rakat on the Monday and in every Rakat he should recite verse Fateha one time and one time verse of throne and one time verse of Iqlas and after finishing of the prayer, he should demand for the forgiveness of his parents ten times and send ten times blessing on the prophet of Allah then Allah will grant him one pearl palace for him in which there will be seven rooms in it and in every room's width will be seven hundred hands. The first room will be made of silver and second will be gold and third will be made of pearls, fourth will be made of topaz and fifth will be made of ruby and sixth will be made of pearls and seventh will be made of light and in every room there will be one houri on the throne who will be wet from legs to knees of saffron and from knees to chest will be of musk and from chest to neck of ambergris in grey colour and from neck to head will be of camphor and decorated and adorn in white colour."

The discussion about prayer of the Tuesday

After that, he said he was seen " In the recitals of Sheikh Qutubuddin Bakhtiar Kaki that Hazrat Maz bin Jabal narrated that the prophet of Allah said " One who will pray two Rakat on Tuesday on which day Allah made rain and on that day Satan came on the earth and for him the gates of fire of hell were opened and on that

day the angel of death was allotted the duty to seize souls of the men and on that day Habil was killed Abel and on that prophet Ayub (A.S.) was suffered in the illness. The method of prayer, of two Rakat is as follows.

In every Rakat to recite one-time verse Fateha and one-time verse Tin and one-time verse Iqlas and one time Mazutin.Then Allah will grant him good deeds equal to the drops of the rainfall and one golden palace and seven gates of the fire of hell will be closed for him and he will get the reward of prophet of Adam (A.S.), Prophet Mosa (A.S.), Prophet Haroon (A.S.) and Prophet Ayub (A.S) and for him, the seven gates of the heaven will be opened. He will be free and safe from all problems and calamities."

The discussion of the prayer of the Wednesday

After that, he said " He was seen in the recitals of Sheikh Bedridden Ghaznavi that Hazrat Maze bin Jabal narrated the prophet of Allah told that one who will pray of the Wednesday and on that day Allah created darkness and light The prayer of two Rakat is as per following method.

In every Rakat after verse Fateha to recite one time verse "Eza Zulzelat Araz" and three times Sura Iqals, then Allah will remove darkness on the day of judgment and in the grave and will grant one year's worship in his record of deeds and the white record of deeds will be given into his hand."

The discussion of prayer on Thursday

Then he said " Allah created heaven on Thursday and one who will perform two Rakat as follows.

In every Rakat one time versa Fateha and five times verse Ezaja. When he will finish Aser (late afternoon) prayer, then he should recite 40 times "Qull Wal Lahu Ahad' and asking forgiveness of Allah and so, for this reason, Allah will grant him one palace in the heaven in which there will be 70 houris will be available there and equal number of angel's one year worship reward will be given to him and for every verse there will be a reward of 10,000 martyrs will be written on his account."

The discussion of prayer, of the Friday

After that, he said " Hazrat Maze bin Jabal narrated that the prophet of Allah said one who will perform the prayer of two Rakat on Friday as follows.

In every Rakat one time verse Fateha and 100 times verse of the throne and 100 times Sura "Qull walhu Ahad" and after performing the prayer sit and read the following prayer seven times.

"Ya noor al noor ya Allah ya Raheem ya Rahman ya Hai ya Qayyum aftah abwab rahmatak magrifatak wa min ala yad khul janti al-hataqi min al nar."

For this, Allah will forgive his seventy big sins and grant him 96 grades in the heaven."

Then a discussion about learning persons was started and he said " Once the prophet of Allah was asked by the angel Gabriel about learning persons and he said " Oh: prophet of Allah, the learned persons are the lights of your nation. That person is very lucky who will know their rights. And who will think them as friends of the

reality. Then we witness that he is a person of the heaven and who think them as an enemy, then that person belongs to the fire of hell."

Then he said " He was heard by with the holy tongue of Sheikh Fariduddin that one who will not become sad at the death of the learned person then that person is a hypocrite. In the world there is no such calamity than the deaths of the learned persons. When among learned person or vulnerable person, one who will die then all the things which are in the sky and the earth will weep for them. Every angel will weep for him for 70 days. That person is not believably one who will not become sad at their death. One who will be sad, then Allah will give him a reward of 1000 saints and learned persons. After that, he said one who will disrespect any Sheikh or learned person then he will become a person of a curse and a hypocrite in this world and hereafter ."

On the Wednesday on the 14th of the Safar month in the year of 713 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion about slaves and subordinate persons was started and he told with his holy tongue, " It is informed that one day somebody came in the service of the prophet and asked " Oh: prophet of Allah there are many slaves with me and how many mistakes I will pardon for them daily.? He said to pardon their 70 mistakes daily and if it will be 71 then to redress it also."

On this related situation he said " Once Moulana Keithli came to see him and at that time there were meals ready and he asked Bashir to bring it. But he was delayed in bringing the meals. I had a small cane with me and so I strike on his back. Moulana Keithli told "Ah" as such that he was feeling that strike on his back. I asked him why he did like in this matter. He immediately removed his shirt and shown his back and I was saw that there was an effect of the cane on his back. Then he said to think them as dearer than themselves. Because in them, they do not have the ability to understand anything."

Then Khaja Saheb said " I have seen in *Israr Auliya* that the categories of learned person write that the servants should be given such meals which are eaten by themselves. And that cloth should be given to them, which will be worn by themselves. Because they are also having the status of the man of the flesh."

After that on this related situation he told this story, " It was the habit of Sultan Shamsuddin that he used to engage in the worship of Allah in the midnight. And when he will wake up, then he will take water by himself and do ablution and he will not wake up the slaves persons. When he asked the reason in this matter, then he said why he should give such difficulty to them and wake them up from the sleep.?"

Later the discussion about older persons was started and he said the prophet said " One who will not favour on the younger and who will complain about olders then that person is not among us."

After that, he said " When the prophet of Allah will find an older person on the way, whether they may be Jews or Muslims then he used to respect their white hairs and he should not walk before them and he said that in whom there is a sign of the light of Allah then should not walk before them."

Later he told with his holy tongue " Allah made expedient of respect of that old person who was becoming an older hair person in the condition of Muslim. Because in Tora there is a command " Oh: Mosa respects the older persons and when they will come then stood for their respect and when you see young people walking before the older persons or drink water before them than understand that the mankind is away from the comfort. Because when there will be such condition prevailing then there will be no good being in that city."

After that, he said again " He was heard with his holy tongue of Sheikh Fariduddin that one time he was sitting in the service of Khaja Qutubuddin Bakhtiar Aushi, then Khaja Sahib was looking many times on the outside and used to stand. So in this way he was done like this six or seven times. I was asked the reason for it.? Then he said there was sitting one older person at the gate when he will look at him, then he will have to stand for him and which is expedient. So for the respect of the white hairs he was used to stand."

Then he told this story, " It was the habit of Sultan Moizuddin Mohammed bin Sam that when an older person will present in his service then he used to stand to pay him respect. He used to do his work for which that person will visit him. The minister told him " Doing such thing is not worthy of him.?" He said " Do you know the reason of it.?" He said "No." He said " Because he stood for the respect so that on the day of judgment his account of deeds may be settled among them. And for their sake he will be safe from the fire of hell. And for the sake of the blessing of that light, Allah was given additional light from his light to that white hair and he will be given salvation there."

Later the discussion about the neighbourhood was started and he was told with his holy tongue " The prophet of Allah said, angel Gabriel told him many rights of the neighbourhood that he was in doubt in this matter that the neighbour will get perhaps share in the inheritance."

After that I told that I have seen it was written in *Tadhkera al-Auliya* that Hazrat Ba-Yazid Bustami had one neighbour who was a Jew and he was on the journey and his wife was pregnant and who delivered a boy. She had nothing with her that she should light the lamp in the house. Due to darkness that, the boy used to weep. When he heard this information then he used to buy oil from the grocery shop and used to give her oil to that Jew woman. After a long time when Jew came back then his wife told him all details in this matter so he was ashamed for this. And he came in the service of Khaja Sahib and he said to him that you have done great favour. He said it was the duty of neighbourhood and which is big right. Upon hearing this, he was become Muslim."

After that, he told this story " There was one Jew who was a neighbour of Khaja Ba-Yazid Bustami and when he asked why he did not become Muslim.? " Then he said " If Islam is that which is available to Ba-Yazid then he could not follow that religion and if it is that which is available to you and from that Islam he is ashamed of it."

Then he said the prophet of Allah said, " Until the neighbour will be in the condition un-fearlessness then the faith cannot be correct."

Then he said " This is right of the neighbour is that when the neighbour will ask for a loan, then to give him and if he needs anything then you fulfill his needs. And when he will ill, then visit him in this matter. If he is in difficulty, then console him and when he will die then you should attend his funeral prayer and go along with it."

Later Khaja Sahib told with his holy tongue that the prophet of Allah said, " One who believe in Allah and on the day of judgment, then he should not give any trouble to his neighbour because the right of the neighbour is like the right of the parents."

On the Monday on the 16th of the Safar month in the 713 Hegira year, I was sanctified to touch the feet of the Sheikh Sahib. The discussion about judges was started and he told with his holy tongue that " Judge and judicature are a good thing, but the condition in it that there should know to fulfill the right of justice because it is a work of the successors of the prophet."

After that, he said he was seen written in *Hadaya* that Hazrat Abdulla (R.A.) Masood narrated that the prophet of Allah said, " One who was made a judge he is like that person who was slaughtered without the knife." This Hadith (saying of the prophet) was told by the prophet of Allah on the situation when he was coming back from the accession. And he said " When the fire of hell was brought before him, then he was seen that in the mill of fire many heads with turbans were being grinding there. He asked "Oh : Gabriel, whose heads are these? ". He said these heads of those judges who did work with a show and bribe and then the prophet told this saying which was as explained above."

Then Khaja Saheb said " There was an offer of the post of judge to Imam Abu Hanifa but he did not accept it. And he said he is not suitable for this post. So caliph was imprisoned him. And he was in the prison for a period of one month. And during this period, it was sent message to him to accept the post of judge, but he was not agreed in this matter and he used to say that he could not do this work. After that he brought before the caliph then the caliph told him that you are the leader of the Muslims and there is no better person than him available who can be given this post. He said he was coming to known for the saying of the prophet that the prophet of Allah prohibited in this matter. Then how he can reject the saying of the prophet of Allah.Which is saying of the prophet of Allah and that cannot be rejected. Because there will be disobedience and disobedience person is not suitable for the post the judge. The saying of the prophet of Allah is as follows.

It means one who made judge will be slaughtered without a knife. Then he said, " So you please tell me what should I do in this matter." And when he was heard this saying of the prophet of Allah then he has freed him immediately.

After that Khaja Sahib shut, tears and he was praised so much about the honesty of Imam Abu Hanifa then he told this story that "Imam Ahmed Hanbal who was the founder of the school and he was always used to eat dry bread. One day there was no yeast in his kitchen and it was searched very much there and there was a demand for it, but it was could not find and it was informed to Imam Sahib. At last it was found in the house of his son and with it the bread was prepared and presented to him. He was asked from where the yeast was found.? The servant told him that he

got yeast from the house of his son. He told him to collect the meals and through it in river Tigris. The servant collected all meals and thrown it in the river Tigris. When the fishes smell it and without eating they left in the river. By this time one wave has come on the river and which thrown the breads at the bank of the river. The servant came back from there and he informed him all details. Imam Sahib smiled and said " Oh my dear, you presented such meals to eat by myself and which was not even eaten by the fishes and water did not accept it." Its reason was that before that time his son worked as a judge and yeast was prepared during that time.

After that Khaja Sahib shut, tears and said " It was such condition of them and who will not cross a little from the command of Allah and right order, then what will be the condition of such people who disobey all orders of Allah?. "

Then he told this story that Khaja Dawood Tai who never went to see Qazi Yousuf. His friends asked him, " He was among his higher friends, then why he did not go to see.?" He said " One who was going against the instruction of his master." It means his master did not accept the post of the judge so he did not go to see him.

Afterward, he told one story about the pious and the truthfulness of Qazi Yousuf " He drew two lines upper the throne one upon the other there. When he used to stand on the throne, then he stands there and stretch his hands and if his hand will reach on the first line then it was known him that the orders issued were right. If it will not reach then he will re-issue all orders."

After that, the discussion started about piety. He told with his tongue " Once Khaja Basher Hafi's sister came in the service of Imam Ahmed Hanbal and she asked him, " Oh: Imam, she wants to ask him about one issue.?" He said " Yes." She told him " Sometime in the moonlight and sometime from the light of the lamp from the upper side she used to do the work of the spinning wheel and is this work whether right? Imam Sahib told her " Which family, she is related." She said " She is the sister of Khaja Basher Hafi." Khaja Sahib said " The family which she is related so for her it is not legal to do spinning work in the light of other persons. But is legal for other persons."

After that on this related situation he told with his holy tongue, " It was reported that once Imam Sahib was going to the bazaar when some soil made his dress dirty. He went to the river Tigris and washed it carefully. The people asked him, "You told us that is small filth fell on the dress it is permissible, but why you have washed the small amount of soil? What is wisdom in it.?" He said " Filth equal of Dirham is legal as per the Islamic law, but in piety, it is not legal so it should be washed."

Then he said " In Islamic law, whether the heart is present or not in the prayer will be right, but in the spiritual way the people of the mysticism say that when the heart is not present there and there will be thought other than Allah then the prayer is not legal. So it should be repeated again. Because the coming of thoughts during the prayer will make the prayer as not legal."

Afterward, he said of this situation that " Zank Lahori never used to present in the Friday prayer. When all leaders and big learned persons advised him in this matter, then he came for Friday prayer. He performed first Rakat and put his saintly dress on his shoulder and came back to his house. The people called Qatib

(preacher) and also called him. He was asked the preacher when you were performing the first Rakat what were the ideas in your heart.? He said " My, mare was delivered a calf and he was thinking that whether the calf may not fall in the well." Sheikh Sahib told the audience " When there will be found such thinking, then how such prayer will be.? The preacher was accepted that in his house there is well is there and there is thought in his heart that why he did not save the calf."

Then the discussion about doing full justice to the relatives was started and he told with his holy tongue that when Allah created mercy and said " Oh: mercy, We are Raheem (The Merciful) and the mercy was attached to His name. So one who disconnects with you then He will also disconnect from him. And one who will connect with him, then He also connects with that person."

After that, he said " Sheikh Saifuddin Bakherzi said it is true that one who will have a connection with mercy, then hell of the fire will be away from him and the heaven will be near to him."

Then he said " I have seen in the exegesis of *Tafsir Khassaf* that when any person who will do mercy on his realties and if his life's three years are remaining then Allah will increase 30 years more in his life period. If any person who will disconnect with his relatives, then Allah commands to remove his name from the tablet and decrease years from his life period."

Afterward the discussion about visiting patients was started, then he told with his holy tongue " There are rules of the visiting the patients and when there will be any person become ill, then one should visit him after three days and when he will approach him, then he should advise him that Allah does not love such person who does not become ill. This felicity is available to that person one who will become ill and the illness is expedient of the sins."

Then he said " He was seen in *Salwat Masoodi* in which it was written that one who will go to see the patient then Allah will command to write down 70,000 good deeds in the record of deeds and to remove 70,000 bad deeds and for every step there will be reward of one year's worship is written like that in the day time he was observed fasting and in the night time he was done worshiping in standing position."

Then Khaja Sahib said " When we will go to see the patient ask and encourage him to give away to charity. Because Hazrat Abu Harare narrated that the prophet of Allah said that by giving away of the charity the calamities will be away from the person who give away charity and there will no decrease of the reward. For giving away of the charity the anger of Allah will be away and it will become an expedient of the sins and its compensation will be given by Allah to such person."

After that, he said " He heard with the holy tongue of Hazrat Sheikh Fariduddin that to gather wealth by paying Zakat (Islamic tax) and kept it away the illness by paying charity because there is no better cure and treatment than the charity."

Then a discussion about love was started and he was reciting one couplet in Persian and its translation and interpretation is as follows.

" If you will not be there, then we could able to know about the love and if there will no love than we could not able to recognize you."

After that, he said " Sheikh Shahabuddin Suherwardi wrote in *Monis al-Ashaq* that the first thing which Allah was created and its name was given wisdom and this talent was given three attributes which are as follows.

1. Identification of truth
2. Identification of self
3. Identification of which was not there, but it was created

So far above the description, in this example, there is explained that the attribute which was able to identification of Allah and which was born in the shape of the beauty and which is also called good. The attribute which was able to identification of Allah and which was born in the shape of love and which is also called good. And third attribute which was not so it is not there and which keeps related and which was appearing in the shape of the blood and which is called as grief and all these three things are created by the body.

Then he said when beauty was seen herself, then it was finding herself very fine, so she was very happy and smiled."

After that Khaja Sahib told one story of this related situation " When Prophet Adam (A.S.) was opened his eyes on the morning of the 40th day and he was looking his sight at the love, then due to the movement of love he left away the heaven and came down in the deserted area."

Then Khaja Sahib shut, tears and said "Yes, it is right that in the gardens of the heaven the lesson of love cannot be taught there. Then the love will be firm when it will become tramp in wildness in the deserted place."

After that, he said, " The calamity which falls on the people due to the reason of the eyes as grace and trouble are kept in two eyes."

Of this related situation he told this story " He was seen in *Qasas al-Anbia* whatever Prophet Dawood (A.S.) was seen and so for this reason he was weeping very much due to this reason the skin of his cheeks were melted and when it was asked reason, then he said what he will do that he was seen such thing which is not desirable so with these eyes he want to wear the dress of salvation and so that his regret will be away from him. And Allah, may forgive him due to His kindness and favour."

When Khaja Sahib finished this story Khaja Hasan Sajzi who was present in the meeting said in this connection that " He was remembered one Rubai (quatrain) in the Persian and if he will give permission then he will read it." Khaja Sahib said "Yes". Upon hearing, he praised him very much and on this related situation he told one more story that the reason of becoming Muslim of Hazrat Umar bin Qattab (A.S.) that " The mirror of love was kept before him in which he was seen such shape that which could not be praised. He asked "What is this beautiful thing.?" That shape said that " It is the love of Allah." He asked "When he will get it.?" When you have torn your dress of errors before Mohammed and accept the religion of Islam, then she will be in his fate."

After that, Khaja Sahib shut, tears and said " The antimony of love is such that when it will put in the eyes, then he can see everything from the earth to the empyrean. "

On the Monday on the 30th of the Safar month in the year of 713 Hegira, I was sanctified to touch the feet of the Sheikh Sahib. The discussion about previous nations was started. Their shapes were disfigured due to their bad deeds. He said " It was written in *Haqaiq* that Khaja Junaid of Baghdad narrated the prophet of Allah saying "As the shapes of previous nations were disfigured, but my nation's figure will not be disfigured till the coming of the day of judgment."

He said with his holy tong that " There were 25 groups of the previous nations."

1. Monkey 2. Pig 3 Iguana 4. Elephant 5. Scorpion. 6. Dog. 7. Hornet 8. Star Venus 9. Star Saturn 10. Snake 11.Fish.12. Mongoose 13. Parrot.14. Wild mouse 15. Wild crow 16. Spider 17. Mouse catcher 18. White fox 19. Sparrow 20. Owl 21. Crow 22. Porcupine.23. House mouse 24. Bear 25. Water animal

Then he explained all details that " The First group which changed into the shape of the monkeys and this nation was that who was given command not to do fishing on Saturday but they disobeyed Allah's command so Allah changed their shape."

Khaja Saheb shut, tears and said see that "In this nation, there are many things are prohibited but they are following them. The second group which changed into the pigs and which belong to the nation of Prophet Eisa (A.S.) and who were refused for the sustenance and so Allah for not respecting this grace made them in the shape of the pig. The third group which was changed into an iguana, who were used for theft of the shrouds. The prophet of that time prayed with Allah and Allah made them iguana. The fourth group was become bears in which those people were included who were always used to talk harshly to the prophet of Allah. At that time Prophet Jirgis (A.S.) was a prophet of Allah for them and to whom there came the command of Allah that they should keep away from harsh conversation and do repentance. When Prophet Jirgis (A.S.) was conveyed Allah's command to them, but they ignored it. So Allah made them bears. The fifth group which was made of elephants and these people always rides on the animals and go here and there, but in the prostration of prayer did not touch the earth, so Allah made them elephants so that their noses work as broom on the earth. The sixth group is scorpion which is included in the group and who always used to quarrel with others and Allah prohibited them, but they ignored commands so they were made of scorpions. The seventh group was made of hornet and in this group those people were included who misguided angels Harut and Marut from the right path. The ninth group was made of star venus and in this group those adulterer were included who used to do rape. And they did not take care about the advice and preaching of anybody. The tenth group was star Saturn and in this group those persons were included who were belong to Prophet Saleh (A.S.) and they used to did not talk good conversation. Allah prohibited them, but they ignore it and still they increased their bad conversation more than 100% so for this reason they were changed. The eleventh group was made of fishes and in this group those persons were included who were used to weigh less and who were belongs to Prophet Hud (A.S.). Allah prohibited them, but they ignore it so for this reason they were changed into this shape. The 12th group was made of mongoose and in this group those butchers were included and who used to make trouble and use to weigh less so Allah made them mongoose. The 13th group was

made of parrots these people were cheaters and in all works used to do cheating and who were belongs to Prophet Idris (A.S.). The 14th group was made of mouse. These people used do the robbery. The 15h group was made of wild crow and they used to talk absurd conversation. The 16th group was made of spider and in this group those women are included who used to involve in disobedience of their husbands. The 17th group was made of mouse catcher and in this group those persons were included who used to have greediness very much with other persons. The 18th group was made of white fox and in this group those persons were included who used to go in the bathrooms of other persons without fear and they do not have shyness with themselves. The 19th group was made of sparrow and in this group those persons were included who used to dance and used to make up like the women and used to dance before other persons and due to anger of Allah all of them were changed into sparrows. The 20th group was made of owl and in which those persons were included who used to pretend to others as a good person and behind them they used to steal their goods. The 21th group was made of crow and in this group those persons were included who used to follow fraud. The 22nd group was made of porcupine and in this group those people were included who used to do opposition of other persons. The 23rd group was made of house mouse and in this group those persons were included who used to work of cook and they used to put other things and sell and if there were will be riots then their advice for good things and spread the news and when there will flare up on the fire and riot then they used to keep away. The 24th group was made of bear and in this group those persons were included who used to speak very much false. The 25th group was made of water animal and in this group those persons were included who involve in sodomy and they belong to nation of Prophet Lot (A.S.)

When Khaja Saheb ended these benefits, then he shut, tears and he said " In this nation, there are such groups are there who have left the prayers. The prophet said in this nation, there is such group will be there and in which a woman think as sufficient for the woman, then in that condition think that the last day of judgement is near. "

On the Wednesday of the 5th Rabil Awwal month in the Hegira year 713, I was sanctified to touch the feet of the Sheikh. The discussion about Satan was started. Then he told with his holy tongue that " The prophet of Allah said Satan was worshipped Allah for the period of 30,000 years and prostrated. He was becoming unclean for not doing one prostration. All his worship was rejected. And all his deeds were lost. And from his face of the angle it was made the face of the Satan. This is his condition and with him there is the curse of Allah is there. Then what will be a condition of those people for whom there will be a curse of Allah daily three times and the angels will used to say Amin."

After that Khaja Sahib said " This group of persons are mentioned as follows

1. Adultery
2. Sodomy

With them, there is the regret of 1000 times who will commit such acts."

After that Khaja Sahib told this story which is related to this situation which is mentioned in *Haqaiq* that " The prophet of Allah said that the last day of judgment will not come till there is no rainfall of scorpions from the sky. Which will destroy the man in one second like the salt dissolve in the water. It will be the time when there will be very much sodomised will be prevail there."

He said again that " The prophet of Allah said if a person of the sodomy will wash himself to clear with seven rivers, then he could not become pure and clean."

After that, he said " One time Moulana Shamsuddin Turk was present at the preaching time. He said the prophet of Allah said on the day of judgment, both of them doer and the direct object will be raised up together and they will be seen by the people like dog and bitch doing pairing of the animals."

Then he said " One day one person told to one pious person that he was coming to see him by travelling 21 mile journey. So he should reply his seven questions. The questions are as follows.

Older than the sky, faster than the fire, colder than Zamrir (intense cold region), wider than the earth, stronger than the stone, stronger than the river, the thing which dis-respect than the orphan. That pious person told " It is bigger slander than the sky and it is false. The true thing is larger than the earth. Stronger than river is the heart of the generous person and the hotter than fire is heart of the greedy person and the colder than summer is the heart of that person who is cold who disconnect himself from kith and kin and friends and not help them in the time of need. Stronger than stone is heart of the infidel person. The disrespectful than the orphan is such person who involves in backbiting and when he will know in this matter, then he will be ashamed and he will become disrespectful than the orphan. Allah says in the holy Quran " To prohibit from slander and to be kept away from it." Because when the man will commit sin and do repentance, then Allah will see his belief, whether he will do repenting or not.? If he will repent really then He will forgive him, but He will not forgive the person who involves in the slander. "

After that, he said "Once Khaja Shibli was advising his friends that oh: friends you should know that there is no greater sin than the slander and for this reason Allah said that the slander is equal of the infidelity."

After that the discussion was started about absurd conservation then he said with his holy tongue that " He was seen it was written in *Isar Auliya* that one pious person said that he was with Rabbi bin Hashim for a period of twenty years and during this period he could not hear from him except two things that is whether your father is living.? And the second thing he asked him what is the distance of your village from the mosque.? And upon asking these two matters he pressed his tongue in the teeth such hard that there was a discharge of the blood from the tongue and he told "Oh: Rabbi what is the concern of these absurd talking with you.? " Then after that for a period of 20 years he did not talk with anybody.

Then he told one story related to this situation that " Khaja Malik Dinar was agreed with his friends that one who will talk the absurd with friends, then he should pay a fine of half a Dinar and when he was seen that they were patient then he was increased fine one Dinar. Then they left absurd talking."

Then he told one story related to this situation that " Khaja Hasan Ibn Abi Sufian was passing from the lane and when he has seen one high palace then he asked who build it,? Then he thought in his heart, oh: Hasan what do have a concern with it. ? For this absurd talking, he did not talk with anybody for a period of one year."

After that, the discussion about repentance was started and he told with his holy tongue " The sign of acceptance of repentance is that if repent will touch the soil then it will turn into gold."

Then he told one story related to this situation " Once Sultan Ibrahim Adham was keeping the bundle of woods in the bazaar. One acquaintance saw it and blame him that, sir the work you are doing, whether any person did such work.? It means leaving the Balaq country you are selling the fuel. Upon leaving the country which thing was increased in you.? Upon hearing this he put his hand on the bundle and asked to see and when that person looked at it, then he find that all the fuel has become golden. He told him upon leaving the kingdom of Blaq this is the smallest thing which he has got."

After that, he told one story related to this situation " Once Khaja Ibrahim Adham was sitting at the bank of the river Tigris and he was sewing his saintly dress and one person who passed from there and blame him that by leaving the kingdom of Balaq what he was getting.? Khaja Sahib has thrown the needle in the river Tigris and he was given the sign, to the fishes, then all fishes brought golden needles in their mouths. Khaja Sahib asked them to bring his needle and from his back side one fish appeared on the water and she was given his needle and went in the river. Khaja Sahib asked him to see. He told him upon leaving the kingdom of Balaq this is the smallest thing which he has got."

Then he told this story that " Once Khaja Ibrahim Adham put the bucket in the well and his first time he was getting full jewels in the bucket and second time it was full of gold and third time there was water in it. Then he performed ablution and engaged in the prayer."

After that, about his piousness he told this story "Once he was sitting in one tomb in Balaq and he was heard beating of the kettle drum and there came thought into his mind that some time ago by beating of the kettle drum his name was used to be announced there. At that time there command to the angles to beat large golden drum in the first sky on the head of Khaja Ibrahim Adham. When the beating of large drum was heard in the air, then Khaja Sahib saw that the angles were beating large drum in the air than he was asked whose large drum is this.? They said we have given command of Allah that as per five times there was beating of the kettle drum in your name in Balaq and in the same way beating of a large drum in the seventh sky."

After that, he told this story "Once Khaja Sahib was determined to go on the Hajj pilgrimage with the intention of the trust. When he was departed on the journey and he was reached in the jungle and he was seen there were 70 persons in veil are standing there and their heads separated from their bodies. One among them was being at last gasp and he said "Oh: Ibrahim does not come near otherwise you will also be killed. And also do not go away, otherwise you will become same like him."

When he finds him alive so he went near to him and asked what is his condition.? He said "Oh: Ibrahim we are all 70 Abdals (an order of saints) and we were on the journey for the intention of the Hajj pilgrimage. And we have determined that until not visit Kaba in Makkah, we will not talk with anybody. When we have reached here, then we met prophet Khizer (A.S.) and we forget our determination and we were engaged with him in the conversation. There came an invisible voice " Oh: liars, whether you have promised like this.? "And at that time one sword came on the air and which cut, heads of all of us. And in me there was some life so I have told you that those who put their feet on this way then first they will be dying. "

Then the discussion about fortunate and unfortunate was started and Khaja Sahib told with his holy tongue " Those who are fortunate and are born fortunate from the womb of their mothers. And those who are unfortunate and are born unfortunate from the womb of their mothers. One who will be given birth as a pious person then he will be given the graces of the both worlds. Whatever there will be thought in his heart, then he will find the thing in the reality. And one who will be born as bad person then he will be away from such felicities and there will be no any kind grace on him. And if he will try 100,000 times as because he is bad luck by birth and so never his intention will be fulfilled."

After that Khaja Sahib shut, tears and he was reciting one quatrain in Persian of Qazi Hameeduddin Nagori.

Then discussion was started about the person who speak lies and he said with his holy tongue " He was heard with his holy tongue of Sheikh Fariduddin that Shamsuddin was reading *Lawah* of Sheikh Hameeduudin Nagori before Sheikh Fariduddin, then Shaikh Sahib told that the prophet said Allah was created such an angel and whose head is under the throne and his feet are under the seventh earth and he remembers cleanliness of Allah and from him there will be calling about it and Allah send revelation "Oh: my angel about Our greatness and grandeur's news was not known to that person one who swear falsely in Our name."

After that, he said " One who swears in the name of the any verse of the Quran so for every word of that verse, then equal of all words of that verse bad things will be written in his record of the deeds. "

After that, he said one time one pious person asked with Satan " According to his opinion, which is the best good deed." He said " He liked the three things which are as follows."

1. Swearing falsely
2. Rape
3. Mischief with the believer's person

Then he said " The prophet of Allah in the night of the ascent and he was seen persons in the fire of hell who were being scratched hand and feet with nails. He was asked by the angel Gabriel, who, are these persons.? He said " These persons who were used to engage in the work of fault finding with others."

On the Saturday in the month of Rabil Awwal in the year 713 Hijra, I was sanctified to touch the feet of the Sheikh Sahib. The discussion started about piousness of Sheikh Ba- Yazid Bustami. He told with his holy tongue that " Khaja

Sahib was a saint by birth. So it is said that he was still in the womb of his mother then his mother was eaten on a morsel of doubtful, so he hit so much his head that his mother vomited and that morsel was out there then there was tranquility."

After that, he told about piousness and he told this story " Once he was seen in the jungle of Bustam that in the whole jungle there was full of love was there. He tried his best to put his feet in the ice, but it was sinking under the love."

Later he told this story that he was asked how the perfection of the man is done.? He said " When he will find 18,000 worlds in between of his two fingers as he will use to see them."

After that, he said one day Khaja Sahib was asked to tell about the story of his endeavours. He said " The endeavour which I have done and if I will explain it, then you cannot hear, but yes, I will explain some details which I have done with my soul. That once one night at the time of midnight, I was desired in my mind that I should walk in the half of the remaining night. The soul opposed me and he was not followed my thinking. Then I swear, oh: my soul you have robbed me and you have not joined with me in my worship and now I will not give you water for a period of one year." So I have done like that and I have not given him water for a period of one year."

After that in this situation he told one related story " He was naked from head to toe and there was a discharge of blood from the eyes. The servant who present in the service asked him the reason in this matter and he told that he was in the world of angels. In first step he was reaching near the empyrean and what he was seen that the empyrean was like a hungry wolf and who was opened his mouth and it was standing there. I told him that it is said that on the empyrean Rahman is established there and when he was heard this then he said " Oh: Ba-Yazid what is situated of saying this matter.? He told it was said to him, " Rahman is living in your heart." It means if I want to demand Him, then can see Him in the heart of Ba -Yazid and the dwellers of the sky demand from the persons living on the earth and the dwellers of the earth will demand from the dwellers of the sky."

Then Khaja Sahib said "One day Khaja Yahiah Maz Razi was baked two breads of barley and sent in the service of Khaja Ba-Yazid and it was informed him that he was kneaded with Zam Zam water and baked it. When the servant was given this message, then Khaja Sahib told him to take back the breads from there. And tell him to inform if it is kneaded with Zam Zam water, then to tell the reason how it was found.? Or from which field it was getting.? As its condition is not known so we did not eat it."

Afterward Khaja Sahib shut, tears and told " If eight heavens come into our hut and the graces of two worlds will be given as an estate to us, but one sigh of the morning, which is through in His fondness and even in exchange of one sigh in His remembrance than 18,000 worlds we will not buy."

Then the discussion about mysticism was started. He said with his holy tongue " One day Sheikh Fariduddin was saying in prostration that if You send me in the hell of fire on the day of judgment and due to your fondness I will do very much crying out of assistance and due to his lamentation the people of hell will forget

their punishment." After that, he also said that " The persons who were passed away from the world before us and they used to prostrate before someone or the other and they sacrifice themselves for the sake of their friend. And for this sake they do not like themselves."

After that on this related situation he said " One day Khaja Ba-Yazid Bustami was saying in his hymns of Allah " Oh my Sustainer if you will ask the good deeds of 70 years, then he will ask Him about 70,000 years because it was happening before 70,000 years ago You said whether I am not your Sustainer? And by saying by the creatures "Yes'' You have given consciousness in all the creatures."

, Then Khaja Saheb said " The uproar which is available in the sky and earth, which is due to reasons of the fondness on the day of the creation."

After that Khaja Saheb told with his holy tongue " He was heard with his holy tongue of Sheikh Fariduddin that in the biography of Qazi Hameeuddin Nagori in which it was written that all parts of the human body were made of the nature of the love. So there is fondness in the lovers and Majnu is available and which will be there from starting to ending time. They will always used to say " Manifest Thyself to me."

After that, with holy tongue, he said " When Prophet Mosa (A.S.) when he got a wealth of light, of the manifestation, then he looked at himself and he was feeling proud in this matter that there was no other lover than himself. At, the same time angel Gabriel came there and told the command of Allah " Oh: Mosa look a little down from the mountain of Senai. When he was looking what was seen that 80 years old persons and 18 years, young men are standing in the condition of surprise and were looking at the empyrean and they were called "Manifest Thyself to me".

When: he looked this then he went into prostration and he asked "Who are these persons." ?. It was said that "These are persons who belongs to the last prophet of Allah."

After that, he said "He was seen in the book *Isar Auliya* in which it was written that the love and friendship which was available to Prophet Ibrahim (A.S) and for the sake of the friendship he went to sacrifice his son. At that time there was a command of Allah " Oh: Ibrahim We have, ascertainment that you are firm in Our love and in the friendship. Now to do, does not sacrifice the boy and at this time We will send you ram so sacrifice it."

After that Khaja Saheb said " See that boy's (Ismail) truth and belief that when he was laid under the drain of Holy Kaba in the Makkah and on his throat the knife was not used and but it was not working, then the boy said in the service of his father that to lay him like the upside down so that he could not see his face and for this reason there will no passion of kindness and favour of the father will be there and then the knife will work properly. And this only disobedience, so to tie his hands and legs strongly so that at the time using of a knife I could not move my legs because while doing this there will be no willingness of the friendliest and whether he will not be among sinners."

After that Khaja Saheb started the discussion about the death of Khaja Junaid of Baghdad and he told with his holy tongue " When his last time was reached, then he

did ablution and went into prostration and wept very much. The people asked oh: leader of mysticism you have done such a great obedience and worship, then what is this situation of weeping.? He said to them than this time there is no other time, which is like an emergency time for him. Then he started reading the Quran. One person told him you are reading Quran this time. He said to him, what is more than this for him. Because I see that now my life page is going to be folded and my worship of 70 years is hanging in the air by the hairs and which is moving by air. There is one side of the pathway of paradise and on the one side there is the angel of death is there and there is a Judge and who is equitable. And there is way before him and I do not know from which way he should be taken away. After that when he finished reading the Quran and he was read 70 verses from Sura Baqra. When the last time was reached near then people, from the audience told to say Allah. He said whether he was forgotten in this matter.? Then, while glorification of Allah, he started closing his fingers. When he was closed four fingers, then he straightens the forefinger and recited



(In the name of Allah, the Beneficent, the Merciful) and closed the eyes and given, his life to the friend. At the time of washing his dead body the undertaker of the washing of the dead corpse wanted to pass water into the eyes and he was heard voices to take out hands of our friend as the eyes which are closed on Our name which will be opened by Our meeting. Then he wants to open fingers, then he heard voices that the fingers which are closed on Our name and which will be opened by except Our order. When the funeral was lifted it was seen that one pigeon was sitting there at the corner and there was trying to fly the pigeon, but it was not flown from there and then there was voice heard that do not give trouble to the pigeon in this matter because his claw is with the beak of the love and which is taken to the corner of the funeral. Today his body structure is about the fate attached with the angles that who will fly in the air along with them."

After that one person saw Khaja Junaid in his dream and he asked him " How he was cleared from the angels Moniker and Nakir.?" He said "When these angels came and asked him who is your Lord.?" Then I have seen them and laughed at them and said " On the day when He said whether I am not yours Sustainer?, and on that day I said "Yes" and now you have come to ask who is your Lord.? One who was replying the King whether he will hesitate with the slaves.? Today also I reply in His tongue, and upon hearing this they went from there and they said still this lover is in the intoxication of the love. "

After that, the discussion about the death of Imam Ahmed Hanbal was started and he told with holy tongue " Since the period of twenty years nobody has not seen him laughing. When his last time came then he was laughing. The servant asked the reason so he said the Satan is standing near him and he is in the condition of restlessness like wounded cock and with regret he is saying " Oh: Imam Ahmed Hanbal you are nicely saved your faith from his hand and passing away." For this

happiness he is laughing, Allah be praised that he is taking safe his faith from the world."

On the 12th Rabil Thani in the Hegira year of 713, I was sanctified to touch the feet of the Sheikh Sahib. The discussion about gentle and mean persons was started and he told with holy tongue " Khaja Yahiah Khaled Bermakki said "When gentle person will become virtuous, then he will become modest and when the mean person will become virtuous then he will be become proud."

After that, he said the prophet of Allah said, " In the last days the leaders of the nation will become as a such person who will not have fear of Allah and nor they did remember me. Always they will harm Muslim with their tongue and hands and always they will be in search to give trouble to their lives."

Then he told this that Khaja Umar Barmakki said " One day he was seen one person on the camel in Makkah, near Safa Marwah mountains and before and after that person there were many of the servants were there and who was giving trouble to the persons there. After a long period of time when he was coming back to Baghdad and one day he was standing on the bridge and he was seen one person who was in the naked condition from head to leg and upon looking him carefully, he was seen resemblance of that person who was seen by him on the camel in Makkah and before and after him there were many of the servants were there and who were giving trouble to the persons. That person told me he was the same person. I asked him what was his condition.? He said that he was hoping that people will give humility for him, but Allah was made him poor and disrespected him. "

Then he said " He was seen in *Tuhfa al-Arifin* that Khaja Basher Hafi have written that when any Muslim convey Salam to any person of the world than his faith will be decreased by one third. Then I explained this story which is written in *Anis al-Arwah* that " Hazrat Ali Ibn Abi Taleb (R.A.) said one who want to see person of hell, then he can see that person who will say Salam to the person of the world and apart from the Muslims by going forward."

After that, he said " Hazrat Ans bin Malik said that with the prophet of Allah, there were no friends except us and not another. But when he will see them, he will not, stand because the prophet did not like them."

Then he said " When the prophet of Allah will go along with his friends, then he will tell them to walk before him so that somebody will not look at him."

After that, he said " On the day of judgment one person will be brought there and his obedience will be equal of the mountain, but he will be caught by the cruel guardian angels and there will be commanded to them that this is person who said bad things to Muslims and he was snatched their goods from them by force. And he was given trouble to Muslims un-justly. So all of his good deeds will be given to them and all of their bad deeds will be given to him. Then the angels will say, "Oh: Lord now there is no good deed left with him. All were taken by the claimants. Then there will be command of Allah "Yes", he should be thrown into the fire of hell. And he will be killed for the sake of the bad deeds of the other persons."

After that Khaja Sahib told this story "One day Hazrat Mamer who was a companion of the prophet told in the service of the prophet "Oh: prophet of Allah

that he was doing this sin. You clear me from this sin. He was committed sin and he was told this sin was done by him two or three times. Then he said to dig pit and stoning him to death. He was killed by the stoning to, death and as per one narration he was killed."

Then Khaja Sahib said with his holy tongue " One who will commit sin and if he will want that the recovery of the lost wisdom should be returned back then which will not be possible."

Then the discussion about hypocrites and the believing persons was started, then he told with his holy tongue " The heart of the believing person beats 70 times in one second, but the heart of the hypocrites will stay in the same condition."

Then the discussion about mysticism was started and he told with his holy tongue " He was seen in *Tadhkirat Aulia* in which it was written that Khaja Ba Yazid Bustami said that "With all his hands, at last, he was knocking the door of Allah and when he was knocked with the hands of the trouble then it was opened. He has desired always his presence there, but he could not get it. And with all steps he has covered the distance and at last when he was walking with steps of the heart, then he was reached in the house of pleasure and he sat there."

After that, he said, " On the day of judgment eight heavens will be decorated and will be presented to the holy persons, then they crying out for assistance with the heaven in such a way as the people of hell will do such thing with the hell of fire."

After that, he said " One pious person came to see him from Multan. He said that one day when he was present in the service of Sheikh Bahauddin Zakaria and due to overpowering of the fondness he was prostrating many times and he was saying that the love came inside and he was pushed out all except it so he was removing his sign and I have counted that he was prostrated 100 times and he said the same thing."

Then the discussion about companionship was started. He said with his holy tongue " Comparing the company of pious persons which is better than the good deeds. The company of bad people is worse than the bad deeds."

After that, he said that Sheikh Jalaluddin Tabrizi said " The company of pious person is better than obedience of 100 years. So one who will sit in the company good persons, then he will get the facility of the two worlds. And one who sits in the company of the bad persons, then he will be away from all felicities."

After that, Khaja Sahib shut, tears and said: " If there is a company is there which is only of the pious and holy persons of Allah."

Then he said Moulana Wajihuddin Paheli and Moulana Burhanuddin Gharib asked what is the first stage of the love,? Khaja Sahib said with his holy tongue " First stage of the love is from humility to surprise and after that, there will be pleased from the junction. Then from the warning, there will be sadness is there. After that from waiting is there from which there will be getting life and survival. And after this higher level which will not be available to any person."

After that Khaja Sahib told with his tongue " When one person who will reach to Allah and will establish a relation with Him and then he will be in the condition of intoxication in his nearness. Then except Allah, he will forget himself. If he will be

asked where you are going.? And what do you want.? Then he will not able to reply except Allah."

Then Khaja Sahib said this is one stage. After that, he said " There are 700 stages of the love are there. The perfect person is one till he will not cover 700 stages, then he will not reveal its secret. But those who are less courageous people they will reveal the secret at the place of the surprise. And they made themselves as the mad persons. If during this time if the secret will be revealed, then he will be killed."

After that on this situation he told one story relating to this occasion "Once one holy person came to the grave of Khaja Mansur and he said did you know whose this mausoleum is this.? All his friends said "No". He said " This is the mausoleum of mad person Mansur and who was becoming intoxicated in one sip and revealed the secret and he was killed. So oh: my friends one who will reveal the secret of the King and his punishment is this which Mansour got it."

Then Khaja Sahib recited Arabic phrase and its meaning and interpretation is as follows.

" That we have shown our secret and which he was revealed so he got punishment for this reason and which is given to that person who revealed the secret of the kings."

After that that he said "Mansour Hallaj said I am truth" then he didn't find in the prison for three days. When the persons asked him where he was.? He said, " In the court of Allah." When this matter was known to Khaja Junaid, then he said: " To finish soon his knowledge, whether it will be happening that there will be the start of the trouble and the creature will be away from it."

After that when there was a command to hang Mansour in the bazaar, then he was with much happiness and by dancing he went to the cross. And he addressed to the people that " There are two Rakat of the prayer of the love and its ablution only legal is by the own blood and not legal by other things and which is only on the cross."

Then Khaja Shibli was questioning him whether there is the perfection of the love is there on the cross.? After that, he was asked what is meaning of the patience in the love.? He said, " If there is cutting of the legs and hands and to send to the cross, then to hang on it with sincerely and get success in this matter." Then he was asked what is positioned.? He said that " He should be murdered for the sake of Allah and he should not say ah: and on the second day if he will burn and were made, his ashes and on the third day that the ashes should be flown in the water. So there will be such condition of any person then that person is true in the love."

After that when Khaja Mansour was stoning to death, then from the drop of the blood which used to fall on the soil from his holy body which will write " I am the truth."

Then Khaja Sahib shut, tears and was praised very much of his true love of Allah and he said " Excellent true man and who was killed on the first day and on the second day he was burned down and on the third day he was flown on the water."

After that, he said " When Abu Baker Shibli threw flowers on Khaja Mansour then he was crying and Khaja Shibli was surprised and he asked him " The persons

thrown many stones at him, but he did not say ah and when he was thrown flower on him so why he was crying and what is reason, for it.?" He said, " Oh Shibli these persons are unaware of his pain so there is no thought of him about them, but you know my pain so your flower is more than stones of other persons with him."

In this situation, he told this story that " One time Khaja Mansour was asked many questions with Khaja Junaid of Baghdad and he has heard an answer. Then he was asked about the love and knowledge of God and he went on the condition of intoxication. Khaja Junaid told the audience that " This boy will make the red colour of the head of the wood. That he will be sent to the cross. At, that time Mansour Hallaj stood there and put his head on his feet. And he said this he was meaning it, then he asked what is the love.? He told with his holy tongue that "During health time and in the period of illness he should not say nothing from his tongue except the name of the friend."Then he said, " Once Khaja Zanon of Egypt was becoming ill and he made many times prostrations and he was reciting one couplet and its meaning and interpretation is as follows."

" That's when a patient will hear the name of the friend then immediately he will be recovered."

On Sunday on 20th Jamad Awwal, I was sanctified to touch the feet of the Sheikh Sahib. The discussion about mysticism was started and Moulana Suhubuddin Merati and Sheikh Ziauddin Panipati were present in the meeting. They said " What is meaning of ' Ein Min Sharah Allah and Sader al-Islam.?" Khaja Sahib told with his holy tongue that " When there will be looking at any person in the world of unity of Allah and divinity then if it will fall on the other than Allah then he will become blind."

In this situation he told " One time Samon Mohib was preaching in the mosque and the discussion was about the love was started. The persons in the audience were not paying attention so addressed the lamps in the mosque and he said, Oh: the lamps at the last you will hear the matter of the love and upon saying this all lamps clashed with each other and broken into pieces."

After that, Khaja Sahib said " This condition belonged to the previous period and when all belonged to the people of the pain. But at this time if there will be as many as 100,000 preaching and advises and the explanation of the saying of the prophet of Allah but there will be no effect at all."

Then he said "When in Adam's body the soul was placed then all the angles were commanded to prostrate before the Prophet Adam (A.S.). All the angels prostrated before the Prophet Adam (A.S.) but Satan did not prostrate because he was rebellious and disobedient and a hypocrite and he was able to search out the secret of the man. So he knows that except him, nobody knows the secret of Adam and, for this reason, he did not prostrate before the Prophet Adam (A.S). And for the reason of not prostrating, he became reprobate. Because in his eyes there was placed the treasure and there was the command of Allah " We have placed the treasure in the earth. And there was a condition of that treasure is that one who will see it then his head will be cut off. So that he should not do backbiting." Upon hearing this, Satan was crying for the mercy and he was asked that there should be

given some time for him. There was the command of Allah "Yes", We have granted some time to him." So that the people of the world should know that the Satan is a liar and cursed. As it is mentioned in the holy Quran " He is kind of the Jinn and he was done disobedience of his Sustainer."

After that, he said I was seening in *Kitabe Mohabbat* in which it was written by Sheikh Shahabuddin Suherwardi that once it was asked why there will be weeping for the Arif (mystic) person.? He said, "Because still he will be in this way when he will have truths and union of Allah and then his weeping will be diminished away."

Then Khaja Sahib told with his holy tongue " Sheikh Saduddin Hamuya said he was seen in *Kitabe Mohabbat* in which it was written that one day Khaja Bayazid told "If he will be sent to hell instead of the creatures then he will be patient because he is a claimant of the love for Him. If he will do like this then he didn't do nothing. And if Allah will forgive me and all creature's sins, then this is His attribute of the mercy. And this is also not a great thing."

Then he said Khaja Sahib told with his holy tongue " Repentance of the sin is done by tongue one time and but the obedience it is done by 1000 times and it means obedience is also more strange than the sin. "

After that, he said again that I was heard by the holy tongue of Sheikh Fariduddin that " There is mysticism in leaving of the world and if you did not do selflessness then disrespect it because there is comfort in his love and sincerity and in leaving the psychological desires of the soul." Then Khaja Sahib shut, tears and said "When you will see any person of the love in the endeavours and thinking about the world in his heart, then do not see his face because such disciple does not belong to this way."

Then Moulana Burhanuddin Gharib asked "What is the reality of the love.?" He said, " It is in the cleansing of the friendship." Because the lovers of the reality did not think dignity for getting the world and hereafter but they think their honour of getting on the reality. I asked "Why there is trouble in the love.?" He said " Because every mean person will not claim for this and when there will be trouble then he will turn on his back on. "

After that, he said one holy person Budhi said once in the condition of intoxication that " In my share except Yourself nothing is there. And my heart is not in fondness toward others except Yourself."

Then Khaja Sahib told with his holy tongue " One day Samon Muhib was discussing the love and at that time one bird came and sat on his head and from there flown and sat on his hand and from there went under his armpit. And after that, the bird strike his beak on the earth many times that there was a discharge of the blood from it and the bird was fell there and died."

After that Khaja Sahib said "When Prophet Ibrahim (A.S.) was thrown into the fire, then the angel Gabriel came there and conveyed Salam to him and he said your honour what you are in need.?" He said " Not, from you because he was engrossed in Allah and he was not able to look the unrelated. " He said, "When the friend is looking then what there is needed and which is required from you."

Then Khaja Sahib said Sheikh Bederuddin Ghaznavi said that " He was heard with his holy tongue of Sheikh Qutubduddin Bakhtiar Kaki that in the love the meaning of approval is that if there will be placed the hell on his right hand then he would say that it should be also put on his left hand. Because of the man, the first thing which made obligatorily is the knowledge of Allah and approval. So Allah says in the Quran " He was kept concealed his complete wisdom in some things."

After that, he said " On the day of judgment the lovers will be brought there in the tightened chains of the light. Because if they will be open then all of the day of judgment will be disturbed due to their fondness of the reality."

Then he said " In the love the name of patience is that in which grief, peace and comfort of the souls there should not come difference in between them. It means in the both conditions, the patience is a must because that mystic person is truly one who wear the wool in the condition of grief and comfort. He will face the oppression of the world and leave the world. If he will do like this then he will be firm in the love otherwise he is not."

Then Khaja Sahib said " One who will leave the edge of the shirt of the holy persons, then he will be destroyed. After that, he shut, tears and said " The Satan and Prophet Idris (A.S.) were known the knowledge of innermost and so it was known that the Satan who has followed the lies. And Prophet Idris (A.S.) who has followed the truth and equity. Those who were related to the truth and equity and so on the day of judgment it will be asked from them about the equity and truth."

After that, he said " Sheikh Moinuddin Sanjari was given an indication in his daily recitals that piety is one of the best things and which will not live in any place except in the heart of the person who is in grief and a place of joy and carelessness is not found except in the heart of the people of delight but the lovers are away from these two things."

Then he said " The lovers who bear the liability of the approval of Allah and they are the custodian of the land of earth and are arguments for Allah and his slaves. And due to their blessings, there will be away of the calamities from the creatures. So Prophet Mosa (A.S.) was commanded: " Oh: Mosa if Our Darwish will not accept your presents and gift then all will be swallowed by the earth."

After that, he said " He was seen in *Kitab Mohabbat* that Khaja Shibly said that the claimant of the love is suitable for that person one who should leave away the wishes and but he should not live the wish of the truth (Haq) then his name is given as a friend. And he will eligible to the get title of the friend. And he should reply from his slavery because it is a tradition of the love. And there is no reply and the answer. The people of the love are not engaged in other things than the friend. Because one who will engage in another thing than Allah, then he will be near to the grief and one who did not have love in the service of a friend and then he will reach near the wilderness. And whose heart is not in the fondness toward his friend then he is the worst one."

After that, he said " Sheikh Shahabuddin Zakaria said, " In the love the name of the trust is that when he will wake up in the morning, then he will not remember about the night and when it will night then he will not remember about the day."

Then he said " Learned and wise is such person, one who will make preparing for the forthcoming journey and he should prepare some provision for the hereafter with him."

After that, he said "The fear is flogging for the disrespectful persons and from which they are corrected. "

Then Khaja Sahib said, "When the people of love will get something from the victories, then they said that from them calamity was taken and the other world is given because for this reason they are unoccupied."

After that, he said " Sheikh Shahabuddin when he will get anything from a number of victories than he used to give to the mankind. And he used to say that today from us the calamity was taken away and we were engaged in the works of the other world."

Then Khaja Sahib shut, tears and said: " The people of paradise are such persons that there is no veil in between them and the reality."

After that, he told this story " One day one Darwish came in the service of Sheikh Bahauddin Zakaria and got the honour of the pledge to him. Then he was requested by the master to give him such a grace that with which there will be no veil in between from Multan to Delhi. Sheikh Sahib told him " To go and complete Chilla (retire 40 days in mystic seclusion) and when he came after the completion of Chilla then there was no veil before his eyes from Delhi to Multan. Then he came again and he requested him that he wants that there should be no veil before his eyes from empyrean to the earth. Sheikh Sahib asked to complete one more Chilla. And when he has completed it, then there was no veil before him. Then he came there and requested him again and Sheikh Sahib told him this is enough for him. But he requested again. That he told him that " He want a revelation of the veil of magnificence." Khaja Sahib was angered with him and: said: "Do not say this otherwise you will be killed." When he said this then he made a slogan and was falling down and he was handed over his life to Allah. "

Then Khaja Saheb shut, tears and: said: " When Sheikh Bahauddin was seen that he was reached at a stage of perfection and who knows he will return back for such courage so, for this reason, he finished him at that stage."

After that, he told this story " This is the name of saintliness which was available to Sheikh Jalaluddin Tabrizi. So he was determined to go India and he was reached in one city where on devil used to eat one man in the night. He was closed that devil in the pitcher. Then all inhabitants of that city were Hindus and when they have seen his miracle, then all were accepted the religion of Islam. He was staying there for some period of time and he was given orders to the construction of the shrine building. The shrine building was constructed, then he used to bring one beggar there and used to shave his head and by holding his hand then used to make him the holy person. In this way, he was made 50 persons of the custodian of the shrine and people of miracles than he made them his successors and he left from there. "

After that, the discussion about Sheik Ali Khokri was started and he told with his holy tongue " He was a holy person and when he was became disciple then he went into the service of Sheikh Bahauddin and then he used to reside in the cave. When

Shaikh went to see him at some period of interval and at that time there was a time of Asr (late afternoon) prayer. When they engaged in the conversation and he had grass in his hand at that time. He told him that due to his blessing he was making so much progress that if he will say to convert this grass then it will change into gold. So the grass was changed into gold. When Sheikh Sahib saw it and he was becoming angry and went away from there. When he was visited the second time and there was a time of the evening and he was approached towards the lamp and told to light by the order of Allah. The lamp was lighted at that time. Sheikh Sahib could not tolerate it and he was standing and he said " Oh: Ali we have prayed for you and given you stomach also." Sheikh Ali left from there and he began and used to visit and wandering in the lanes, streets and bazaars. He used to eat meals and pray and wander here and there. But his stomach will not fill and after a long time he was tired and he was determined to go in service of Sheikh Jalaluddin Tabrizi and requested his prayers in this matter so that he will get rid of this problem. He reached to Lucnkwati and present in the service of Sheikh Sahib and paid respect to him. Sheikh Sahib treated with him his cheerfulness and he said he came to a good time. After than the meals were ready and which was placed before him and he has eaten all the meals. Then he requested him to pray in his favour. So that Allah may forgive him. Then he said, " Till there will no permission from his brother Bahauddin Zakaria then he will not pray for him." Ali Khokery noticed that it is a difficult matter of going for him to cover such a long distance. Then Sheikh Jalaluddin wrote one letter that Sheikh Ali Khokri your rejected person came to see us and if there is your permission then he will pray in his favour. By writing this matter, he put the letter under prayer mat and prayed two Rakat supererogatory prayer and he was seen at the back side of the letter it was written that we will give the permission you can pray for him so that he will be forgiven by your prayers. Sheikh Jalaluddin Tabrizi prayed for him, then Sheikh Ali Khokri was becoming same as before."

On the Monday on the 27th of Jamadil Awwal in 713 Hegira year, I was sanctified to kiss the feet of the Sheikh Sahib. The discussion about the excellence of the nation of prophet Mohammed (peace be upon him) was started. Some Darwesh were coming from upper land countries. He told with holy tongue that " In *Janat al-Muridin* it is written narration of Hazrat Abdullah bin Abbas that when the prophet of Allah was asked for something about the excellence of his nation and also on the day of judgment in how many groups it will be divided.?" He said " His nation is having excellence over other nations like that he is having excellence over all other prophets of Allah. On the day of, judgment there will be four groups of my nation. The first group's intercession will be like that of the prophets and who will be learned and venerable (Mashaiq) persons. The second group will be sent to the heaven without accountability and in this group martyrs will be included. For the third group, the accountability will be made easy and they will be sent to the paradise and this group belongs to Mufti (Mulsim jurist) persons. The fourth group's intercession will be done by him and those people will belong to sinners."

After that Khaja Sahib said " Hazrat Ali Iben Abi Taleb (R.A.) said that one day the prophet of Allah was sitting there and at that time many Jews came and they said

oh: Mohammed (peace be upon him) today we will ask some matters to you because we have seen in Tora that the status which was given to you is not given to other prophets of Allah. He said them, "To ask." They said " Why five prayers are obligated on your nation.? He said " Zuhr (afternoon) prayer is obligated because at that time nothing will be cared from the invocation of Allah. At that time, my nation was ordered to perform it. When prophet Adam (A.S.) was born and was eating a grain of the wheat and he removed from there. Then his time of repentance was near at the time of Asr (late afternoon) prayer and at the time of the evening he was prayed three Rakat as the prayer of thanks. At the time of night (Eisha) every prophet of Allah used to do worship of Allah. In the morning time, infidels used to worship their gods and prostrate except Allah. At that time, my nation was given the order of the prayer.", They said, " Yes it is well." Then they asked " What reward they will get for performing these prayers.? He said " One who will perform Zuhr (after noon) prayer so on him Allah will prohibit the fire of the hell as an illegal. Because at that time hell will be done done warm. And one who will perform Asr (late afternoon) prayer, then he will become as such person that who is born just now from the womb of his mother. Because at, that time Prophet Adam (A.S.) was pardoned. So one who will perform Maghrib prayer (evening prayer) then he will get whatever he will desire. For the Eisha (night) prayer the believing person who will cover the distance by his walking steps toward the mosque so for each step he will be given light. And for the reason of that light and he will be happy about the following things."

1. Pathway of the paradise
2. The darkness of the grave
3. Fear of the day of judgment

One who will perform 40-morning prayers in the congressional then he will be free from the punishment of the grave. They said, "Yes, it good." Then they said " We have seen written in Tora that there are 30 fasts are obligated on your nation. He said " Yes. This was known that when Prophet Adam (A.S.) was eaten a grain of the wheat in paradise which was in his stomach for a period of 30 days and, for this reason, Allah made obligated 30 days of the fasting for him. And Allah made the legal eating of the wheat due to the kindness and favour. " They said " Yes."

After that, they asked "Oh: prophet of Allah what is the reward of the fasting of 30 days.?" He said " One who will observe 30 days of the fasting. First, whatever illegal flesh will be there on the body and which will be decreased. Soon, Allah will bring him near His mercy. Third, he will be given such light with which he will pass on the pathway of paradise like an electricity. Fourthly, he will be sent to paradise without accountability and without punishment. Fifthly, he will be given Houries. Sixth, Allah will give such a reward that we could not guess and imagine about it. So Allah says " He will give such reward to the fast keepers that which could not be accountable."

Then they asked " Oh: prophet of Allah what you have excelled over the other prophets of Allah.?. He said " Every prophet of Allah used to pray for himself. But he does not want to pray for himself and only he wants intercession of his nation on

the day of judgment." They said " Yes, it is true. It is right that Allah is there and you are the justifiable prophet."

After that, he told with his holy tongue " He was seen which was written in *Asar Tabain* that once Prophet Mosa (A.S.) was reading "*Tora*" and there he was seen that Mohammed was written there 100 times and so he asked who is Mohammed.? There was a command " Oh: Mosa, who is My friend. 1000 years before the creation of seven skies and seven earths his name was written on the empyrean. So oh Mosa spend your life in his friendship and also die in his friendship. So that on the date of judgment along with him your resurrection will be done there." Then Mosa (A.S.) said " Oh my Lord, when Mohammed is your dear friend then whether his nation is superior to my nation." It was told him that " Oh: Mosa the of the nation of Mohammed is having such excellence of other nations like that I am having excellence over the slaves."

Then Khaja Saheb said with his holy tongue " There will be 120 grades of the paradise and in which 70 grades will belong to the nation of Prophet Mohammed (peace be upon him) and others will be belonged to other nations."

After that, he said " In *Akhbar* it is mentioned that Prophet Mosa (A.S.) on the mount of Sinai said to Allah that he was seen in the "*Tora*" that on the day of judgment Prophet Mohammed (peace be upon him) will intercession whomever he will like and he will request You and he will get forgiveness from You. Whether such person is eligible for the hell of fire. Make them among my nation." Then it was commanded him that they belong to the nation of the Prophet Mohammed (peace be upon him)." Then he said " In the saying of the prophet it is available the condition of such nation. Who will engage fully in the sins in the whole day and will use to pray five times prayers in day and night time. Then for such person's all sins in between one prayer to another prayer will be forgiven. So made such persons among his nation. Then there was commanded that they will belong to the nation of Prophet Mohammed (peace be upon him)."

Then he said *"Tora"* he finds the condition of such nation who will sacrifice and eat the meat and give it to others for eating. And they will get such reward that which is not accountable. To them made in my nation. Then there was a command that such nation will be belonged to Prophet Mohammed (peace be upon him). "

After that, he said " He was seeing in the *"Tora"* that when there will have need of bathing and if water is not available then they can do Tamim (dry ablution) with earth. To them made in my nation. Then there was a command that such nation will be belonged to Prophet Mohammed (peace be upon him)."

Then he said " He was seeing in the "*Tora*" that they will follow commands and prohibition. To them made in my nation. Then there was a command that such nation will be belonged to Prophet Mohammed (peace by upon him)."

After that, he said " You will give them one book which they will read it always. To them made in my nation. Then there was a command that such nation will be belonged to prophet Mohammed (peace be upon him). "

Then he said " Oh my Lord, he was seeing in the "*Tora"* there will be such people who will observe fasting. And the reward of one-day fasting will be equal to

one hundred years, which they will get the reward of the one day fasting. There was a command that such nation will be belonged to Prophet Mohammed (peace be upon him). "

After that, Prophet Mosa (A.S.) desired if he would be among the nation of the prophet of Mohammed (peace be upon him).

On the Thursday of the 20th Rajab month in the 713 Hegira year, I was sanctified to kiss the feet of Sheikh Sahib. The discussion was started about the excellence of the month of Rajab then he told with his holy tongue " One who will do one good deed during this month then he will be given a reward of 1000 good deeds. Then he said whatever kind of worship will be done and for it, there will be given a reward of 1000 year's worship."

After that, he said " On 27th Rajab month the prayer of four Rakat should be performed as follows.

In every Rakat recite any verse which he was remembered and one who will perform this prayer, then Allah will prolong his life."

Then he said, " He was seen written in recitals of Sheikh Fariduddin that one who will recite 100 times Sura Iqlas, then Allah will enter him into the paradise along with his relatives on the day judgment without accountability."

After that the discussion was started about the miracles of the last prophet of Allah and he told with his holy tongue "Every prophet of Allah was given special miracles, but the Prophet of Mohammed (peace be upon him) was given every kind of miracles which were not given to other prophets of Allah."

Then he said " The holy head of the Prophet Mohammed (peace be upon him) was made such that when he will stand with any person, whether that person will be higher in height than him, but he will be looking more than one span from that person and wherever he will go then there will be shadows of the cloud over his holy head."

After that Khaja Saheb said " Sheikh Fariduddin was sitting and he was explaining the attributes of Prophet Mohammed (peace be upon him) then he said there were such kind of his were eyes that in the way that he can see the things before him and in the same way he can see things behind him."

Then he said " Hazrat Anas bin Malik said the prophet of Allah said to his friends, oh; friends set the rows straightly. As he looks the things before him and in the same he can see things behind him."

After that Khaja Sahib said " When the prophet of Allah will sit in the curtain then he can see the things inside and outside all things. Once the prophet of Allah wants to marry one woman then he sends her to Hazrat Ayesha Sidiqa (R.A.) to look her. Then she said " Oh: prophet of Allah she is not beautiful." He said " Why do you say that not beautiful.? When you see a mole on her left side of the cheek whether your small hairs on the body were not stood.?" She said, " Oh prophet of Allah, nothing will not be concealed from you."

After that Khaja Sahib said, " It was the habit of the prophet of Allah that whatever he used to hear in the condition of wake up and which is also heard by him at the sleeping time." So one day one Jew came and requested him that " He

will ask one question with them if he will reply, then he will become Muslim." He said, " To ask the question." He said, " Oh prophet of Allah what is the sign of the prophet of Allah.?" He replied that " When the eyes of the prophets will sleep and at that time, whatever the people will say they will hear the same. Because at that time their hearts didn't sleep." He was trying this and find the same, then he was becoming a Muslim.

Then Khwja Sahib said " One day the prophet of Allah was seen one companion and whose name was Hussain prostrating before one idol and he asked him to accept the faith of Islam. He said, " He will not accept the faith." He told him, " If your idol will talk with him, then you will accept me as a prophet of Allah.?" He has said " Oh : Mohammed for a period of 50 years, he is worshiping this idol, but it did not talk to him. Yes, if it will speak with you indeed I will accept the faith in Islam." The prophet asked " Oh: idol who I am?" It said " Oh: prophet of Allah you are a prophet of Allah right." At the same time, Hussain became Muslim."

After that Khaja Sahib said "One day Hazrat Um Salma (R.A.) cleaned the perspiration from the forehead of the prophet and she kept it in one bottle safely. One day there was a marriage of one girl and they brought that girl to her and she put some of the holy perspiration on the body of the girl and till her life there was a fragrance with her. And then there was born one girl to that bride and there was a smell in her body. Even in all her sons, the smell of the fragrance was there with them. So for this reason, the name of the family was becoming well known as Attar."

Then Khaja Sahib told with holy tongue that " Anas bin Malik narrated that one day he was accompanied by the prophet of Allah during his journey and it was time of Asar (late afternoon) prayer and there was no availability of water and at last after so much try it was available some water which was enough for the cleanliness of the prophet of Allah. The prophet put his hand in the water pot and asked to take water from it and to do cleanliness and when the last person was put his hand in the water pot there was available same quantity of the water in the water pot which was there in the beginning time. Anas bin Malki said that he was seen flowing water from the holy finger of the prophet. That hand, he has put him on the head of Mubrak Ibn Qatab then he was living for the period of 130 years and when he died there were few white hairs on his head."

After that, Khaja Saheb told with his holy tongue that "Once one person and whose name was Mohammed Shah told the story about Sheikh Bahuddin Zakaria that one day the prophet of Allah was sitting there. Jaber Abdullah (R.A.) came there and he put his head on the earth and told that he was digging one well and its water is very sour and we are facing difficulty with it." He said to bring some water in the tray. When the prophet of Allah washed his feet in it and he said to put that water in that well. Hazrat Jaber Abdullah (R.A.) said that when that water was put in the well then there was no more sourness in the well water and water from the well was becoming very sweet."

Then Khaja Sahib told this story that " One day the prophet of Allah was gathered the people and he was incitement them to give charity. At that time, sudden one Bedouin came into the mosque there by holding girdle of the camel. And he said

"Oh prophet of Allah, I will give this camel in charity for the sake of Allah." The prophet prayed for him. He asked Hazrat Umar bin Qattab (R.A.) to find out its price so that he can pay its price. He was calculated its price and the prophet of Allah purchased that camel and when he will use to go into battle he used to mount on it. Once he returned back from battle and he tied the camel to the door. When he came out from the house, then that camel told him " Assalam Alaikum oh elegance of the day of judgment." The prophet of Allah heard this and said "Alaik Assalam." The camel told him " Oh prophet of Allah, he was camel of the traveler and one night I fled from his house and he was grazing in the jungle. There came wolves to eat me. After some time they said among themselves that bring it, we will take a decision in this matter. Some of them told do not give trouble to this camel as its conveyance of the elegance of the day of judgment and who is Prophet Mohammed (peace be upon him) and who is best among all creatures. So the camel told him that there are his two desires. First that to pray in the court of Allah that he will become his conveyance in the paradise. Second is that if I will live after him, then nobody could not mount on him." The prophet of Allah accepted his two desires. He was praying and made advice in this matter. Fatima Zahra (R.A.) said that "When the prophet of Allah left this world than she did that camel's patronage. One day when she went out to give fodder to the camel and the camel called her " Oh daughter of the prophet of Allah Assalam Aliak." She replied "Alaik Assalam." Then the camel told her " When the prophet of Allah left in this world the fodder is not getting down into his throat. Now the time came for his leaving of this world. If you want to give any message to the prophet then tell me." Fatima (R.A.) took the camel on her shoulder and she began weeping and at that time camel was dying. She asked to dig the earth and put the camel in the cloth and the camel was buried in the earth. After seven days when it was opened and it wasn't found the camel and cloth."

After that Khaja Sahib told with his holy tongue that " One day the prophet was sitting and around him there was a circle of his companions and at that time one wolf came moving his lips. When he has seen it, then he told them to give the way to the wolf and as he is the leader of the animals. And he came to see him. And he was given the way. Then he came there said Salam and he said " Oh: prophet of Allah other animals was gathered in the valley and they sent in his service as their messenger so that you tell your nation that they should give us such animals who are not used in work so that we should not eat their fat and fresh animals. As Allah made their meat as their food. And if it will not be there like this, then they will not do such thing."The prophet told his companions and the companions told that " Allah made us expedient charity and we did not give more than this." The prophet told the wolf "Have you heard." He said, " Oh: prophet of Allah, there is one more message is that if you not give anything to them but do not curse them in their favour." He told him " I do not want to curse." Upon hearing this, the wolf was returned back from there. And the wolf while licking the face, he was saying thanks to Allah that Allah saved them from the curse of the last prophet of Allah."

After that Khaja Sahib said " On the day when Khaja Ibrahim Bin Adam was repented and on that day he was reading the holy Quran on the throne and he was

seen there was one person who was searching something on the roof of the palace." He asked him " Who are you and what are you searching there." He said " He was lost, his camel and he is searching his camel there." He said, " What is the work of the camel on the palace.?" It was told " It is not a matter of surprise. But it is a matter of surprise that one sitting the throne it is searching of Allah". When on the day when he was going on the hunting and run his horse here and there and he was heard invisible call that " Oh: Ibrahim you will wake up before you will awaken up by the death." When he was heard this then one deer was appearing there so he followed behind the deer and who told him by turning his head " Oh: Ibrahim you are not born for hunting and play, but you have given birth to the worship of Allah" and when he was heard this by the deer, then at that time he was getting down from the back of the horse. And he was removed to his royal dress and given to a shepherd and he wore his wool dress and started for the Hajj pilgrimage to Makkah.

Then he said " Qazi Hameeduddin Nagori wrote in *Rahat al-Arwah* that Abdulla bin Abbas (R.A.) said he was heard by Abu Sufian (R.A.) that once he went to see Caesar of Rome and when he came back from there and the horse on which he was mounted was recited in the eloquent Arabic language " La Ilha illalla Mohamadur Rasool Allah" (There is no God save Allah and Mohammed is His messenger). I was surprised so the horse raises his head and said it is strange matter that Allah was given you birth and giving you sustenance and then he doesn't know Islamic creed and not read " La Ilha illalla Mohamadur Rasool Allah." I asked him " Who is this messenger.? And who is Mohammed (peace be upon him)." He said, " Mohammed (peace be upon him) is Arabic and he is from the tribe of Bani Hashim of Makkah." I asked him "How he did know this.?" He said, " There was a revelation from Allah and except Him there is no God in the 18000 worlds and Mohammed (peace be upon him) is his messenger of him rightly." Upon hearing this, Hazrat Abu Zufian was becoming a Muslim.

After that Khaja Sahib said with his holy tongue that " He was seen written in *Jama al-Hikayat* that one day the prophet of Allah was sitting and his companions were sitting around him and at that time one Bedouin came there while running and he told " Oh: Mohammed (peace be upon him) I swear in the name of Lat and Azza and in the sky and on the earth, there is no my enemy than you because you are Mohammed (peace be upon him) and I will not have faith in you unless till this iguana which he is having will not have faith in you. By saying this, he was taken out iguana from his sleeves and he said he caught it and brought before you." The prophet of Allah replied " Welcome the decoration and dignity of the day of judgment and asked to whom you worship and, she said " Oh prophet of Allah, I will worship that God expects Him there is no God in the earth and in the sky.", He asked, "Who he is.?" She said " You are Mohammed (peace be upon) prophet of Allah. One who will have faith in you and then he will find you truthful and then he will be a religious person and one who will think you a liar and then he is rascal and he will be killed and reprobate." Upon seeing this the Bedouin turned his face and laughed and said " I swear to the God of sky and earth when he was appearing in his service, then there was no enemy than you on the surface of the world, but now

on the surface of the earth, there is no such friend than you and I will witness that there is Allah who is alone and you are his prophet rightly."

After that Khaja Sahib told this story about the miracles of the prophet of Allah that " One day the prophet was standing and on his holy back there was one date tree was there and he sat near that tree with the support of a pillow. He was explaining the people something about knowledge of the religion. He addressed his companions and said " Oh: my companions now I have become very old and weak and I could not able to stand. For me to provide any place so that he can sit and see and can talk with all of you." For, his honour the companions have made the pulpit of three pedestals and put it in the mosque. He stood on it and gave a sermon and he was weeping there. From that wood, there was the voice of weeping came there like a camel does the lamentation for his son. Which was heard by all the companions and due to the reason hearts were become consumed with rage. And it was continued weeping and, at last, he got down from the pulpit and took the wood on his shoulder then its weeping was stopped. The prophet told " Oh: wood now I become old and weak and could not stand, so now tell your desire so that I can pray in your favour and so that till the day of judgment you will be green and people will eat your fruits. If you want that you will become a tree in the paradise, then tell me." That wood said, " It did not want to become a tree in this world, but It did want to become a tree in the other world so that friends of Allah will eat its fruits." Then the prophet of Allah stood on the pulpit and prayed in its favour and he said " Oh my companions see that for this tree there is no punishment or reward but still it is fleeing from the world. So for you in the first place that also gives a preference to that world than this world."

Then Khaja Sahib said " If he will start writing about the miracles of the prophet then in 120 years one of his attributes could not be explained so, for this reason, he will be contented for this. May Allah keep us and all Muslims under the flag of the last prophet of Allah.

On Saturday on the tenth of the Shaban month, I was sanctified to touch the feet of the Sheikh Sahib. The discussion about good and bad deeds was started. And Moulana Mahmood Khahi, Moulana Alauddin Indati, Sheikh Yousuf Chanderi, Moulana Burhanuddin and Sheikh Usman Sewastani were presently in the service. He told with holy tongue " Good and bad deeds both are written by Allah in the fate. But for the good deeds there were given inclination toward Him and in the bad deeds, there is no willingness of Allah. If the man committed any sin by him, then he should think that it is his action because in it there is no willingness of Allah. But it is written like this in the fate."

After that on this related situation, he said it was mentioned in *Tuhfatal Akhbar* that Prophet Aziz (A.S.) was asked with Allah " Oh: my Lord you have written good and bad deeds in the fate of the men then how the men will escape from it.? And when they will commit a sin then how the men will give punishment for it.? What is wisdom there in it.? Immediately revelation was sent down to him and in which it was said "Oh: Aziz if you will be asked this issue again, then your name will strike off from the register of the prophets of Allah. Because He is king. And in

his kingdom, He can do whatever He would like and whatever He can do. Nobody could not ask Him and there should be no complaint in this matter and where the objection is termed as an illegal."

Then Khaja Saheb said, " One time some mean person strikes punch to the neck of Khaja Abu Saeed Abul Khair and he turned his face, so then he told him what he sees by turning and whether he did not say that good and bad deed is from the side of Allah." He said, "Yes, it was exactly same." What he is looking is that which that unlucky person was appointed for doing this work and whose face was coloured as black."

After that, he said " One time Qazi Hameed Nagori was with Abdals (an order of saint) in the condition of surprise. They reached the bank of the sea and were standing in the world of thinking and at that time the ship full of the goods of merchants was began sinking. There came thinking in the heart of the Khaja Sahib. He looks his face towards the sky and he said: " Oh my Lord saves it." So the ship was saved. When Abdals learned this then they said " Qazi Sahib, you are not eligible to live with them. And you are not concerned with the fate of Allah. You have acted against the fate of Allah. So one who is against of us then he is not eligible to stay in our company."

After that Khaja Sahib said, " Qazi Sahib has done only this matter against their will, so then he was away from their company for a period of 20 years for this reason."

Then Khaja Saheb said, " The prophet of Allah used to say to his companions that when he will use to discuss matters of the fate, than they should be staying away from him and do not question him on this matter."

After that Khaja Sahib said " He was heard by Sheikh Fariuddin with his holy tongue that once the Mughal army attacked Neshapapur, then the caliph of that city send somebody in the service of Khaja Fariduddin Attar to pray in this matter. Khaja Sahib said that " Now the time of prayer is over. Now be grateful on the fate of Allah and to face the calamity of Allah and be ready in this matter."

Then the discussion about prayers of Darwesh started and he told with his holy tongue that " There is fire also with them and water also it means mercy and anger."

After that, he said once in Egypt one rag Dervish came there and for three days he was in the city begging but he could not get anything. After three days he went at the bank of the river Nile and sat there. One fish was falling out on the bank of the river. He caught it and brought into the city. He asked for the fire from people, but nobody didn't give him the fire to him. He stood in the middle of the city and looked at the sky: and said: " Oh my Sustainer if you are given fish after three days then give also the fire." After saying this, the fire was started at the end of the city. There were uproariously and all the creatures left for the city. The caliph also left for the city. Three days fire was flaring up. The caliph sends men in the service of the holy saint of mystic way Zanon of Egypt that creatures are helpless. So pray that the fire should be put out. Khaja Saheb said " We have prayed. This is not the fire of the world and it has come out from the heart of any Darwish. To search him so that from his prayer it will be extinguished." When it was searched in the city it was found

that Dervish was standing in the fire and he was seen roasting the fish. When the caliph has heard this news then he took Khaja Zanon and went there and requested him " Oh: Darwish Muslims and their houses are burning in the fire so for the sake of Allah pray for it." Darwesh addressed Khaja Sahib and he was said, "Sir, since three days he was in this city and he was asked the fire for the fish but nobody did not give him fire." Khaja Saheb said, " So then how the fire will not burn the city?." In short, that Darwish looked at the sky: and said: " Oh: my God my fish was roasted so you take your fire". At that time, the fire was put out as such that it was never burning up."

After that, he said " Once in one city in the Firday night Allah was given the command to angles that before day break to pull down this city. Two angels were ready to burn down the fire. Then the outcome of the fatality was halted from that city when 70 prayer calls were heard there. Allah immediately said to the angels do not do such thing and do not destroy the city. They said, " Why.?" And He said, " He has heard 70 prayer calls and for this sake He was forgiven 70 adulterers."

Then the discussion about the desires of the soul was started, then he was told with his holy tongue that "Allah's holy saints and friends could not fulfill the desire of their souls for many years and for a long time they had treated with their souls harshly."

After that, he told Khaja Sirri Saqti was desired to drink the water of the new pitcher. But he could not drink water from a new water pitcher. Every day he used to promise the soul that today or tomorrow he will drink. After the period of five years one day he was sitting on the prayer mat and from his tongue when these words were heard so the girl heard this and brought water. At that time, he was busy in the prayer. There was overpowering of the sleepiness on him and he was sleeping in the prostration. What he see that from the sky came down to house one houri is there adorned with heavenly ornaments and she was reached near Khaja Sahib and Khaja Saheb asked her " Oh pretty women who are you.? " And she said, " She is houri and came down from paradise." He asked," Under whose property you are.?" She said " Till now she belongs to your property, but now going to become belongs to another. And she said one who will drink cold water in a new pitcher, then she will not become the property of that person." Upon hearing, he was breaking the water pitcher and thrown the water. When Khaja Sahib woke up and what he seen that actually the water pitcher was broken and the water is falling down there."

Then Khaja Sahib shut, tears and said " This is the condition of such person who desire to drink cold water in a new pitcher. Then what will be a condition of those people who entirely desire worldly pleasures? Such persons do not have shares in the grace of the other world and will not get anything from them there. "

After that, he told this story in *Jame al-Hikyat* he was seen written that Khaja Abu Torab Bakshi, who was desired for the white bread and egg of the hen for a period of 12 years and he was used to promise his soul in this matter. One day at the time of Asr (late afternoon) prayer, he was out for doing for ablution then one boy stood there and caught his edge of the shirt and he made loud and cry that this is the thief which he was stolen his goods yesterday by force. He came again today to

stealing something more. At that time, the father of the boy struck punches on his neck and he said to bring back the goods which you have stolen yesterday. He was beginning counting of the punches which were exactly total eight. At that time, one person came there and recognized him and put his head on the feet. Then he told the people that " You are mistaken in this matter. He is not a thief. He is Khaja Abu Torab Bakshi, who is ascetic."The people asked him to forgive them. He said, " When you were beating him at that time he was forgiving you all along that time." In short, that person took Khaja Sahib to his house. At the evening time the meals came there and by chance, it was of white bread and eggs so he did not eat the meals. That person requested him very much, but he did not eat that meal and said, " Sir, for this meal there was only thinking in his heart and, for this reason, he was passed from such his maltreatment. If he eats, then perhaps in which troubles he will going to face." He left from there without eating.

Then Khaja Saheb told of this related situation that " Khaja Habib Ajami was desired for Biryani (rice cooked in soup) for a period of 20 years. But the soul's desire was not fulfilled by him. One day he was passing through the bazaar and he was seen that Biryani was being sold there, he was purchasing it for two Paise (hundredth part of a Rupee) and put it in the sleeves and left from there. On the road, boys were playing there. One boy among them said, " I am a friend of Habib Ajmi and today is his seventh day of the starvation." When he was heard this then he took Biryani from his sleeve and given to him and he left from there. The desire of 20 years of the soul was not fulfilled."

After that, Khaja Sahib said with his holy tongue that " Khaja Zanon of Egypt was desired to eat Sakba (one kind of soup) for a period of 20 years but every time he used to put off his soul on the promises. One time when he was coming back to his house after the Eid prayer and one person brought some bread and Sakba." Khaja Saheb smiled and said "Oh my soul you will be happy today that I will eat Sakba (soup) today. There is swearing for you in the name of the majesty of Allah that I will not give to you. Upon saying this, he was given it for eating of the friends who were present in his service. He did not eat it in that night and he was seen the prophet of Allah requested him to eat Sakba for his sake. There was the command of Allah is for me that to tell you that to fulfill the desire of the soul. Because in it, there is His willingness is there. "

When Khaja Sahib wakes up and wept and told "What he should do.? Now he is helpless." At that time, one person brought some bread and Sakba and he eats some of it.

Then Khaja Saheb said that " Khaja Ibrahim Bin Adham didn't eat fruits for a period of forty years. The people told him that there is no problem of the fruits of this land why he did not eat.? " He said " Oh: Muslims there are two of its reasons.

1.The land in which the fruits are grown belongs to the possession of the army.

2. There is opposition to his soul that he will not give these fruits to him.

After that Khaja Sahib told with his holy tongue that "He was seen it was written in *Saluk Auliya* that Khaja Ibrahim Khawas was desired for sweet pomegranate for a period of 12 years. One day it was brought before him, which was his desire to eat it

over a period of 12 years, then it will be good. Khaja Saheb smiled and said " On the days when he was living and there was some hope of life but he didn't eat it. Now it is the time of his passing is there from the world so I will never eat it".

Then Khaja Saheb told with his holy tongue that " In a mystical way Arif (one having an intimate knowledge of Allah) is such person, one who is like Khaja Ibrahim Khawas that even at the time of his death he did not eat a pomegranate."

After that on this related situation, he said " He was seen it was written in *Tofa al-Arifin* that Moulana Aladdin Badayuni wrote that Khaja Ba-Yazid Bustami was desired apple for a period of 30 years but he did not fulfill the desire of the soul. So one person brought some apples and he took in the hand and smiled and said that if I will fulfill the desire of the soul then there will be overpowering of the soul to him. Then he will become nothing. And one who will do like that then he will be no worth to the people of rhetoric and so in his action there will be laziness and by saying this he was given apples to the persons in the audience but he did not eat himself."

That, he said about this related situation with his holy tongue that " Sheikh Fariduddin used to like grapes very much. So one day soul was demanded that the grapes should be brought and must be there. Khaja Sahib was in the condition of thoughtfulness and he swears that till his remaining of the life he will not eat grape no more. Oh: soul, I will never fulfill your desire." Moulana Bedridden Ishaque who used to live in his company and he said " By swearing that he did not see Khaaj Sahib eating the grapes in his remaining part of the life. So that there should be no overpowering of the soul upon him."

On the day Sunday on the 5th Shawwal month in the 713 Hegira year, I was sanctified to touch the feet of the Sheikh Sahib, Moulana Shamuddin, Moualana Nasiruddin Gohati, Moulana Wajihuddin Paphili and Moulana Burhanuddin Gharib were present in his service. The discussion about surprise was in progress and he told with his holy tongue that " In a mystic way Arif (one having an intimate of the knowledge of God) is that person and who should be engaged in every moment in the world of thoughtfulness. And he should not know about coming and going of the persons and about the creatures and from the world of invisible there should prevail the special condition upon him for every moment."

In this situation, he said "One day Shaikh Qutubuddin Oushi was sitting there and around him Darwish were sitting. The discussion about mysticism was in progress and at that time on Sheikh Sahib, the condition of surprised was prevailed upon him. So he was in such condition of surprise in seven days and nights as such that he was not aware of his condition. At the time of prayer, he used to perform the prayer and again he will go back into the condition of surprise."

After that one friend who was present there and he paid respect and he said " There is his friend who is in the realization of the truth and he told this story that once he was seen some travelers in Badakshan who were persons of the grace and they used to live in the condition of surprise for the period of one month. And they were looking at the sky with a fixed look and they were absolutely not aware of

any person's coming and going there, but at the time of the prayer, they used to perform the prayers."

Then Khaja Sahib told with his holy tongue that " It was the habit of Sheikh Fariduddin that whenever he was used to engaging in the condition of the surprise then he was used to performing prostration 1000 times daily and when there will be a discharge of blood from his eyes then he used to come back in the normal condition."

After that in the significance of above story he told this with his holy tongue that " Khaja Junaid of Baghdadi did not speak with anybody for a period of twenty years. And he could not able to know which is the day, month or year. When he will be in the condition of a surprise then he used to stand for ten days and nights and his feet used to crack and there will be a discharge of the blood."

Then the discussion about miracles was started and he told with his holy tongue that " Once the custodian of a holy Harem of Makkah Moulana Najamuddin Asfhani was giving lessons to the disciplines at the door of the Kaba. And there was a discussion about mysticism was in progress and at that time there was a condition of tenderness which was prevailed upon him and on the condition of intoxication he was absorbed and he called, "I am drunk with divine love, I am drunk with divine love." There was called in which it said " Oh: Najamuddin what is the light? Be silent, so that the limit of the drunken people of the love will not go down."

After that about his piousness he told this story, " It was happened that he was sitting there and around him here and there Sufies were sitting. At that time, he raised his head and he was seen at the upper side and then put down his head and then he was weeping very much in this way that there was so much effect on the audience." Then he said that " When he was looking at the sky, then what he was looked that the gates of the sky are open and the trusted angels are waiting there holding trays of lights in their hands. Many times there was a command to the angles that these trays of lights should throw over the head of Najamuddin and his friends. When the angels finished this work, then they were moving their lips. I asked in the court of Allah, Oh my Lord what they are saying.? There was a call in which it was heard that oh: Najamuddin they are saying oh: our Lord, you forgive us for the dignity of knowledge and piety of Moulana Najamuddin and so in this matter, I was weeping because to see that in favour of that handful of dust what Allah was given a reward for excellence and mercy."

After that on this related situation, he told this story " Syed Nooruddin Noor Allah was preaching on Thursday. Moulana Kirmani was also present there. When Syed Sahib has finished the preaching then he told the audience, oh: friends I will leave this mortal world on the next Thursday and only this week he is just for you. At that time, Moulana Kirmani stood and said really it is such as per saying of Sayed Sahib that he will travel from this world on the next Thursday and on Friday I will leave from this world. Upon hearing this, there was the sound of slogans in the meeting place." At last, it happened like that as per the saying of Sayed Sahib and Moulana Kirmani.

After this, on this related situation, he told this story " One day Sheikh Bayazid Bustami was sitting there and one person came there and he paid respect to him. At that time, there was conditioned prevailed on Shaikh Sahib. So he was stretching his leg so many times and then he used to shrink his leg. That person also stretches his leg and when he wants to shrivel, then it was not possible for him. Khaja Sahib told him that you do not concern with this rudeness? We know or our friend who told him to shrink legs and when these words were spoken with his holy tongue, then he was able to shrive his legs."

Then Khaja Sahib told with his holy tongue that "One time Khaja Ibrahim Adam was in improbable sitting style. The Angel of invisible called " Oh: Ibrahim whether before the Kings it is seated like in this way." He said, " Next time he will not sit like in this way." So till his entire life, nobody was not seen again seating like in that way."

After that, the discussion about the quality of the paradise was started and he told with his holy tongue that " He was seen written in the exegesis of Imam Zahidi that Allah was created eight heavens and there having eight gates of them. The length of each gate is a distance of a journey of 40 days. When the Muslims will be commanded all of a sudden to enter into the gates, then there will be all such creatures will be entered there that the gates will be falling down."

Then he said " He was seen in the writing of exegesis by Nasir Basri that Allah created four paradises.

1. Aden
2. Khuld
3. Naim
4. Firdous

From them there are created many of the paradises and if seven skies and earth will be broken into pieces, then than each piece will be equal to the grain of Ispand (wild rue). Then the total number of those pieces will be equal of the paradises. Those paradises are such wide that like seven skies and seven earths. On the day of judgment one who will get some small portion of Paradise which will be seven times more than this world.

After that, he told with his holy tongue that he was seen written in the exegesis of Imam Mujahid that " Allah created such trees in the paradises which are having trunk of gold and roots are made of silver and branches are made of topaz and their fruits whiter than milk and sweeter than honey and softer than butter and those fruits are having its skins. If the person of paradise will desires for it, then trees will come near to them and automatic fruits will come nearer to them. When they will eat, then the fruit trees will return back to their places. Due to the power of Allah, there will be no decrease in it."

Then Khaja Sahib said," The man at the time of sitting, standing and sleeping whatever he will desire, then without asking him everything will be provided there." After that, he said, "The shade of those trees will be such great in length that if the trooper will run his horse for a period of 100 years then he will not cover the shadow of even one tree."

Then , he said Imam Abu Lais Samarqandi said that " Allah created one kind of apple in the paradise when the believer will cut into two pieces of it than from it there will be available one houri and her attributes could not be described. ''

Then he said " In the paradise there is one tree and its name is Tauba and its branches will be available in every room of the paradise and its roots will be available in the room of the prophet of Allah. In that tree, there are available such number of the crowns and dresses that could come in think and guess."

After that, Khaja Saheb said " On that tree the birds will sing different songs in different voices. And when there will require for the persons in paradise half roasted and half cooked birds which will come nearer to them and when they will eat as per their desires, then as per the command of Allah then those birds will return back to the trees."

Then Moulana Wajihuddin Paheli said " He was seen written in the exegesis of Imam Abu Lais Samarqandi that in the paradise Allah created such Houris who are from leg to knees are made of saffron and from knees to chest are made of musk and from the chest to the neck are made of amber and from neck to head are made of white camphor. If any one of that Houri will look at the world, then there will no darkness in the world. Among them every Houri will be wearing 70 dresses and the light of every dress will be equal to the light of the sun. Their shin marrow will be clear such that like a glass. Every Houri's 70 hair sets are kept there in the trays and on them it will be written, 'Those who need this type of Houries then he should worship of Allah'. When they will be done intercourse with them, then every time they will be like a virgin woman."

After that, Khaja Sahib said " One time Shah Shujah Kirmani has seen in his dream that one Houri from paradise came to his house. Khaja Sahib began to embrace her. Then she said that people can hold her hand, one who will do worship of Allah without thinking day and night and he should busy always and in the worship of Allah and except the worship of Allah, he should not engage in other works." By saying this, she was vanished from there. When Shah Shujah wake up and after this event he was living for a period of 40 years and during this period he never did not sleep."

Then he said with his holy tongue about Prophet Yaqub (A.S.) that " When he feel hungry then he will recite the name of Prophet Yousuf (A.S.) and if he will be thirsty then he will do the same thing. In this way, hunger and thirst will be going away from him. So there was a command of Allah that if he calls the name of Prophet Yousuf, then his name will be removed from the register of the prophets. He said to the angel Gabriel that " This flog of respect should beat upon him for the day when he's lost his heart in the love of Yousuf. On that day, if he would have said this then he does not love with Yourself." Then Prophet Yaqub (A.S.) asked the sisters of Yousuf to recite the name of Yousuf so that he can hear. So he was used to liking that and give his heart satisfaction in this matter."

After that, he told this story " When there was a meeting of Prophet Yaqub (A.S.) with Prophet Yousuf (A.S.) and separation was changed into a meeting and he embraced him. Then Prophet Yaqub (A.S.) finds him weak and so he said to him,

" Oh life of the father. I was becoming weak due to your separation. But you were in the world from the comfort then why you have become weak?. He said " Oh: my father when the table cover of graces will bring before him for eating and but he would want to eat because then at that time immediately angel Gabriel used to come and taunt him that Prophet Yaqub (A.S.) did not eat meals for many years due to your separation. How your heart's desire variegated graces. Upon hearing this, all those grace will become like poison to me. And he used to live in starvation for one day and for two days."

After that compiler of this book paid respect and asked " Prophet Yousuf (A.S.) who was a messenger of Allah, then why his sons not become prophets of Allah?." Khaja Sahib told with his tongue that because its reason is that when there was a meeting of son and father and at that time Prophet Yousuf (A.S.) was mounted on a horse and he did not get down on the horse and in that condition Prophet Yaqub (A.S.) came near him and embraced by him. Then there was an immediate command of Allah came " Oh Yousuf, you have disrespected Prophet Yaqub (A.S.) that you did not get down from the horse and for this punishment the sons born to you will not become prophets."

Then he told this story that " When Prophet Yousuf (A.S.) and Zuleqa were together in the gallery then Prophet Yousuf (A.S) wants to stretch his hand towards Zuleqa and want to do intercourse with her there than the wall was broken and Prophet Yaqub (A.S.) was appearing there and he said oh Yousuf, sons of Yaqub will not commit adultery. Prophet Yousuf (A.S.) made a slogan and he went outside."

After that Khaja Sahib shut, tears and said " It was written in the exegesis of learned persons of Neshapuri that on the day when Yousuf and Zuleqa were gathered at one place and Satan was sitting under the seventh earth on the throne and on his right and left his workers were standing there. He said to his workers that today he did such work and if it is completed, then all sons of Prophet Ibrahim (A.S.) will be thrown into the fire of hell." Khaja Sahib said "To whom Allah wants to save them if there will be millions of Satans be after them, then there will no loss of the damage to them." So Yousuf's old enemy Satan tried his best to touch his edge of the shirt with the dust of censure, but as Allah was his protector and helper there. So there was no effect on this matter."

After that, the discussion about Khaja Ba-Yazid was started and he told with holy tongue " One day the people saw Satan on the cross in the street of Khaja Sahib. And Khaja Sahib told in this matter. He said that " Till he will live there he will not enter into Bustam. He was breaking his promise so Allah commanded to angles to bring him on the cross. Still now go and tell him that now, this time, he leaves him, but if he will come again next time, then he will not leave him." So the Satan was released from there, then till his life, he never entered into Bustam."

Then he said when the people asked Khaja Dawood Tai about his endeavours, then he said " If he will explain then you will be unable to endure them. But he will explain some details of endeavours made by him to his soul. That one day by force I want to engage him in obedience and told him that tonight I want to pray 1000

Rakat but he opposed it. So I didn't give him meals for a period of ten years. And I have given him soil instead of the meals so that the people of the world should know that till the soul will not be killed in this way then claim the love of Allah is not right."

On the Wednesday on the fifth of the Zeqad month in the 713 Hegira year, I was sanctified to touch the feet of the Sheikh Sahib. The discussion about sighting was started. Moulana Wajidhuddin Paheli, Moulana Fakheruddin Zardari were present in his service. He told with his holy tongue, " It is known that when the slave will see Allah's sight, then upon looking he will become unconscious for a period of 10,000 years and then there will command to raise the head when there will second-time manifestation then he will become unconscious for a period of 14,000 years. "

After that Khaja Sahib said " He was seen which is written in the Omer Nastaqis' *Fatwa* that once Imam Abu Hanifa was passed from a street and it was reported that a group of boys were playing ball and one boy among them told that stop great leader is coming and he told another boy that this person used to pray 500 Rakat every night.|" When he heard this and he came back to his house and he decided to pray 500 Rakat every night as commented by that boy. Then he said "Allah asked the boys that the latter is used to perform 500 Rakat. So that I want to correct their thinking in this matter."

Another day when he was going on his way in that street, some of the boys told themselves that to be kept away the great leader is coming there and who used to pray 1,000 Rakat every night and so he was reaching back his home and he decided to do the same. Then Khaja Saheb told, " He was doing such endeavours that for a period of 30 years he did not touch holy back to the earth and that he never sleeps in the night. "

Then he told this story about his life that " Once in the month of Ramadhan he was a finished reading of 120 Quran and daily he used to finish reading of four Quran."

After that, he said " Imam Yousuf was heard that Imam Abu Hanifa used to finish four Quran daily. As we belong followers of his religion so that we should also do something in this matter so that on the day of judgment there should be no a shame to us before him. Then he addressed the audience and said whether anybody is there among you who can finish reading the Quran like Imam Abu Hanifa." There was so no such person among the audience was not able to support this. Khaja Sahib made his daily recital of reciting ten Quran and he used to finish this and then he used to engage in other obedience."

Then the discussion about piousness of Imam Al-Shafe'I was started and he told with his holy tongue that " Still he was young boy and he used to sit at the door of the Imam Malik and the Fatwa (legal opinion) which will come from inside which he used to read and If he found the letter needing any correction, then he would ask the person to go inside and ask Imam Saheb to read the book as this issue is not correct, otherwise, he used to send the person back to Imam Malik for corrections. Imam Malik was reconsidering his objections and corrected the defects if any. So for this, he will re-search the issue well and he will find the same as per objections

raised by Imam al- Shafei. He was happy with the action of Imam Al-Shafe'i. Then he used to say that this boy will become a great learned person of his time and from him there will be lots of benefits to the mankind."

After that, the discussion about piousness of Imam Al-Shafe'i was started and he told with his holy tongue that "Once the monks of the Kaiser of Rome came to Baghdad and they put one condition that the Islamic Ulemas (learned persons) have a debate with monks. If they defeat the monks, then they will pay the money for them. After the arrival of the monks, Harun al-Rashid called to ask Imam Al-Shafe'i to start the debate with them and he accepted it and he asked them to come tomorrow on the bank of river Tigris where the debate will be held there. Harun al-Rashid acted as per his instruction.

The monks of Kaiser of Rome were sitting near the throne and many times they have demanded to start of the debate. Harun al-Rashid used to tell them Imam Saheb will come there and will start the debate. By that time Imam al-Shafe'i came over there and he said Salam to Muslims and put his leg in the river and Imam Al-Shafe'i put his prayer mat on the water in the midstream and he was performed two Rakat there and he sat on the prayer mat and asked the monks to come to the water to have discussed with him there. The monks saw this miracle and were standing and put their turban on their necks and they said you please come here so that we can say regret to him. When he went there, then all of them put their heads on his feet. When this news reached to Qaiser of Rome, he said, "It was good that the person was in Baghdad. If that person would have been in Rome, then all the Romans would have accepted the religion of Islam." Then he sends such a great quantity of goods that which is not countable."

After that, he told this story that " When the knowledge of Imam al-Shafe'i was world renowned then the people told him that "Now you are becoming the eligible person to the lay foundation of the religion (school of thought) and for this reason why he did not lay the foundation of the religion?." He said " What he is having authority that he should lay the foundation of the religion.? Because in the religion of the Imam Abu Hanifa he can do all things, but he cannot do this thing." So one time Sheikh Abdul Karim Khani said: " Oh: Aba Abdullah, why did you create discrimination among the people about the religion.?" He said " He is in the religion of Imam Abu Hanifa. In his linage, nobody did not dare to do this. He was suffering difficulties in the knowledge positively. Now see I am having trust on Allah. Whatever will be happening, it will be seen." The compiler of this book said that " When Imam al-Shafe'i was refused to lay the foundation of the religion, then how his religion was started.?'' Khaja Sahib said that " Imam al-Shafe'i was a disciple of Imam Mohammed Hasan. In short, once some poetry as demanded by the exigency of the situation and as per the knowledge, Imam Mohammed wrote and he was brought there and Imam Shafe'i has seen those poetry lines. As per the demand of the human nature, he said that as his master was differed with his master in his issues so he will also go against him of his issues." When this news was heard by Sheikh Abdul Karim, then he said that " Person can go against of his master to whom the master will give him permission in this matter." After that Imam Sahib

was given permission to 12 persons that they should go against the master. Then Imam al-Shafe'i said that even though he is not among those 12 persons, but being in the nation of Prophet Mohammed (peace be upon him) he is authorized person. And he said, " There will be available grace in the opposition to the nation. So into it, there is his motive that his name will be alive after him and it will become the cause of the pray for him."

After that, the discussion about the anger of Allah was started and he told with his holy tongue that " On the day of the battle of Ohud in which the teeth of the prophet of Allah were martyred and many companions were also martyred. Then the prophet of Allah was looking each and every martyr. At that time angel Gabriel came over there and said him, "To be stood " and the prophet was asked him, " What is wisdom in this?" The angel said " Till there is the time of the anger of Allah and which was not yet cool down. If you were not sleeping, then perhaps you were martyred.?"

Then he said about Qazi Abu Yousuf " When his last time was near and then his friends went there to see him and inquire after the health and when they have was seen him, then there was so much in grief with them upon seeing him and he said to them, " Whether they want to ask any issue?". They went forward and asked about the issue and the friends became happy and went outside. Still, they were at the door and Qazi Saheb left this world at that time."

After that, the discussion about the excellence of Imam Hasan (R.A.) was started, then he told with his holy tongue that " He was the ruler of the Muslims and he was a rich person. He wrote a large number of books that many of the judges even did not know the names of his books. For the writing of the book *Kitab Haiz* (Menstruation). Imam Mohammed (R.A.) was purchased 700 slave girls and their details are as follows.

1. 200 Indians and whose nature was cold
2. 200 Roman and whose nature was cold and dry
3. 200 Suadani and whose nature was hot and dry

He did not intercourse with any of the above slave girls, and he was watching only their kinds of the blood, then it was possible for him to write his book *Kitab Haiz.*

Then he said "Qazi Abu Yousuf was become a son in law of Haroon al-Rashid then his dignity will become that he will use to wear a gilded dress and 1000 slaves by holding the golden and silver staff used to walk before him. One day he was passing in this condition then Mohammed bin Hasan came there by wearing the saintly dress before him and said Salam to Qazi Sahib, but he did not get a reply from him as desired in this matter." As per the demand of the human nature, he said: "Oh Yousuf, you are proud of unfaithful world and which is not permanent and he recited two couplets of Persian poetry."

Then Qazi Sahib gets down from the horse and embraced him and regretted him and he told him that " He was busy in his recital and, for this reason, he could not reply him in a louder voice. This was a mistake done by him. It should be clear him that in his eyes there is no value in the world. See for a while the stirrup of my

horse and one is made of the gold and another is made of the wood. This is for that when one who see the golden stirrup, then in the hope of knowledge he should proceed further. When one who will look wooden stirrup, then should know that the world could not deceive the learned person and this learned person did not have the value of the world."

After that, he said that " One day Qazi Yousuf was going on the horse, then before he came one Alawi (one descendant of Hazrat Ali Ibn Abi Taleb (R.A.) in the condition of intoxication while keeping clothes on his shoulder like the washer-man " and he called him " Oh: Qazi Sahib, I want to ask one issue with you so please stop and give a reply to me and go." He stopped there and he told to ask. He told him " What work which you have done by you and for that reason you got such wealth.? And what action he was done by him for which he is facing such trouble.?." He said " He was doing what your ancestors said and you have done, which was made by my ancestors. It means the status of knowledge which covered all my defects." Khaja Sahib told by his holy tongue that because the people of the world should know that nothing is not more than the status of the knowledge because in Quran Allah says "Wallazina until-alim Darjat."

After that, Qazi Sahib said " Abu Hanifa (R.A.) was taken out Fiqh (Islamic law) from the holy Quran and the sayings of the prophet. So from Sura Baqra and from the sayings of the prophet, he was found out nine issues and then from each issue he was found many issues. Then he was given the temptation and inducement to the mankind to acquire the knowledge."

Then Khaja Saheb addressed Moulana Shahabuddin Mirati and he said "Imam Abu Hanifa was the root of the knowledge and his 12 friends were like the branches and to whom he was specialized and to them he was given special work to them. So Abu Yousuf and Mohammed were given the permission and allotted special work on the issues of the legal opinions (Fatwas). Then he said the condition of the Fatwa was dependent upon the sayings and Ijtihad (exercise of judgement) of Imam Abu Hanifa. Because the original Mufti (Muslim jurist) was given him permission. Because Abu Yousuf had perfect in the jurisdiction and Mohammed was incomparable in his time and who was always used to engage in the writing and compilation of the books|." So Abu Hanifa said that " Mohammed bin Hasan was created the issues with the equal numbers the stars of the sky from his personality. And whose replies were given by Qazi Abu Yousuf and Dawood Tai followed the way of worship and one day he was disrespected so, for this reason, his name was not becoming famous. And Abu Suleman was adopted asceticism."

After that Khaja Saheb said, " Dawood Tai used to say that to learn manners from Allah and his messenger, and he will not look at his master Abu Hanifa who was undergoing the hardships in the jail but he did not accept to become the Qazi of Baghdad city."

Then the discussion about Mustadi persons (person who make requests or desires) was started and he said with his holy tongue that," One day Khaja Hasan of Basra went into the meeting of Mustadi persons and from there he was heard Mustadi matter and for which he was tried 20 years to remove this matter from his heart, but

it was not removed from there and he was feared that it will go with him in his grave." Then Khaja Sahib said that " For this reason Mustaid person may not be given trouble."

On the Wednesday on the 20th month of Zil-Hajj, I was sanctified to touch the feet of the Sheikh Sahib. Moulana Wajihuddin Paheli, Moulana Burhanuddin Gharib and other friends were present at the meeting. The discussion about memorization of the Quran was started. He said with his holy tongue that " Once Imam Hadad was sitting in the school and at that time Amir Ahmed Maqzi came there and he put his head on the ground. And he was requested to pray so that he can memorize the Quran like the verse 'Qul Wal Lahu Ahud', and which was memorized by him, then Khaja Sahib said told him " The prayer is good, but he should recite Quran as the verse 'Qul Wallahu Ahud' for which he will be obliged to him." So the prayer was done and it happened like that. And the meaning of this was that to repeat as many times so that it should be known the value of the knowledge because the knowledge is a great grace. "

After that Khaja Sahib told with his holy tongue " Abu Hanifa's knowledge was becoming well known in the all over the world and he was tested all flavours of the knowledge. So after Prophet Adam (A.S.) and other prophets and the companions of the prophet anybody who is not remembered so much than him. This was possible only with the power of the prophet of Allah, which resulted in the spread of the knowledge."

Then he said " Khaja Qutubuddin Madoud Chisti did not memorize Quran and in his last days of life he was seen by his master in his dream and who told him to recite 1000 times, verse " Qul Wallahu Ahad" and when he was waking up then he began reciting chapter Iqlas and in a few days of the time he was memorized Quran. ''

On Saturday, for the 25th month of Zil-Hajj, he was sanctified to touch the feet of Sheikh Sahib. The discussion was started about that if there will be injustice to anybody then he should not curse otherwise the aggrieved person will become the cruel person. Then he said " When an aggrieved person will curse, then there will become the case of the tit for tat. If he will be silent at that time then there will be justice sure for him there."

Then he told this story that once one woman came in the service of Imam Abu Hanifa and she told him that " She had one hen in her house and which had small chicks with her and somebody caught that hen and for this reason chicks are restless. You please help me in this matter. " He asked, " Whether she did not any curse.?" She said "No." He said " Be careful and do not curse. Sit at the door and come after some time and you will get your hen ". At that time, one woman came there and she said: " She had a small boy and in his stomach there is a severe pain is there." He asked her " To bring the boy there." He asked the boy "Oh boy tells truly what you have eaten today.?" He said, " There was one hen in that street and we caught it and slaughtered and have eaten it." He told the woman to pay its price. When the mother of the boy was given the price of the hen then he told her " To go the boy will become healthy." Then the woman of hen came there and he asked her "Whether she got her hen then she told him that she did not get it." Then he told her "Why she

did not curse.?" She did curse and then one man came there running and he said, " His boy's stomach is inflated and the boy is restless due to the pain." Then he was given her price of a hen and asked her to forgive him."

After that Khaja Sahib said " When there will be trouble to a man from another person or somebody will take his goods by force, then, in that case, the curse should not be done. But he should gnash teeth in anger in this matter. So that he can get his purpose and Allah will give its reward for him. Because Allah knows very well his slave's fortune."

After that, he told this story " Once during the period of Sultan Mahmud of Ghazni two infidel persons came to Ghazni with goods and money. The robbers looted goods and money from them. They wept and went into idol temple and looked at the sky and said " Oh Lord, even though we are not Muslims, but we are created by you and you are Lord of all creatures. Till there will no be redress of their complaint from your side then they will not leave from this place and will not talk with each other." They sat there at that time by a tie-in the edges of their shirts. On that day there was a pain in the stomach of the Sultan of Mahmud and due to this reason he was used to fall from throne to earth and from earth to the throne. All holy people and learned persons prayed, but there was no effect at all. But the illness was increased double. When all were becoming helpless then Sultan Mahmood, who was wise person called Hussain Mamondi and told him, " Oh Hasan now all people were becoming helpless. Now it is a matter with Allah go and request for Khaja Bahlul Deewana for prayers in this matter." When Hussain Mamondi reached with Khaja Sahib then he was smiling and said " Perhaps there is something required by Mahmud so he sent him there." Hasan Mamandi was explaining the details of the pain of the stomach. He said " To climb on the palace and beat drum, then he will become healthy" at the same time Hasan came back from there and told the same thing to Mahmud. So it was done. Among those infidel persons talked with each other and they said that " Whether Sultan Mahmud was dying or someone was informed our condition to him. This drum is beating for this reason. When they talked like this then immediately the pain of the stomach was gone." Sultan Mahmud mounted on a horse and came to see Khaja Bahalul and asked for his forgiveness. Khaja Saheb told him, "Robbery was done by other persons and there was pain in your stomach. Yes slave will done robbery but there will be difficulty on their owners." Then he told details about two infidels persons. Then the king went from there and saw them and made them happy and he rewarded them and given them respect and honour and sent return back from Ghazni with lots of goods and money."

Then Khaja Sahib shut, tears and said "When there is such result of cruelty to the unrelated persons, then what will be the result of cruelty to the related person in the both worlds."

After that, he said, " Once Khaja Zanon of Egypt was moving in the street and he was seen two Muslim persons were playing chess there and he told them if this time will be spent in worship of Allah or the reading of the Quran then it will be very good." But they don't pay any attention. He was proceeded further then there was

thought in his heart that whether they became angry in this matter. To give suffering of the heart of Muslim persons is not good and he came back from there and for this he asked forgiveness and he said," Gentlemen forgive him. I said something due to his madness, whether you became angry in this matter..? When Khaja Sahib asked for forgiveness, then they were ashamed and repented from all such things."

After that, he told this story that " Once Ba Yazid Bustami was passed in one street, one young intoxicated person with a kind of stringed musical instruments in his hand was coming before from the front side. Khaja Sahib due to the kindness he advised him, but as he was in an intoxicated condition so he pull down that the musical instrument on the head of Khaja Sahib. Due to this reason, it was broken into many pieces so he was ashamed in this matter that what he did an act?, and due to which he was breaking his musical instrument. In short when he was reaching back his house, then on the next day he went his house with five coins and some sweet with him. And he said him " This is the price of the musical instrument and this sweet as due to the breaking of the musical instrument your throat has become sour, so eat this sweet and remove the sourness." When the young man saw his such behaviour, then he was put down his head on his leg and he repented."

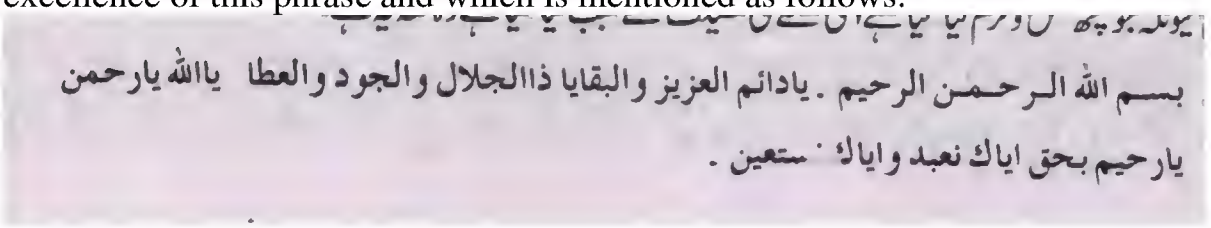
On the Thursday in the month of Muharram in the year 715 Hegira, I was sanctified to touch the feet of the Sheikh Sahib. There was Urs (death anniversary) ceremony of Shaikh Fariduddin and Moulana Wajihuddin Paheli, Moulana Shamsuddin Yahia, Moulana Burhanuddin Gharib, Sheikh Usman Sayah, Sheikh Hussain Zakir, Sheikh Bakhtiar Oushi, Moulana Fakheruddin Zardari, Moulana Shahabuddin Meerati, Moulana Nasiruddin Giyahi, Hasan Ali Ala Sejzi and other friends were present in his service. The discussion about piousness and praiseworthy qualities of Sheikh Fariduddin was started and there was effected on the audience. After that, he said that Sheikh Fariduddin was leaving this world on 5th Muherram.

It was happened that in that night he was leaving this world and he reminded me that Moulana Nizamuddin is not present there and he also said that he was also not present at the time of death of his spiritual master Shaikh Qutubuddin Kaki so he (Moulana Nizamuddin) was also not present

when the time of his death was near then he stood and from morning to till the time of ten o clock in the morning he was reading Quran five times, then he was engaged in the invocation of Allah as such that there was a discharge of blood from his mouth and each and every drop of the blood which will fall on the ground from it was formed a painting of Allah and he used to read one quatrain and go in prostration and then he used to raise his head."

When he was finished his invocation of Allah, then the people came closer to him and sat near him. He told all of them to go outside and sit there and when he will call then come inside. After some time one call was heard that " Now the friend will meet his friend." Then all of them came inside, then Khaja Sahib was engaged in another condition. When the time of Eisha (night) prayer was coming near then he was performing Eisha prayer four times and then he was handed over his life to Allah while putting his head in prostration. Then there was call which was heard by all the people of Ajodhan that " The entrusted thing which was on the earth, and which was given to Allah." When Khaja Sahib ended this story, then in the meeting place there were many slogans and there was such weeping condition that which was not prevailed before. After that, Malik Yamin al-Mulk came there along with some rich persons in his service. He told him to sit down. Then he sat there. At that time Moulana Aladdin and Moulana Kamaluddin came there and he told them to sit down and they sat there. Then twenty Darwish came there and who were belongs to Sheikh Fariduddin in the service and he said welcome. Khaja Sahib welcomes Darwish persons by moving some steps towards them. He was shown very much cheerfulness. They sat near him. Among them one person was the realization of truth was there and who told one story in the service of Khaja Sahib that " One day he was in Etkaf (retirement to mosque for continued prayer) at the foot side of Sheikh Fariduddin and was seen him in a dream and put his head on his feet. And he asked how Allah treated with him.? He told that, " The treatment which is given to the friends." Then he asked how it is.? He said " When they have taken his soul under the empyrean then there was a command to prostrate and when he was prostrated and when he was raised head from prostration then what he is seeing that Khaja Moinuddin Sanjari, Khaja Qutubuddin Bakhtiar, and other pious person of Allah were standing under the empyrean. There was command to bring the crown and put on the head of Fariduddin Ajdhoni and wear him the dress of forgiveness and to take out a procession in the world of angels that we have forgiven Sheikh Fariduddin. Because in our service he didn't do any carelessness and there is nothing less in it." When Khwaja Sahib finished this story, then he shut, tears and thanked Allah. And the Darwish said " Sheikh Fariduddin was given the message that he should go and see Moulana Nizamuddin and ask him to recite the following phrase very

much because whatever favour and kindness was done to him was due to the excellence of this phrase and which is mentioned as follows.


بسم الله الرحمن الرحيم . يادائم العزيز والبقايا ذاالجلال والجود والعطا ياالله يارحمن
يارحيم بحق اياك نعبد واياك نستعين .

After that Khaja Sahib said he has added this prayer in his daily recital. And there is one command in this phrase which he has only known him in this matter. Then Khaja Sahib was given a green wool saintly dress to that Darwish and who accepted this. Then there were meals and sweet was ready there. Which was brought for the sake of the reward of the soul of Sheikh Fariduddin? When table cover was spread there, then Khaja Sahib regrets with everybody. When all persons have eaten meals, then Khaja Sahib told to an audience that the soul of Sheikh Fariduddin is present here. If you ask then choristers would say something. All of them paid respect and said it is a matter of felicity and the choristers were started singing.

Then after the beginning of this on Khaja Sahib and on the persons in the audience there was such condition prevailed that all were falling down to the earth. Sheikh Usman grandson of Khaja Qutubuddin, Moulana Fakeheruddin and that Dervish who was in Etkaf (retirement to the mosque for continued prayers) at the foot side of Sheikh Fariduddin began dancing. They did such dancing that the skin of the toes of the feet was becoming damaged, but they were unaware a little of this in this matter. When Sama (ecstasy) meeting was ended then everybody was becoming normal and sat in their places. Khaja Sahib was given a special umbrella to Sheikh Usman and in this same way, he was given some other special things. That day was very comfortable and everybody after paying respect left from there. And Khaja Sahib was regret everybody. Everybody was saying that to search for the safety of Allah.

On Saturday on 30th Muharram, I was sanctified to touch the feet of Shaikh Sahib. The discussion about Touhid (unity of God) was started. He told with the holy thing that " The meaning of unity of God is to say one to Allah and the meaning of Marafat (knowledge of God) is to identify with Him."

After that, he said " He was seen, it was written in *Saluk Auliya* that as per narration of Sheikh Abu Baker Shibli the last prophet of Allah said that on the day of judgment Allah will resurrection of all of the creatures and Allah will command the angels to gather all of them. Then, as per command every group will proceed before their Lord and only the group of Marafat (knowledge of God) and unity of God will stay there, then they will be heard call why they are standing there? They will say, oh: our Lord, we are standing there for You. Because in the world we

have worshipped You without seeing You. Till there will be no command from your side how they will proceed from there.? Then there will be a manifestation of the light of Allah , then all will prostrate there. Then there will be a call that " Oh sayers of one to Him, raise your heads. As you have believed Me one so, for this reason, I will forgive all of you and make an expedient paradise for all of you and instead of all of you I will send the Jews and fire worshippers to the fire of hell. ''

After that Khaja Sahib told with his holy tongue that " On the day of judgment there will be announced under the empyrean, that oh My lookers I will forgive you all so to proceed to paradise so that you can have My sight there. Then Khaja Sahib recited one couplet in the Persian language and its meaning and translation is as follows.

When the believers will see the sight of Allah, then they will forget all graces of the heaven there. Because than the graceful look, there is no more grace is there. Then Khaja Sahib said " Why not forget it because there will be a meeting of the friend with his friend. "

Then the discussion about the ascent was started and he was told with his holy tongue that narrator narrated that " The last prophet of Allah went on the journey of ascent in the condition of wake up. But the people of Ahl Sunah Jamat (orthodox Muslims) narrate that had two ascents which are as follows.

1. In the condition of dream
2. In the condition of wake up

This doubt is there due to this reason that there should be conformity in the sayings of the prophet. Then Khaja Sahib said the last prophet of Allah is having excellence among all prophets sent by Allah.

1. He is the leader of the Prophets
2. He is intercessor of the Nations

When the last prophet of Allah was born then all previous divine laws were cancelled and his divine law will be continued up to the day of judgment and the which is not divine law of any other prophet. "

After that Khaja Sahib told with his holy tongue that "As the identity of Allah is obligatory and in the same way when it is not certified by heart and promise by the tongue, then the faith will not be right." Then he said about " Chastity of the prophets before revelation, there should be no doubt in this matter and after the revelation it was confirmed rightly. But it is possible that the after the revelation in them there may be some false steps. But in, their favour there should be believed that they were not a magician and liars. One who thinks something more than he is an infidel absolute." The compiler of this book asked whether Luqman and Alexander were prophets?, because Allah mentioned them in the Quran. He said as per *Rewet Sahih* in which he was seen written that they were not prophets, but they were holy and virtuous persons and for this reason Allah loved them."

Then he said " Alexander, is called Zoqarnain and in this matter, there are many sayings are there. Some say he had with him two bobbed hairs on his head. So for this reason, he is called Zoqarnain. Some say he was reached to the two ends of the world. So he is called Zoqarnain. Some say that he was seen a dream in which he seen that he was reached near the sun. And at the two sides of the sun, it means east and west he caught with his hand. When he was told this dream to any of his friends, then he told him Zulqarnain and for this reason, people used to call him as Zulqarnain. Others opinion is that he was told to many kings to follow the call, but they have not accepted it. So for this reason on both sides of his head there were assault of the swords so for this reason, many people used to call him as Zulqarnain. "

After that the discussion was started that why Hadrat Abu Baker Siddiq (R.A.) is called Siddiq (ever truthful)?. He said with his holy tongue that " He was most excellent among four friends of the prophet of Allah. For telling him Siddiq (ever truthful) there are available two sayings and first is that when the prophet of Allah was returned back from ascent night, whatever the prophet explained he was certified and another reason is that his truth is, having its highest level so, for this reason, he was well-known as-Siddiq (ever truthful)."

Then he said " When the prophet of Allah was getting honoured with the prophesied then first from all Hazrat Abu Baker Siddiq (R.A.) was certified that he is really the prophet of Allah. And in the last time, he was believed in one matter and not to talk very much talking and avoided argument and discussions. So for this reason, his name was becoming as-Siddiq. Think about his life he said his name is written on the tablet of the sun and when the sun will reach the housetop of the Holy Kaaba then it will not move further from there unless the angle will administer an oath of his name, then the sun will move forward."

Then among the friends who were present in his service asked for what reason Hazrat Umar (R.A.) is called Farouq.? He said " He was used to distinguish between the truth and false. And Hazrat Usman bin Afan (R.A.) is called Zunurain because he was married two daughters of the prophet of Allah and when the first daughter was dying, then he has married the second daughter." Then Khaja Sahib said " The prophet of Allah was proud of his son in law relationship. So he was used to saying it many times that " If he had 70 his daughters, then if one will die then he will marry another daughter with Usman bin Affan." And Hazrat Ali is called Asadullah because he got this title from the sky because Allah told that Ali is His tiger."

After that, he said that " When Hazrat Ali bin Taleb (R.A.) used to make slogan then due to horror for his slogan birds and animals used to be killed. "

In this situation he said once in the service of the prophet of Allah, there was discussion about Prophet Dawood (A.S.) that in his hands iron was used to be

melted and from it he was used to make the chain armour. The prophet smiled and said " When prophet Dawood (A.S.) used to melt iron in his hand, then he used to take the name of Hazrat Ali Ben Taleb (R.A.) then iron will become molten."

Then he told this story that " Once Hazrat Ali Ben Ali Taleb (R.A.) was attacked on the Syria and he was becoming helpless there and made a slogan and due to this reason there was terror in the world of the angels and angels forget their glorification and requested in the court of Allah " Oh: our Lord what was this call.? And for which our work was stopped there." There was a command "This is the slogan of Ali bin Taleb, who is asking help from Us and go and help him."

After that, the discussion about Marafat (the knowledge of Allah) was started and he told with his holy tongue that " The sign of Arif (one having an intimate knowledge of God) is that he used to remain in the silence. If he will talk only as per requirement."

He said he heard from a holy person that " One who will become a lover of the soul, then on him self-complacent, malice and disgrace are becoming his lovers. "

He said, " The key to all things is patience and in the devotion the work is done with patience. When there will be devotion right then the door of blessings will be opened. "

On this related situation, he said that " Khaja Junaid of Baghdad, said meditation should be done by such person in his look there will be nothing invisible and thanks should be done by such person who will not step out of the Kingdom of Allah."

After that Khaja Saheb shut, tears and said " How those people are so good who become able to get news on the first day and on the second and third day there will be no signs of them and which will not be available there. Such persons are simple. The perfect are those who are established in the beginning and ending of the love and they should call for more and more."

In this situation, he told this story that " Once Khaja Yahia Maaz was asked by Khwaja Ba-Yazid Bustami through somebody that, what do you say about that person who will be intoxicated in one cup of the love? Khaja Sahib sent a reply that there are such persons are there who are drinking cup after cup since the beginning to end of the time and then they will still demanding more and more. You have written about such persons who are less courageous people."

After this Khaja Sahib told with his holy tongue that " One who is perfect in the way of love and Marifat (knowledge of God) and from him in the innermost and manifest nothing will be away and nothing will not be remain concealed from him."

Then in this situation he told this story that " When Khaja Zanon Masri was reached at the perfection, then fame was spread all around and in everywhere

place and when he will look at the sky, they he can look, all things in between from the empyrean to earth and from empyrean to the magnificence of veil and nothing will not be concealed from his look."

After this, it was asked by Khaja Sahib, how the people will reach such status?." He said " When they will be disconnected from all things and they will become the persons of Allah only. Then in all the kingdoms and whatever is there, then it will give up to them and nothing will not be concealed by them. When they look at any side, then nothing will not be concealed by their look."

Then the discussion about Sama (ecstasy) was started. One Darwish from the family of Chistia was present there. He said, " What is the reason that the first the people were available on the condition of rest, but when they hear Sama (ecstasy) then they will become restless.?" He said " When Allah was taken promise of the service from prophet Adam (A.S.) it means that it was asked by the souls whether He is not your Lord.? Then all souls were engrossed so it is the same condition which will prevail in ecstasy (Sama). Since they will be first in the condition of rest and when they will hear Sama (ecstasy) then they will become uneasy. Then that friend asked, " What is the difference between meditation and modesty.?" He said, " Meditation is due to the extreme cause of the waiting and modesty is due to the observation for which there will be an available shame."

Then he was asked " Who is called Sufi.? He said " Whose heart will be clear like prophet Ibrahim (A.S.) it means he will be free from the love of the world and who is the follower of the commandments of Allah. Whose acceptance will be like the acceptance prophet Ismail (A.S.) and whose sorrow will be like the sorrow of prophet Dawood (A.S.) and whose indigence will be like the indigence of prophet Eisa (A.S.) and whose patience will be like the patience of prophet Ayub (A.S.) and whose fondness will be like the fondness of prophet Musa (A.S.) and whose sincerity will be like the sincerity of prophet Mohammed (peace be upon him)."

After that Moulana Burhanuddin Gharib asked "What is called Tasawuf (mysticism)? " He said " Not to take considering the condition of the manifest and not to do fire worship. Because it is cruelty to himself. For this reason the people Saluki (mysticism) said that to become attribute -less, then you will get attribute. "

Then he said " There are 70 positions of Arif (one having an intimate knowledge of God) and one among them is not to get the desires in this world. "

After that Khaja Sahib shut, tears and said "One whom the claim love of the friend and at last he will marry a woman or learn knowledge then understand that he is nothing. And from it there will be no relation will be established by him. He is liar claimant absolute." After that in the condition of overpowering of the

fondness, he said " The knowledge of all learned persons still not reach to the following two matters.

1. The correction of the nation
2. The service of the solitude

Then he said " He heard many times by the holy tongue of Sheikh Fariduddin, that those who will say and become unconscious are nothing and from them the dead person is better. That eye which will be engaged in other things than Allah, then it is better that it should become blind. That tongue which is not engaged in Allah's invocation, then it is better that it should become dumb. The ear, which is not intoxicated in the hearing of the truth, then it is better that it should become dumb. The body which is not engaged in the service work of Allah and from him the dead person is good."

After that, he said that " He was heard by the holy tongue of Shaik Fariduddin that one day Sheikh Qutubuddin Bakhtiar Oushi told in the condition of intoxication that one who will walk without the feet on the way of the truth then he will reach to the goal. And one who will be in the invocation of Allah without tongue, then he will get felicity of the meeting. And one who was seen grace of his friend without eyes, then for always he will become the person of the eye sight. One who will drink the wine of his love without the mouth, then he will become a perfect person." When Khaja Sahib reached at this point, then he shut, tears very much and he said " The perfect person, whether he will live in the loneliness, then there will be no such moment which will not pass from there from him when he will not move the pillar of the empyrean and his roar will not be heard in the world of angels."

The compiler of the book has asked "If he will be given permission then he will read the poem of Khaja Nizami which he has remembered and then Khaja Sahib told yes."

After that, Khaja Sahib said, " If it will not happen like that then he will not become a perfect person." And then he told of this situation that " Once Khaja Ali Sohail wrote one letter to Khaja Junaid in which he wrote one should be kept away from purpose and that on prophet Dawood (A.S.) there was revelation was sent down and in which it was told that person is a liar in Our love one who sleeps in the night." Khaja Junaid saw that letter and on its back, he was writing its reply that our wake up is on the way of the truth and our dealing and our sleep is also in action for the truth. It means in the love both are equal. The sweetest sleep of the pious persons is also the grace of Allah. It means my eye sleeps, but the heart will not sleep."

Then he said " Once one pious person wrote to Khaja Junaid that friends are those people and if Allah will give them the option of hell and heaven to select any one of it, then they will opt for the hell because the heaven is their desire and the

hell is the wish of the friend. One who will give preference to the option of the friend than his own option, then the he is the only friend." Khaja Junaid said " No, the one who does such things then they are doing acts of the children. If he will be the given option, then he will not opt anything. But he will request that what is a connection of the option with the slave person.? Where ever he can be sent by Him. Then he will be ready to go there. And there is no option for him. My option is that whatever You like it."

Then he told one story about piousness of Khaja Junaid that " One holy person told this story upon his death that one day he was seen one dream that the prophet of Allah was sitting and Khaja Junaid was standing near him. One person brought one legal opinion and want to show him, but the prophet of Allah told him to show Junaid so that he can reply it. Sheikh Junaid said, " Oh prophet of Allah in his presence how he had option of it.?" He said, " I had such proud on you alone only, that which is available to other prophets in their nations."

After that on this situation, he said: " It was a habit of Khaja Junaid that he used to say Allah, Allah throughout the night."

Then the discussion the about saintly dress was started and he said with his holy tongue that " The only saintly dress is not credence and if it is having authority, then all the world will wear it.The credence is available for that person one who wear a saintly dress and fulfill its rights and if he will make carelessness, then he will be apprehended and then there will be no value of his saintly dress. The wearing of the saintly dress is a copy of the holy persons who wore the saintly dress and did not make any careless in the obedience of Allah."

After that, he told with his holy tongue " Once Khaja Junaid was asked whether the saintly dress is having credence or not.? He said "No." Asked why?. He said " Because many saintly dresses, wearing persons are there who are involved in evil deeds and on the day of judgment this dress will become the plaintiff against them. Such persons will be deserved for the fire of hell. And many of the quilted coat wearing persons are such that who do many good deeds and such persons will enter into the heaven before such persons who wear the saintly dresses. So it was known that by wearing only saintly dress is not the credence, but the saintly dress is having authority due to the person who will wear the saintly dress and one who wear it and fulfill its rights. Then there were will be respect of the saintly dress of that person."

Then he said Hazrat Ali Ibn Abu Taleb (R.A.) said: " The saintly dress is not having the credence."

After that, he told this story that " He was seen written on *Tuhfa Arifin* that once Khaja Yahia Maz Razi was sitting and his companions were sitting around him., At that time one person wearing quilted coat came there and he paid respect and he sat down there. He was seen in him and began smiling and when he did

such thing two or three times, then the persons in the audience asked him what is a reason.? He said the thing which he was searching for the person who wears quilted coats and he find such thing in this quilted coat wearing person. That person stood and for he paid respect him. Khaja Sahib said you are such person who is in this dress of quilted coat, but he is ahead of the persons of the saintly dress wearing persons and you have already reached on the destination."

On the Thursday on 10th Safar of months in the Hegira year, I was sanctified to touch the feet of the Sheikh Sahib. The discussion about the creation of the sky and the earth was started. He told with his holy tongue " Allah created the earth and sky and whatever there in between them was created in six days. As written in the exegesis of Imam Mujahid that He is having such a personality who created the sky and the earth in six days."

After that Khaja Sahib told with his holy tongue " This world's one day is equal to 1000 years of another world which is mentioned in the Arabic phrase and its translation and meaning is as follows. "With your Lord one day is equal to 1000 years."

Then he said, " Allah first created tablet and whatever which will be happening from the beginning to the ending in the world, it was commanded to the pen to write in it and when it was written then empyrean was created and after this the chair and after that skies and earth."

Then Khaja Sahib said, " The creation was started from the Sunday and it was ended on Friday and on the Saturday nothing was not created."

After that, he said, " If Allah wanted, then He can create in one moment and but it can create such millions of the things because he had empowered to do so, but he wanted to show the man for doing the work slowly and not quickly."

Then he told with his holy tongue that " He was seen which is written in the exegesis of Imam Zahid that when this verse was sent to the last prophet of Allah, then learned persons of the Jews, asked with the prophet about the details of the creation of the skies and the earth and whatever is there in them."

He said " On the Sunday and Monday the earth and whatever things in it were created.

On Tuesday, the mountains and whatever in them were created.

On the Wednesday trees and necessities of the human beings were created.

On Thursday, the skies and whatever in them were created.

On the Friday sun, moon and stars were created.

In the six days when all the things were created and the worlds were decorated and then on Saturday and its time limit is 10,000 years, then the movement of the skies and created prophet Adam (A.S.). The duration of the period since the creation of the pen of the day of the judgment will be 14,000 years."

After that, he said, " in *Haqaiq* there is written as per narration of Hazrat Khaja Hasan Basri that from the movement of skies till the birth of the Prophet Mohammed (peace be upon him) the period of 6,000 years was passed away."

The birth of the prophet Mohammed (peace be upon him)

Then a discussion about prophet Mohammed (peace be upon him) was started. He told with holy tongue that when " He was born then all idols were coming down on the earth and on his both shoulders it was written by the pens of light 'La Ilha Illa Mohammed Rasul Allah' and in between them there was a seal of the prophet-hood."

After that when the prophet was laid on the earth, then the room was lit like that there were many millions of torches were lighted there."

Then he said "The night during which he was going to born his uncle Abu Taleb was seen in dream that angels were brought lighted torches from the sky to the house of Abdullah and the people of tribe Quraysh and their neighbours, as in their fate there was Islam so they were lighting their lamps from that torch and they are going to their houses. When he tried his best to lit his lamp with the torch but it went away from him and his lamp was not lit. At last, when he was waking up and heard that there was born a boy in the house of Abdullah. "

Then Khaja Sahib said, " Abu Taleb was tried is best which was possible with him, but as in his fate there was no Islam so, for this reason, he was away from this grace."

After that, he said " In the beginning the prophet of Allah was trying his best so that Abu Taleb may accept the religion of Islam as there was no willingness of Allah so that endeavour was gone without any result. So it said that one day there was a meeting of the prophet of Allah with Abu Taleb in the street. Then he said, " Oh, my uncle you accept my prophet-hood so that on the day of judgment there will be the logic of with him for his safety from the fire of the hell." Abu Taleb tried his best to say, but he could not say. And he said, " Oh life of your uncle I want to say the Islamic creed but many millions of locks are coming there from his mouth so for their hindrance I could not say this."

The birth of Ali Ben Ali Taleb (A.S.)

After that, the discussion about the birth of Ali Ben Ali Taleb (A.S.) was started and he told with his holy tongue that " When he was born then he was put in the lap of the prophet of Allah so that he can give bath him with holy hands. When he was given the bath and put him in the lap of Abu Taleb and then the prophet was weeping. Abu Taleb said it is a time of happiness and not for weeping. He said, " Oh: my uncle, I have given the first bathing to Ali but he will give me the last bath so I am weeping."

Khaja Junaid of Baghdad

After that, the discussion about piousness of Khaja Junaid of Baghdad was started and he told with holy tongue that " Once Khaja Junaid of Baghdad was saying in the court of Allah that there was such time upon him that then the people of sky and earth used to weep upon him. And then that time was passed away, then I used to weep upon them and now this is his condition that there is no news about himself or about them. Then he said " He was wandering in the jungles for a period of ten years and taken care of his heart. Now, since 20 years he does not have any news about anything. Then he said Allah was talking with the tongue of Junaid for a period of 20 years. But in between there is no interference of Junaid in it or except Allah, nobody does not know in this matter. "

After that Khaja Sahib said " When in the hearts of the lovers if it will come the thinking of the world at the time of prayer then they should re-start the prayers. And when there will be thinking of the other world come there, then they used to perform the prostration of the mistake. "

Then he said " Once it was requested with Khaja Junaid of Baghdad that oh: master of mysticism, it will be better that if you will wear the rag dress for our sake. He said if he will know that only by wearing of the rag dress there will be work done, then he will wear also iron and fire rag dress. But the matter is that there is a daily call in his innermost that there is no credence of the saintly dress and only doing of the work is having authority."

After that, he told this story that " Once Khaja Zanon of Egypt was going to journey and one person came there before him and asked a question that is there end of the love or not?" He said, " Oh: liar there is no end of the love."

Rabia of Basra (R.A.)

Then the discussion about Rabia of Basra (R.A.) was started and he told with his holy tongue " When there will be call on the day of judgment " Rijal of Allah" it means the men of Allah. Then, first of all, Hazrat Rabia of Basra (R.A.) will put her step in this row."

After that, he said " During that period she was incomparable in the work of the love. So Junaid of Baghdad said " Once one day and one night he was in her service of Rabia of Basra and there was a discussion about the love and there was no thought came into his heart that he is male and also there was no thought came from her heart that she is female. When he left from there he was felt that he was poor and her as sincere."

Then about her belief and truth Khaja sahib told this story " One day she was doing hymns in the court of Allah that oh: Allah, if you will send me to hell then she will reveal one secret of the love which she is having with her and same she will explain it and for this reason, the hell will be away of the 1000 year of the journey from her." Then she said " Oh my Sustainer if she will do worship for the

sake of his fear, then burn her in the fire of the hellfire. And if the worship is done by her in the hope of the heavenly, then show Your grace surely."

After that, he said, " Once Holy Ka'aba welcomed Rabia of Basra and she cried the call of Allah that one who move towards His side the distance of one span, then He will move one yard toward that person." And she prayed in the court of Allah that she does not require Ka'aba and she does not need the joy of the sight of Kaaba but she wants the sight of the owner of Ka'aba."

Then he told this story of Sheikh Ali Tirmazi who said that " Once when the Rabia of Basra went to the jungle and for a period of seven years on the side she was roll down and was reached to the plain of Arafat. Then there was invisible call that oh: claimant how such desire which you have attached to your edge of the dress,? If you demand then We will decorate your work in one manifestation. She said " Oh my Lord, I do not have such type of the capital. I only need the indigence. Then there was call " Oh Rabia put your head down because there will be the case here about those persons who want our meeting, then they will become such closer to Us that there will be no difference of the hair will be there. Then the work of miserable of condition is there which is likely to end in death and the meeting will be turned into the separation. You are still in 70 veils unless you will not tear those veils and put your step on Our way then you will not get indigence. So look at upper side a little and she saw there and she finds one river of the blood is flowing in the air. There was a call heard in which it was said oh : Rabia this blood of the eyes, which belongs to Our lovers and who put their steps in this way. At the first destination, they become such persons that in the both worlds their names and signs are not found." She requested " Oh my Lord, show one of their attribute to me." Upon saying this the blood of menstrual course was started and there was invisible call in which it was heard " Oh : Rabia this is their first place ". And Khaja Sahib on reaching this point shut, tears and he said " For a period of seven years on the side, she was rolled down and she went to visit two earthen clods and when she reaches near of it due to this defect she could not visit Ka'aba. By this time Hasan Ala Sejzi and special friend of Khaja Sahib, Khaja Aziz Baig came there and put their heads on the earth and at that time Khaja Sahib was in the condition of overpowering of the fondness so for this reason he paid his very much affection to them. And he said to sit them there. When they sat he told to Khaja Aziz Baig " To read any Gazal (ode) and Allah was sent you at the right time." When Khaja Aziz in third note of the musical instrument starting singing of the Gazal then there was such tenderness on Khaja Aziz and on the audience of the meeting which is not described in the wisdom and thinking. He was given Khaja Aziz and brother Hasan special garments. That day was very excellent and very comfortable that many facilities were available.

The excellence of Sura Muzzamil

On Sunday on the 20th of the Safar month in the year 715 Hegira, I was sanctified to touch the feet of Sheikh Sahib. The book exegesis of the Quran of Imam Zaheidi was kept near him.The discussion about the excellence of Sura Muzzamil was started and he told with his holy tongue " Imam Shafei mentioned narration of Ali Ben Ali Taleb (R.A.) that on the 27th Ramazan the last prophet of Allah was sitting in the mosque of Madina with his companions and he was telling stories of the previous prophets and at that time angel Gabriel and angel Michael along with 24,000 trusted angles which used to live around the empyrean came there with verse Muzzamil which was written by the pen of light on the silky paper. The prophet of Allah stood and was paid great respect and honour and took it in hands and kissed it. And put on the head and asked brother Gabriel whether this command of Allah,? He told " Allah says if he would have sent this verse during the period of the previous prophets and due to the facility of this verse, then there will be not available any sinner and due to this facility, I would forgive all of them. So one who reads it among your nation after the obligatory prayer, then he will get reward one 100,000 good deeds for each word and such extent of the bad deeds will be removed from his account of deeds. He will enter into Paradise along with the last prophet Allah. The reader of this verse will be given 70,000 palaces of green emerald and in each palace there will be small 1000 palaces will be there and in which there will be available many thousand Houries ."

After that, the prophet addressed " Oh my people of the nation make this as your recital and read it daily ten times. One who will read it ten times, then Allah will keep him away from bad people and evils of the calamities and always he will be in the custody of Allah. Due to the blessing of this verse, there will be no trouble upon him. One who reads it for any important affair, then that important affair will be completed. If the people of sky and earth will begin writing its excellence, then it will not be possible."

After that, he said that "When he became a disciple of Sheikh Fariduddin, in the beginning, he asked me to read chapter Muzamail many times. When at last I have seen its excellence in exegesis, then able to understand that he was used to asking me to read this verse so there was his purpose that I was not away from the facility of the verse."

Then he said " The prophet said Allah read this verse in the Friday night without work and without the tongue. So one who read it this verse on a Friday night, then he is like the person who is having a conversation with Allah."

After that, he said Khaja Hasan of Basra wrote in the exegesis of this verse that "One who read this verse, then whether 100,000 enemies, jealous, magicians, cruel and malicious persons and if they want but they could not able to cause trouble for him but all will be defeated."

Then he told that Imam Shabi said " Once caliph of the time was given the cruelty of him and he wants to kill him. One day he was sitting. And one person came there to take me away by saying that the caliph is calling him. I have read the verse Muzzamil and blown on his body. When he reached near the caliph then his face was becoming pale and he was getting down from the throne and he was falling down at his feet. And he was awarded me the robe of honour." And he told him " Oh teacher when you have entered inside I have seen two pythons while opening their mouths which were appeared beside you and they are saying that oh caliph: to leave Shabli it is better otherwise there is a command of Allah is that to smash you. Tell me from where you have got this miracle." I told him that " Due to reading of verse Muzamil, Allah was giving him this status". Then the caliph began reading this verse daily, so those kings who does not pay him the amount of tribute, and who were rebelling, then they came under his control and who paid tribute to him and were becoming obedient to him."

After that, he said " Imam Mufazil was written six benefits of this verse which are mentioned as follows.

One who will read it continuously then he will be always in the custody of Allah. No trouble will reach near to him. He will be safe from the calamities of the world and religion. He will become dearer in the eyes of kings and pious persons. One who read it at the time of day or night for one time, then Allah will command and will tell his angels to be a witness that He forgave this person. And made him his Wali. (Saint) and He will make him successful on all his enemies. One who will read this verse and if he will blow on the stone, then there is no surprise that it will turn into gold."

Then in this situation, he told this story " Once Sheikh Abdulla Mubarak was imprisoned in Baghdad due to the reason of any of his mistakes. After a long time when he was brought before the caliph then he told him, " If you are a real Darwish then pray that the stone which is laid before you to be turned into gold, then I will release him from the prison." He was seen in the exegesis somewhere in which it was written so immediately he recited verse Muazamil and blown on that stone which was converted into gold due to the command of Allah. When the caliph has seen this miracle then he was repenting. Then Khaja Sahib told with his holy tongue that " There was one reason of the imprisonment of Sheikh Sahib that due to this reason the caliph was repenting."

After that fourthly, one who reads this verse and one who will keep it with him, then there will no trouble be fallen upon him. And he will become respectable in the court of Allah and in the people. Fifthly, on the reader of this verse there will be no effect of magic and poison. And he will be safe from all calamities. The Sixthly, one who will read at the flowing water, then he can stand on the water by the command of Allah. If he will blow it on the mountain, then that mountain will

become shattered and if he will read it and blow on the dead person then that person will take rebirth again. If he will read about the release of the prisoner then the prisoner will be released from prison.

Then he told Moulana Bedridden Ishaque told this story that " One time he and Sheikh Fariduddin were reached with the bank of the river during the journey and where there was no boat to cross the river. Sheikh Sahib told me to hold him and his wooden sandals in the hand and when we have reached near the water, then he told me to close the eyes then I closed my eyes and we have passed in the water. There was his horror upon me and but I could not ask from him the reason in this matter. When we have reached the destination and when I got suitable time, then I asked him about that condition then he told me that he was reciting verse Muzzamil and I was blown on both of them so, for this reason, there was available the way into the river there."

Then he told this story that " Sheikh Sulaiman Samarqandi who was a great holy person and once he was imprisoned by Hajaj bin Yousuf and who has put him in the iron chains from head to toe. He said he remembered the excellence of verse of Muzzamil and he was started reciting immediately still it was not finished, then all chains, handcuff, shackles and iron collar were fallen down. Some persons came there and freed him and taken him away from there. At last, it was known that the angels of punishment want to kill him."

After that on this situation he told this story that " Ali bin Abi Taleb (R.A.) due to blessing of this verse he was successful in 170 battles. The gate of Fort Khyber was pulled down by him due to blessing of this verse." Abu Baker Siddiq (R.A.) said that " After leaving of the prophet from the world due to blessing of this verse he was able to visit the prophet of Allah in his dream." Then he said Imam Yahia Razi said that " The reader of this verse will get such reward on the day of judgment that when it will be seen by all the creatures then they will be surprised. That person's face will be like a bright moon of the 14th night. He will be sent to the paradise on the Boraq (lightning horse) of light."

In this, a situation he told this story that " He was seen it was written in the exegesis of Khaja Balkhi that he was student of seven hundred teachers. He explained such excellence of the reading of this verse that then there was doubt with him that if he will write its excellence and rewards during his whole life than he could not able to write it."

On Thursday on the fifth Rabbi-Akhir month, I was sanctified to touch the feet of Khwaja Sahib. Moulana Wajihuddin Paheli, Moulana Nasiruddin Gayahi and Moulana Burhanuddin Gharib were present in his service. The discussion about the last days of the world was started. Then he told with his holy tongue told that " These signs of the things which are appearing every moment in the world

and all these are signs which belongs to the last days of the world. But the people are un-aware of them."

Then he said the prophet of Allah said, " In the last days of the world the sons of Adam will talk less and the women will drink liquor with the men and while riding on them they will wander from one street to another street. The players of the small tambourine will be there in the large number. There will be a large number of the learned persons, but who do not act upon their knowledge and the kings will do cruelty openly."

After that, he said "Ali Ben Ali Taleb (R.A.) said that when women will ride the horses and go to bazaars then understand that this is the sign of the day judgment. "

Then he said " Khaja Hasan of Basra wrote about the signs of the last days of the world that once when the prophet of Allah was sitting then Ali Ben Ali Taleb (R.A.) asked till which time the world be there.? He said " Seven days." Upon hearing these companions were worried. He said " These seven days are equal to seven days of the other world. In which every day of another world will be equally of 1000 years of this world. "

After this, Khaja Saheb said " The prophet of Allah said that after his death the un-happy life of my nation will be there. Among them, that person's life will be the happy one who will not have connected with the world."

Then he told with his holy tongue that " Ali Ben Abi Taleb (R.A.) said 600 years after the death of the prophet of Allah there will be there disturbances. And there will be battles in India and in Turkistan. The people will be involved in backbiting and badmouths. "

After that Khaja Sahib shut, tears and said " The prophet of Allah said in the last days there will be many learned persons, but there will less blessing and Darwish will not get anything from the public treasury. And the women will do business from the homes and openly the singers and street actors will be given wealth and money. The women will create the problems openly. The kings will conquer many countries and there will be a disturbance and there will be given punishment to the pious persons and the ascetic persons will be killed and there will be a likeness of the wine drinkers. They will destroy the world. All mankind will become like Darwish persons in their hands. There will have enjoyed with un-related women and their life will pass in fighting with their own men."

After that Khaja Sahib told with his holy tongue that "In the last days there will come such a time when prostitutes, singers, street singers and disturbance makers will become dearer in the eyes of the people of the world. And there will be no value of the learned persons and Quran readers and the people will wear colourful dresses. And the ladies and gents will eat meals together. And sodomy will be regarded as the occupation and the rulers will sell away the orders and there will

be dishonesty among the people. For the worldly wealth, they will declare the truth as untruthfulness. There will be no justice and equity. The business men will follow lies in the business dealings. By taking five Darham people will give false witness. There will be less rainfall from the sky. If there will be rainfall then it will be fall untimely. When there will appear these signs, then think that the day of judgment is very near."

Then Kharge Sahib told with his holy tongue that " Dajjal (antichrist) was born during the period of the last prophet of Allah. This was happening that once the prophet of Allah was sitting and one person came there and he told him that " Oh prophet of Allah, there was born one strange thing that one Jew woman delivered one boy. Who started talking by ten 'o clock in the morning. And by the Zuhr (afternoon) prayer time he was grown up big. And by Asar (late afternoon) prayer time his beard was grown up to him. The prophet said that " This is a sign of the last days of the world." He stood up and went to see him and when he was reaching his house somebody was informing him that the prophet of Allah came there to see him. The prophet went to see him and said Salam to him. But that cursed person didn't reply to it. Then he told him " You did hard magic on him and made him helpless. Let me learn it." The prophet of told him that " He is not a magician, but he is the last prophet of Allah. I came to see him that you should say 'La Ilha Illa Mohammedur Rasul Allah." Hazrat Ali Ben Abi Taleb (R.A.) was with him, he asked " Oh prophet of Allah, if there is your order, then he will cut him into many pieces and by saying this he was taken out his sword." Then that cursed person was crying and vanish away from there. The prophet of Allah was becoming sad and he told his friends that the Satans were taking him from this country."

After that Khaja Sahib told " On the day when the Dajjal (anti-Christ) will come out and in that year there will be hard starvation. And there will be no rainfall and there will be less growth of the vegetation. All these are signs of the appearance of the cursed person." Then he told " He will be appearing and proclaim of his prophet-hood. His sign will be that there will be written on his forehead " Indeed he is an infidel." " He will be riding on the donkey and its bridle will be made of the gold. So the people of the punishment will follow him. And Prophet Khizer (A.S.) will be along with him and he will be continued by saying " He is a liar." "He will mislead Muslims from the right path and made them infidels persons. He will travel in the whole world in the period of one week. "

After that, Khaja Sahib said, " Prophet of Allah told that there should not be followed carelessness in the last days of the world. As long as his signs will appear there, then you will become helpless in this matter. So at that time to incline towards Allah and do the repentance."

Then Khaja Saheb told this story that the prophet of Allah was sitting and around him and there were sitting his companions. " Abu Baker Siddiq (R.A.) was asked whether sunrises from this earth.?" He said, "Yes". It's a revolution is on the fire. If it will not pass during the day and night one time from the water than many people would have been burnt. The stars which are looking at the sky and they are busy in the invocation of Allah. Specially the sun everyday will ask permission from Allah " Oh: My Lord, give me command so that he can burn all infidels and disobedience persons."

After that, Khaja Saheb told with his holy tongue that " In the last days there will come such a time that one year of that time will be equal to one month of this time. And month will be equal to the week and the week will be equal to the day. And the day will be such short that even one prayer will not be completely performed. And the life period will become nominal." When Khaja Saheb was reached at this point, then he shut, tears and he said that " The prophet said that after his departure, there will be a division of his nation in five groups and every group will cover one hundred years." Then Khaja Sahib told the details in this matter which are as follows.

1.The first group will be comprised of the persons of piety and doing good deeds.
2. The group will be consisted of the persons of humility and kindness.
3. This group will fight with each other.
4. This group will leave the kindness towards one's relations and turn down relations with each other and will not assist the helpless persons and this group will continue up to the period of five hundred years.
5. In this group, there will be the cruel, sinners and disobedient persons.

After that, he said, " When the period of 700 years will be passed away, then there will be many earthquakes will be occurring. The learned person who acted upon knowledge will be dying. The commands and prohibitions will become both the same and equal. There will be killing in the street to street. This work will be happening and continued up to the period of 720 years. Then there will be plenty of the animals and among them the mankind will pass from them with much difficulty. There will be less produce from the earth. The agriculture will be destroyed due to different kinds of problems. There will be no Islamic faith. The persons will involve in the backbiting and bad-mouthing and will involve in doing bad deeds. There will be increased of the shamefulness. There will be killing of the innocent Muslims. For the worldly wealth's greed the Muslim will fight with other Muslim. There will be happened disturbances. There will be killing of the venerable persons unjustly. There will be no left over of the blessing. This work will be done for a period of 720 years. Then the beasts will enter into the cities and in the daylight they will take away the boys of the Muslims. The nobles and kings will become cruel and due to their cruelty cities will be destroyed.

And there will be killing of the Muslims badly. In the cities, there will remain over less Islamic religion. There will be a large number of learned persons without acting upon their knowledge. In that period there will be disturbances due to the reason of the hypocrisy of the venerable and learned persons who did not act upon the knowledge. In every city there will be different king will rule there. In the cities the condition of Muslim and Islam will be the very bad. The friends will become enemies. One whom he will see a thing in the world, then he will be very much absorbed in its thought. The Muslims will become poor, and except Darweshi nothing will be there with them. There will be cruelty openly. But the mankind will not take care of disturbances and will be engaged day and night and will involve in backbiting, greed obscenity, fun and sport, gambling, singing and other bad deeds. These works will be continued up to the period of 740 years. Then there will be more lust among the women such that one woman will not be contented with single husband and she will desire more than 100 men and women will become shameless and will create disturbances in the street and bazaars. And for, men the woman will kill another woman. The kingdoms will be not habituated and cities will be destroyed. There will be difficult to reach from one city to another city. There will be killing of the learned persons. There will be no value and respect of venerable persons and Darwesh. There will be no one inquire about them. There will be disrespect of the orphans and widows. There will be killing of persons by the starvation. There will be very much injustice in the kingdoms. Sadat (holy prophets descendents through his daughter Hazrat Fatima), learned person and Darwish will go on selling the Quran and nobody will not purchase it. Starvation and poverty will be increased moment by moment. There will be an increase of the large number of wine drinkers. The people think, a matter of pride for wine drinking and bad deeds. There will be more value and respect for the persons of disturbance makers and jokers. The persons of the reform will be disrespected and there will be no value for them. And there will be disturbances in the whole world. There will be the friendship orally. The Muslims will be without tongue, heart and ears, it means they will not take work with these organs of the body. There will be prevail very much dishonesty, and there will be an increase of robbers and enemies. There will prevail disturbance in the whole world. This condition will prevail for a period of 700 years. When the sun will arise then in its place of the rising there will be the blood. There will be two spears will be there which will be like blood and available at the end of the sky. From that day till for a period of three days there will be blood in the place rising of the sun. On that day half of the mankind will be dying. There will be blow of heavy winds. There will be heavy death casualties and many storms will be there. There will be flaring up of the fire in the cities. This condition will be prevailed up to the period of 760 years. Then there will be rainfall and its drops will be equal to

the egg of the hen. During that year many thousand animals and agriculture farms will be destroyed. And then Quran will be taken away. The sun will rise from the west. The door of repentance will be closed. On the day when the sun will rise from the west, then till its setting time it will be in uneasiness and it will be set in the same way of the condition. This condition will be prevailed for a period of 780 years, then Anti-Christ will appear in the world and on whose forehead there will be a mark of the faith (Eman) and who will be the person of the faith in Islam and the person of infidel and on his forehead there will be mark of the infidelity. When Khaja Sahib reached on this point he shut, tears and said "After this Allah knows what things which will be created there and when the day of the judgment will occur."

On Saturday in the month of Jamadal Akhir, I was sanctified to touch the feet of the Sheikh Sahib. The discussion about piousness of holy persons was started. He said with his holy tongue that " Due to the remembrance of holy persons there will be sent down mercy."

Then he said, " Sheikh Najamuddin Sugra told with his holy tongue that Hazrat Ali Ibn Taleb (R.A.) told that remembrance of holy persons is also worship and one who will do remembrance then in his record of deeds the reward of the worship is recorded."

Then he said " Once Imam Ja'far al-Sadiq asked Abu Hanifa, "Who is wise?" and he replied, "One who makes the difference between good and bad." Then he told him, "Animals could do these things as they recognize who beats them and who loves them." So Abu Hanifa asked him to explain this matter, "Who is the wise one?" He told him, "One who could make a difference between two good things and two bad things and choose one good thing which is better for the two good things and one bad thing which is better for the two bad things."

Then a discussion about Owaise of Qarni was started then he told with his holy tongue " When the time of prophet's death was near, the companions asked to whom they should give his dress. He replied, "To Owaise of Qarni." After the death of the prophet, Omer Farouq (R.A.) and Ali Ibn Talib (R.A.) went to Kufa (Baghdad) and at the time of delivering a sermon Omer Farouq (R.A.) requested the people of Najd to stand and asked them, "Is there any person from Qarn?" They said, "Yes." Then Omer Farouq (R.A.) asked them, did they know about Owaise of Qarni? They replied, "No, but there is a mad person who lives away from the people." Omer Farouq (R.A.) asked where he lives.? They replied, "He lives in Arna valley and looks after the camels, eats dry bread in the night, neither comes to the village nor talk to people, he does not eat what we eat and he does not know sorrow or happiness. When people laugh, he weeps, and when people weep, he laughs."

Omer Farouq (R.A.) and Ali Ibn Talib (R.A.) went to that valley and found Owaise of Qarni praying. Allah has ordered His angels to look after his camels. When he heard a sound, he finished his prayer shortly and then Hadrat Umar Bin Qattab said Salam to Owais of Qarni (R.A.) and he replied. . Omer Farouq (R.A.) asked him,"What is his name" ?. He replied, "A slave of Allah," then Omer Farouq (R.A.) said, "We all are slaves of Allah, but I am asking your proper name." He replied, "Owais." Omer Farouq (R.A.) told him to show his left hand. He showed his hand and Omer Farouq (R.A.) saw the white mark on his hand, as described by the prophet. And said, "The prophet has conveyed his Salam and asked you to pray for the Muslim nation." Then Owaise of Qarni told them, "You are superior so you pray, as you are very close to the prophet." Omer Farouq (R.A.) replied, "I will pray but you too, pray according to the advice of the prophet. Owaise of Qarni requested Omer Farouq (R.A.) to please check with other people as he is not the real one. Owaise of Qarni told him to stay there and he went away and smeared dust on his face and asked Allah. "Oh Allah, I will not wear the dress until you accept my recommendation for all Muslims and for this the prophet has sent his dress and Omer Farouq (R.A.) and Ali Ibn Talib (R.A.) have done their work, now only your work is left." then there was call in which it was heard, "I have forgiven some people due to your recommendation." Owaise of Qarni replied, "I will not wear the dress until you forgive all Muslims." Then the call was heard again in which it was told, "I have forgiven many people." When he was talking to Allah, Omer Farouq (R.A.) and Ali Ibn Talib (R.A.) came over.

When Owais saw them there, he asked them, " The reason for their presence when he was talking to Allah, and that he will not wear the dress until He (Allah) accepts my recommendation for all the Muslims."

After that Khaja Sahib told, " This is the story of those people where ever they will go nobody will not ask them and when they leave from such place then nobody known their signs."

Then he said " Omer Farouq (R.A.) said that Owaise of Qarni was wearing a ragged dress which was made of the hairs of the camel and he was in naked condition from head to toe, in which there were wealth of 18,000 worlds. Omer Farouq (R.A.) was very sad to see him and his caliphate, so he said, "Is there anybody who can take his caliphate and release him?." Owais said that " This is saying of the careless person and here there is no self-sale of it, "Is there anybody who can purchase his caliphate for a piece of bread.?" Owais said that " The foolish will purchase it, so throw it away and anybody who likes it may take it, so there is no need for selling and buying it." Then Omar Farouq (R.A.) was weeping too much and want to leave the caliphate. The companions were gathered and told him that the thing which is accepted by Siddiq Akbar (R.A.) you cannot leave because one day of the justice is more than the worship of 60 years."

Then Khaja Sahib told with his holy tongue that from this " It should not be understood that the status and position Owaise of Qarni is more than Hadrat Omer Farouq (R.A.). No, it is neither. Another thing is that it was the habit of Owaise of Qarni that his heart did not like anything like the prophet of Allah who used to go to see an old woman and request her to pray in favour of Mohammed. So Omer Farouq (R.A.) asked him, "Oh: Owaise, why have you did not meet the prophet?" Owais asked, have visited the prophet of Allah. He said "Yes". Owasie asked "Have you seen the forehead of the prophet.? If you have seen, then tell me whether his eyebrows were close or scattered and both of them could not reply this.

Hadrat Owaise of Qarni told. "Are you a friend of the Prophet Muhammad (peace be upon him)?" He replied "Yes." If you were firmly in the friendship, why then you have not broken your teeth when the prophet's teeth were broken in the battle of mount of Ohud in Madina, and this is the rule of friendship. He showed his teeth and said that he had broken all his teeth in prophet's love without even seeing him. When I broke a tooth, I was not sure if it might be the same tooth of the prophet, and then I broke all my teeth." Omer Farouq (R.A.) and Ali Ibn Taleb (R.A.) wept and said that " Your value of respect was great. He did not see the prophet, but his respect for the prophet was admirable. We have to learn respect from him. Omer Farouq (R.A.) asked him to pray for him. Owaise of Qarni told him that there should be no desires and wishes when one has faith in Allah. In, every prayer I used to pray for all men and women of Muslim of the world for Allah's mercy and forgiveness. If you die with faith, then you will find the result of my prayer in your grave, otherwise my prayer will be defective."

After that Khaja Saheb told that " Nobody did not see Imam Mohammed Ahmed any time laughing for many years, but when his last time came then he was laughing. The audience was asked his reason in this matter.?" Then he said " I was watching Satan is standing before me and wring one's hands with regret and I asked him why he is in the condition of the regret. ?" Then he said " You are leaving from his hands in the best way and saving your faith" and so for this reason he smiled for the safety of his faith. He is leaving from the world by saving his faith from him."

After that on this situation, he said " Once Umar Farouq (R.A.) came into service of Hazrat Owaise of Qarni and requested him for advice for him. Khaja Sahib asked him, "Oh Omer, do you know Allah?" Omer (R.A.) said, "Yes, I know." He said, " Omer (R.A.) that other than Allah he does not know anybody, and it is better for you too." Then Omer (R.A.) asked Owais, " Please wait for a while so that he can bring something for him."

Owaise of Qarni took out two Dinars from his pocket and said, "This is my earning from camel grazing. If you guarantee that these two Dinars are enough for

my entire life, then I will accept the other things from you, otherwise, I do not need anything."

Then Khaja Sahib told with his holy tongue " Owaise of Qarni asked do not be angry and to leave the place and be engaged in the own work because the Day of Judgment is near, where we can meet there and from there on, we will not separate at all. Now I am busy with the preparation for the life after death." Then Umar Farouq (R.A.) and Ali Ben Taleb (R.A.) were returning back from there.

In this situation, then Khaja Sahib said that "Once Huban's son Harm, when he heard about the greatness of recommendation of Owaise of Qarni, he was anxious to see him. He went to Kofa to see him, and searched for him and by chance found him by the bank river of the Euphrates, where he was doing ablution and washing his clothes.

He said, "I recognized you due to your greatness and what I have heard about you." He said Salam to him; he replied and looked at me carefully. I wanted to shake his hand, but he did not give his hand. I said, "Oh Owais, Allah has blessed you, granted His mercy and has forgiven you." I wept in his humility and weak condition, Owais of Qarni also wept. Owais said, "Oh, Harm, the son of Huban, god bless you. What brought you here and who gave you my address." Harm replied him, "How do you know my name and my father's name, as I have not seen you before." Owais said, "Allah who knows everything told me. My soul recognized your soul, as the soul of Muslims knows each other." I asked him to narrate any saying of the prophet. He told that he had not met the prophet, but heard his qualities from others and who do not want to become scholars of prophet's tradition, as he have pending things to do. "

Then he asked him to recite any verse from the Quran. He recited. "A'Oodhu Billahi Minash Shaitan Rajeem" and he started weeping. He said that Allah says in the Quran, "Wama Khalaqtul Jinna Wal Insa Illa Li-ya'budoon." And its meaning is as follows.

"We have created Jinn and human beings for Our worship. But many of them do not believe this matter. There is promise for them of the day of judgment. That day is such day when there will nobody help each others. Indeed, Allah is overpowering and merciful."

He recited and he cried loudly and I thought that he had gone mad. He again asked me " What had brought him there." I told him that " I wanted his friendship and to become successful." He replied that " One who knows Allah does not need the love and affection of others or comfort from others."

I asked him to advise me. He told me that " When you sleep, think that your death is under your pillow. When you wake up, do not have many hopes and do not consider any sin is small but think it is a big one. If you think any sin is small, then you will think Allah is small and will become a sinner." I asked him, "What

do you say about my stay?" He told me " To go to Syria." Then I asked, " How I would find my livelihood there?" Owaise of Qarn said, "It is very sad that their hearts are full of doubts and suspicions and they do not accept the pieces of advice."

I asked him some more pieces of advice for me. He said, "Oh: son of Huban, your father died. Adam (A.S.), Eve (A.S.), Noah (A.S.), Abraham (A.S.), Moses (A.S.), David (A.S.) have died. Abu Baker (R.A.) who was the first caliph died, my brother Omer (R.A.) and Prophet Mohammed (peace be upon him) also died." Then he said, "Oh: Omer, god bless you." Omer (R.A.) is still living. He says Allah has informed him that Omer (R.A.) has passed away."

He told me that, " I and you are in between the dead. " He recited the blessing and started praying. He advised me to follow the holy book and the right path and do not forget death at any moment. When you reach your people, advise them and also advise mankind. Always follow the steps of the prophet, otherwise, you will slip out of religion and be eligible for the hell. He then said some prayers and asked me to go. He said, "Oh son of Huban, you will not see me again and I will not see you again, but remember me in your prayers because I too remember you in my prayers."

After that Khaja Sahib told with his holy tongue that " He was seen written in *Rahat Arwah* that Rabbi Hasham said that once he went to see Owaise of Qarni and saw him while he was performing the morning prayer. After the prayer, he kept busy in the glorification of Allah until the afternoon prayer. He was busy with his work until the time of next prayer and in this way he kept busy until the next morning prayer."

For three days he did not eat or drink anything or even slept. On the fourth night, he slept for some time and then woke up and started hymns, in which he said, "Oh Allah, keep me away from full sleep and a full stomach and it is enough for me and I have to return to you." I said in my heart that this advice is enough for me. I was returning back from there and did not give him any trouble.

After that, Khaja Sahib said that " He never slept in the nights. He used to say that the night was for doing prostration, bowing and for standing before God. He used to keep every night alive. When people asked him, "How do they pray?" He said, "I wait for dawn before I say 'Subhan Allah' in the prostration. As I want to worship just as the angels do in the sky." When people asked him, "What is Khudo (attention) in the prayers?" He said, "If there is a wound of the spear on your body, you will not notice it."

In this situation, he said that when Sheikh Saduddin Hamuya (R.A.) was asked, "How are you, and how will you be when you wake up in the morning, and if death will allow you to be alive up tonight?"When people asked him about his work, he replied, " By lamentation?"

After that Khaja Sahib shut, tears and told with his holy tongue that " If any person who will worship Allah, then he will not accept the felicity of the people of earth and sky. Did you not believe in this matter.? I told him how I can believe in it. ? He said " Whatever have been accepted by you and for which you will become fearless. And you will see in yourself in the empty condition in the worship."

Then in this situation, Khaja Sahib said, "Whoever likes the following three things, hell will be near to the nerve of his neck for him."

1. Good food
2. Good dress
3. Sitting with wealthy people

Afterward, he said that, "One day people told Owaise of Qarni that there is one man who is sitting on the grave for 30 years, wearing a shroud around his neck and weeping. He said, "Take me to that person so that I can see him." The people took him to that person and he saw a man who has become thin by weeping. He told him, "Oh man, the shroud and the grave are keeping you away from the Allah, and these two things are obstructing your way." Due to his divine appearance, that person was able to see this and his condition was revealed to him. He died in the grave.

Then Khaja Sahib told with his holy tongue, that " So think of it, that if the grave and shroud are seen, then other things can also be seen."

After that, Khaja Saheb told with his holy tongue that "There was one disciple of Khaja Abu Torab Bakshi because when he became perfect in his work. Whenever he will reach in the service of Khaja Sahib, he used to tell him that he should go in the service of Khaja Ba-Yazid, so that the remaining grace will be revealed upon him from there. As he was a disciple and he was making progress in perfection and he does not want to go in service of Khaja Ba-Yazid. At last, there was much conversation on this matter, then he told him not to make any excuses, but he should go and he stood and went there. When he reached on the half way, then he was met Khaja Ba-Yazid. When he has seen him, then disciple was made a slogan and fell down and he was handed over his life to Allah. When remaining grace was revealed to him, then he could not bear it. So for this he was dead."

Then Khaja Sahib said with a holy tongue that " Khaja Ba-Yazid was such a perfect person that many persons could not bear his sight." Then he said " When the man will get progress in the perfection, then attributes of God are gathered in him. So that person is good in him there will be an attribute of kindred are found. "

After that on this situation, he said " One holy person had not eaten anything or drank even water for three days. On the fourth day, he found a Dinar on the

way. He did not take that Dinar thinking that it belonged to some other person and he went ahead to eat grass. Then he saw a sheep and in her mouth, there was hot bread and the sheep held that bread before him. But he thought that it belonged to some other person. The sheep told him, "I am the slave of Allah like you," then he took the bread and the sheep disappeared. "

Then he said Khaja Abul Qasim said once Khaja Owais said that " One who knows Allah, knows everything. That one who will recognize Allah on him, there will nothing will be concealed on him. Also that we should recognize Allah through Allah and one who will recognize Allah, then he will know all things. "

Then Khaja Sahib shut, tears and said "Safety is in loneliness. The person who is single and alone and does not think about others in his heart is safe and secure because it is not good to think about others in loneliness. So that one can live safely and if one will see manifest, then it will be not right. "

After that, he said, " There should be splendour of Allah in your heart always it means the heart will present and Owaise of Qarni suggested keeping control of the heart so that the devil may not enter into it."

Owaise of Qarni's sayings:

1.When I asked for high respect, I got it in the service.
2.When I asked for leadership and status, I got it in the people's advice.
3.When I asked for kindness and service, I got it in the true and right path.
4.When I asked for pride and greatness, I got it in poverty and misery.
5.When I asked for a link, I got it in goodness and in the fear of God.
6. When I asked for fame, I got it in worship.
7. When I asked for carelessness, I got it in the trust of God.

On the 27th month of Jamadul Awwal in the 715 Hegira year, I was sanctified to touch the feet of Sheikh Sahib. On this day few notes which were heard in the court of Khaja Sahib of the righteous way and which written by me and I presented these advices which were heard with his holy tongue till date and which I have collected as per my understanding and gathered in the name of *Afzal al-Fawaid* and upon hearing this, he was studying this volume and he said that its name is good and very fine and he made some corrections as per its requirement by his holy hand.

After that, he addressed the audience that " Qusru was written these benefits and its reason is that he always drown in the of the river of the intellect from his head to toe. Allah was made his parts of the body by his kindness and favour and also with wisdom and venerable because he will use to be busy throughout the day in the sea of the intellect and upon swimming in it, he will bring the pearl of intellect and used to write them."

After that, there was kind favour and patronage of this slave which was done by Khaja Sahib so I stood and paid respect to him. And I told him that " Whatever he write the meanings which are all due to the blessing of his power and favours of his benevolence. You have done nourishment to him due to his special sight."

On this occasion, then Khaja Sahib awarded me the special cap and special garment to me.

Then the discussion about the piousness of Sheikh Moinuddin Sanjari was started and he said with his holy tongue

"One the day Sheikh Moinuddin Sanjari pledge in the service of Khaja Usman Haruni then he was used to write benefits heard with the holy tongue of Sheikh Sahib and used to write them. So he was seen written one story on the benefits about piousness of Khaja Hasan of Basra in the book and which he was seen written in it that Khaja Hans' mother was a slave girl of the Hazrat Um Salama whenever she used to be engaged in the work, then he used to weep, then at that time Hazrat Um Salma used to feed him some drops of the milk from her holy breast. "

After that Khaja Sahib told with his tongue that " All these blessings were available to Khaja Hasan of Basra due to that milk feeding only. "

Then in this situation he said " When disciple will present in the service of his master and whatever he will hear there then he should write it and also act upon it. It means whatever the master will say about the worship, then he should bring it in action. And whatever preaching and advice which he will hear, then he should write and for which Allah will give him reward of one palace in the heaven for each word. "

Then he said " The grace which will be available to the disciples and which is available due to the sake of the master only. So for the reason whatever he will hear from the master then he should hear with much attention and care and act upon it so that the grace which he had not been lost by him."

After that, he said " When Sheikh Faridduin was heard that whatever I will hear by his holy tongue I used to write, then it was becoming his such condition that whenever I will be used to absent from the meeting and I will present there later then he will use to ask him where you were.? The benefits which were already explained by him were again re-told by him and if he will see any effect of any carelessness in me, then he will use to address me and say for attention in this matter."

Then the discussion about the blessing of Khaja Hasan of Basra was started and " He told with his holy tongue that still Khaja Sahib was a boy then he was drinking water from the pitcher of the prophet of Allah. The prophet of Allah asked who drinks water from this pitcher.? He was told that Hasan drinks it. He

said, "As he drinks water from this pitcher so the knowledge will have an effect on him." During this time, Um Salma put Hasan on his lap. The prophet prayed for him. So the felicity which got from Hasan was due to the water of that pitcher and prayer of the prophet of Allah."

After that, the decision about Darwish (mysticism) was started who make slogans during the time of the (ecstasy) meeting. And at the time of dancing make different types of voices. Khaja Sahib told with his holy tongue that "Such persons who do such actions and which are very bad and the people Sama (ecstasy) do not do such things. And this is not work of perfect persons. Where there will be useless people of greed then with them such actions will be done by him." Hasan of Basra says that " Such person who will cry with pain and make complaints at the time of Sama meeting, then understand that this is the work of the Satan. And one who is a spiritual person and who will be in the world of angels. In the person there will be no sense and movement at the time of Sama and then he swam and walk in the sea of the friendship and at that time he will not able to know about the worlds of 18,000. As in the test tube gold melts, in the same way, the people of Sama will be pass in the surprise. "

Then he said one story on this situation " Once Khaja Hasan of Basra was preaching in one meeting and at that time Hajaj Ben Yousuf came there with a royal display of rank and dignity and the army soldiers were drawing the swords in their hands and there was one holy person was there and who said well today he will examine of Hasan of Basra. Hajjaj came there and sat there. Khaja Hasan did not care a little in this matter and he was engaged in his work. When the meeting ended then that holy person said that " Oh: Hasan you are on the right path." Hajaj came forward and he caught the arm of Khaja Hasan of Basra and he told the audience that " If you want to see any courageous person then see Hasan of Basra."

After that on this situation, he told about Hajj Ben Yousuf that " Once the persons saw Hajaj in the plain of judgement and he was asked him what do you want.? He said which ever unitarian has wanted.? When this matter was heard by Khaja Hasan of Basra, then he said that never believe in him. Whatever he want which he will be taken away the reward of another world by the cleverness."

Then Khaja Sahib said " The reason of this thing is that in his hymens in the time of last breath, he said oh: Lord, he would seem You are the Ghaffar (The Great Forgiver,) and most Merciful and all these are agreed that You will not forgive him and You will not pardon him. And as per their thinking, you will not disrespect my honour, so you are Qayum (The Self-Subsisting,) do whatever You will like. When the Khaja Sahib was reached on this story, then he shut, tears and said Hajaj's cruelty is well known in the whole world and how its level was.?

This type of the cruel person is requesting for the forgiveness. Then that person who is engaged in the daily recital of 'Subhan Rabbi al-Azeem' then why he will not request for his forgiveness."?

Then he said "When Allah wants to involve him in atrocities so he was killed the brother of Khaja Abu Saeed Abul Khair. For this reason after some days he was dying due to severe pain in the stomach for seven days and nights and due to the pain he was become helpless that he was fallen down from the throne to the earth and from earth to the throne and he was turn round in this condition and he went to another world. After that when he was seen in the dream and people asked him how Allah treated with him.?. He said, " For killing every individual he was killed one time, but for the killing of the brother of Abu Saeed Abul Khair, there was a command that to kill him and to give him life until the day of judgment."

After that on this situation, he told this story " Once Hazrat Ali Ben Abi Taleb (R.A.) came to Basra while fastening the camel's nose-string in between for three days time and he was busy in the demolishing of the pulpits and asked the preachers to stop the preaching work. When he was reached at the meeting place of Khaja Hasan of Basra, then he asked him are you learned person or student.? Khaja Saheb told him that " He is nothing among these two persons. Only the matter which was reached to him from the prophet of Allah which he used to explain that thing. " So he has not prohibited him in this matter. But he told him that you have replied very well. Then Ali Ben Abi Taleb (R.A.) left from that place. When he came to know that he was Ali Ben Abi Taleb (R.A.) then he went back to him and he presents in his service and he desired that he should teach him the method of ablution. Ali Ben Abi Taleb (R.A.) was asked to bring water and taught him the method of ablution and he was returned back from there."

During this period, the discussion about the scarcity of water was started. He told with his holy tongue this story " Once there was scarcity of rainfall in Basra was started then about 200,000,00 persons went into his service of Khaja Hasan of Basra and requested him to pray for the rainfall. He said, " If they want rainfall of the mercy, then remove him from Basra."

After that, the discussion about fear was started. In this situation he told with his holy tongue " There was one holy person was such there that when there will be fear of Allah will be upon him then he used to say that he is sitting before the executioner. Then he said that anybody did not see him smiling."

Then he said one story on this situation " One day people saw one person who was weeping and asked him what is the reason.? He said he went in the meeting place of Mohamed Mustabi and where he told that there will be such Muslim who will be there in the hell of fire for a period of 1000 years so, for this reason, he is

weeping". Khaja Hasan Basri said, " If he would be that Muslim so that he will be clear away from there after a period of 1000 years."

It is said that one day Hasan of Basra was reading this saying of the prophet of Allah many times in which it was said that " From my nation the person who will be taken out lately from the hell of fire after a period of 70,000 years."

After that one time in the night time, Sheikh Saifuddin Ba-Khaerzi was weeping very much in his house. At the morning time, the people asked him " Why he was weeping very much in the last night." He said " He feared that due to his unknowingly any work will be done by him or went somewhere which is not agreed by Allah. And he will be told to go, there is no place for you in Our court. And your obedience is not acceptable, then what he did at that time.?"

Then the discussion about laughing was started so he told with his holy tongue " Laughing loudly is also one kind of big sin." Then he told this story that " One day Sheikh Qutubuddin Bakhtiar Kaki was passed from such people who were laughing together. He said there is a surprise from your laughing, perhaps you are un-aware of the death."

After that, he told this story " One person was eating bread in the graveyard. One pious person who was passed from there and told him that " He is hypocritical." Asked why.? He said, "Eating in the grave yard and the laughing there are such things to forget the other world, and deaths are signs of the hypocrites."

Then he told one story about this situation " When Khaja Hasan of Basra's last time was near then he laughed, but during his lifetime nobody could not see him laughing. At the time of death while laughing, he was asking which sin done by him.? And during this time he was dying. Then one holy person was seen him in his dream and told him that " He did not see him laughing during a lifetime, but in the agony of death he was laughing and what was its reason.?" He told that when the angel of death came to take away his soul, then he was saying that still one more sin is left and for this happiness he was laughing and his soul was taken away."

After that on this situation he told one story about Sheikh Fariduddin, " During the night when he was dying one pious person saw in his dream that the gates of the sky are open and there is a call from there that Khaja Fariddin met with Allah and Allah is happy with him."

On the Wednesday of the 6th Rajab month in the year 715 Hegira the discussion about the Hazrat Malik bin Dinar was started. He told with his tongue that " He is called Malik Dinar because once he was in the boat and the boat was reached in the whirlpool, then he was asked to pay taxes and he told that he did not have anything with him. It has told him that he should be caught by the legs and thrown into the river. There was a command to the fishes to take one Dinar in their

mouths and go to the boat. He was taken one Dinar and given to the crew of the boat and he put steps on the water and went away from there. From that time his name was becoming famous Malik Dinar."

After that, he told with his holy tongue that "He repented like that one night he went to see entertainment and there the singer was singing and playing musical instruments when the friends were sleeping then there was a voice from musical instrument that why they did not repent.? At that time, he repented, there and went to the mosque."

Then Khaja Sahib told with his holy tongue " Khaja Malik bin Dinar was gaining so much status that once he was taking rest under the shadow of the wall than one snake with a branch of the narcissus plant and moving it like a hand fan."

After this he said "Malik Dinar desired for many years to become anyway Ghazi (Muslim soldier) so by chance at the time of battle, he was becoming ill and he was heard invisible voice in the dream " If you would go in the war you will become prisoners of war and you will be given for the eating meat of the pig and, for this reason, he will become an infidel." After that, he was waking up from the dream and thanked Allah and he said: " Today he was suffered by the fever and it was really a great gift for him."

After that, the discussion about the blessing of the kissing of the hands of the pious persons was started and he told with his holy tongue " Once one pious person had dialectic with atheist and when the discussion was reached at such point that and it was agreed by them to throw both of them in the fire by tying their hands and whose hand will be burned will be regarded as false person. But when it was done, then nobody's hand was not burnt. He said, " Both of them are right." That holy person was angry and was coming back to his house and in the prostration, he said that he was leveled with the atheist person. Then there was invisible call in which it was told: " You do not know that your and that atheist person's hand were together there and if his only hand will be there then you will see the show there."

Then he said for many years, Malik Dinar did not eat a sweet or sour thing. And every night he used to purchase bread from the baker and used to break his fast. When he was becoming ill, then he was desired for the meat. And he was patient for some period of time and one day he purchased some meat and put it in the sleeve and he was reached to the special place and taken out meat and said " Oh my soul if you will be away from such desire, then I will give something otherwise no." Upon saying this, he was given meat immediately to his friend and he did not eat.

After that, he told this story " One Darwish used to say that one who will not eat the meat for a period of 40 days then there will become to blow in his wisdom. But he did not eat meat for 20 years, but his wisdom is in progress."

Then he told this story, " Once there was a fire accident in Basra. Malik bin Dinar took his sleepers and reached on the upper storey and he was seen some people were burning and some persons were fleeing from there. In short the mankind was in the condition of disturbances. Upon seeing this condition, he said that on the day of judgment there will be such situation."

After that, he told this story " One day one holy person went to inquire after the health of the person and when he looked at him, then he come to know that his death is near. That holy person told him to recite the Islamic creed and he could not recite it. He was saying only ten, eleven and twelve then the holy person asked the condition of him. So he said that when he went to recite the creed, then they have shown the mountain of fire and saying that if you recite a creed then you will be burnt in it."

On the Thursday of the 5th Shaban month in the year 715 Hegira, I was sanctified to touch the feet of Sheikh Sahib and the discussion about piousness of Sheikh Bakhtiar Kaki was started. I have asked why Khaja Sahib is called Qutubuddin Bakhtiar Kaki? He said " One time he was with his friends at the reservoir of the Sultan. It was a time of enjoyment. And friends were told at that time that it was good if there would be hot Kak available to them and Kak is a kind of the bread. He smiled and said good if it will get there what do you do.? They told that they eat it. He stood from there and went into the water and put his hand into the water and given them hot breads to his friends. For this reason he was called Khaja Bakhtiar Kaki."

After that, he told this story " One sinner person was buried at the foot side of Hazrat Bakhtiar Kaki. In that night, the people saw in their dream that person was walking in the heaven. The people were surprised and asked him " Oh friend, from where you have got this status.?" He said when you people buried and left from there and the angels of punishment came and there Khaja Sahib was also present there and his heart was worried. Immediately there was a command to the angels to leave their hands from that person. Because he was getting a place at the foot side of my friend Khaja Qutubuddin Kaki and his heart's attention is towards Us. We have forgiven him for his sake and his sins have been forgiven."

Then he told a story about the piousness of Sheikh Fariuddin that some travelers came into his service and they want to put their question to examine him. There was a bundle of wood before him. Among them, one person was asked him how there will be a power of the spirituality in the personality of Darwish.? He immediately strikes two hands on the bundle of wood and said: " If it is said this bundle of the wood to become gold, then it will convert into gold." Still, this phrase was not completed by his holy tongue, then the wooden bundle was converted into gold.

In this situation, he told this story " Once Shaikh Usman Haruni was sitting with his friends in the mosque building. Some Darwish came there and said, Salam. He asked them to sit. When they sat then the discussion about mysticism was started and he said: " The people of mysticism are such that when they will be in the condition of a surprise then at that time if there will be 100,000 strikes on them then they will not know in this matter." Then Khwaja Sahib shuts, tears and he said: " When these people will be in the condition of surprise in the love of the friend then 100,000,00 trusted angels will enter into one ear and come out from the other ear then they will not know in this matter." Then that Darwesh requested him for some amount for travelling expenses so that they move from there. On that day in his mosque, there was nothing available to give them. Sheikh Sahib gives them handful soil to them and asked them to pack it and where there will be need used it. They paid respect and went away from there. When they opened knot they find all soil was converted into gold."

Khwaja Sahib told with his holy tongue " One who is perfect if he will touch the soil or any other thing and which will be converted into gold."

On the Wednesday on the 5th Ramazan in the year 715 Hegira, I was sanctified to touch the feet of the Shaikh Sahib. Moulana Fakheruddin Razi and Moulana Wajihuddin Paheli were present in his service. The discussion about the excellence of Prophet Jonah (A.S.) was started. Then he told with his holy tongue " When there was the punishment of Allah fell down upon him and he was thrown into the stomach of the fish, then he was put on it for 40 days and nights there. The fish was opened his mouth and swallowed Prophet Jonah (A.S.). At that time revelation was sent to the fish " Oh fish Jonah is Our pious person. We have not made him your sustenance because for the animals the flesh of the prophet of Allah is illegal. We made your stomach only as jail for him and do not give trouble to his bones do not damage to his flesh and skin." When the fish heard this voice then she did not eat anything for a period of 40 days or did intercourse with the partner. The fish kept open his mouth as it is. Prophet Jonah (A.S.) used to stand for the prayer and made the liver of the fish as Qibla (direction in which Muslims turn in prayer). The fish used to go inside of the deep water of the ocean along with him. Allah made the skin of the fish such delicate that from it Prophet Jonah (A.S.) used to watch the wonders of the ocean. Even he was used to hear the glorification of the animals of the sea. And that fish used to take him from one ocean to another ocean. He used to perform the prayers of Allah in the stomach of the fish and used to do hymns of Allah and his voice will reach to the sky. The angles used to say in the court of Allah that " This seems the voice of Prophet Jonah (A.S.). What he is doing in the ocean.? The reply came that We have kept him in our custody there. And We have made stomach of the fish as jail for him." All angels recommended for him and for release they prayed and made

lamentation there. Allah granted it. On the fish there was sent revelation and she came in the bank of the sea, then Prophet Jonah (A.S.) came out of the fish and was engaged in the obedience of Allah."

On the Tuesday on the 8th Shawwal in the 715 Hegira year, I was sanctified to touch the feet of the Sheikh Sahib. The discussion about prophet Jirgis (A.S.) was started and he told with holy tongue " The story of prophet Jirgis (A.S.) is strange and it is also very long. Then he said during his period there was one king who was very cruel, brutal and the idol worshipper and with him there was one idol known as Aqloon which was used to decorate by him with jewelry and he used to force the people to prostrate before the idol. One who worships the idols will be released by him otherwise that person who not do the idol worship will be killed by him. One day he went into the jungle and he was called people there and decorated the Idol and ordered them to prostrate before it. Around it there was kept fire ready. One who will not prostrate then he will be put that person into the fire. When Jergis saw this condition he was becoming sad and thought in his mind that for the willingness of Allah, he should do one good deed to prohibit the prostration of the people before the idol. And to present the religion of Islam. Whatever situation will be happened after him, then he will bear it for the willingness of Allah. Khwaja Sahib told with his holy tongue " Whatever he had, he was given in the way of Allah. When there was nothing left, then he came to visit the king. And he said to him why he causes trouble to mankind?. You are a weak and helpless person. Your God is very heavy and powerful. Who had given you this kingdom. Why did not grateful to Him.? And freely you are giving trouble to the mankind. And you are doing the idol worshiping. Nobody says God to the stone. Allah is the Generous and the Merciful and old, and who know very well your infidelity and disobedience and He keeps your secret due to his mercy and kindness. Nobody knows His greatness except by Himself. So You are like a radish of which garden.? It means you are nothing. So why you are proud.? When the king heard this, then he was given orders to fix wooden pole in the earth and fix him with nails in the naked condition. So his skin was removed from the body and blood was discharged away from the body. At that time also he was busy in the hymns of Allah. Due to kindness and mercy of Allah, there was no trouble reached for him. Then one iron was heated in the fire and put on his head. So that mind should melt and come out from the head. Then he was safe and secure by the kindness and mercy of Allah. When the people saw his condition then some person secretly and some persons openly accepted the unity of God.

After that king's special person told " Oh : king Lord your work was gone from your hand as such the trouble was created that which we could not be kept away. If you give orders, then we will imprison him in the prison so that nobody will see him and he will be dying there." So he was sent to the jail and there one

big stone was kept on his backside. There he was used to busy in the invocation of Allah day and night. Allah sent angel there who was given released him from the beneath of the stone and took him out of the jail. And he said " Allah conveyed Salam to him. And granted him prophet hood. Also, he said to be patient with the troubles and problems of the world and to give an invitation to his enemies for his worship and do not have any sort of fear. You will be killed by them four times. And four times he will be given life by Allah. After this martyrdom, he will be taken to heaven."

When he was heard this then he thanked Allah. When the king conducted general court then he was reached there. The king told him " I had imprisoned you in the jail and who had released you from there.? He said, " The One from whose command the earth and sky are established."

After that the king was given orders to bring saw and cut him into pieces. The king had seven hungry tigers in one room. When he was sent in that room instead of killing him the tigers were prostrated before him. In the night Allah sent an angel who had taken him away from there and was given his meals and told him to be patient with the worldly grief and difficulties." At the day break the king gathered people and asked them to be in the merriness.

Then prophet Jargis (A.S.) came to visit the king and he asked him " Are you Jargis .? He said "Yes." The king said he was killed him. He told him " What you see, towards your act of my killing.? And to see towards Allah that how was given life to him.? Not even him, but he will give life to all creatures." When they heard this all people were surprised. One person told " Oh : Jargis there is one request of us is that if you will fulfill it then we will worship you Lord." He said "He is The One and who is attributed with power on everything." That person told him, " There are four persons are sitting on the chairs and before us there are wooden trays of different kinds are available and you tell your Allah to make these wood into the green." He was praying and Allah made them dry woods into green and made root branches, leaves, flower and fruits etc., and which were made available there. Upon seeing this that person told " He is a magician. To hand over him so that he can punish severely him." That person made one idol which was hollow and he put him inside of that idol and closed it and he put that idol in the fire for some days. When he was put in the fire, then there was the anger of Allah which was at its height and there was darkness in the whole world and there was falling of the fire started. All people were becoming unconscious. When he was out of that idol he was silent for some days due to anger of Allah. After some days there revelation came that to go and see the king and give the warning of the punishment of Allah. Then he went to the court of the king and given his advises. One minister among the king told him, " There is one matter is left between you and us. If your God will be given life to the dead person then they will worship

your Lord." In the nearby area there was one old grave yard. He was praying, then 70 persons due to the command of Allah were become alive. Among them there were nine persons, five women and three children were there and one among them there was one old person. He asked that old man, " What is your name.? He said " Mail.' He asked " When did he was dead." He told such and such time. After the calculation was made and it was known that he was died 400 years ago. The king was surprised. That person told " He is not magician. As a magician could not give life to the dead person. We have given heavy difficulties to him, but there were no effects upon him. This is work belong to the sky. The minister told that now he worships the God of Jirgis and he is upset with those idols." Upon hearing this king was given orders to cut that person into many pieces. The king asked ministers " What to do now,? So that there will be freedom from the disturbances of this person." One among said " To keep him in the house of Darwesh person so that he will be killed by the starvation there." So he kept in the house of one poor lady and who had one blind and as well as indecent son who was ill. There was no poorer in the city than that old lady. There was posted policemen on the door of the lady's house so that nobody could not give them the bread and water. And they may die due to the starvation and water scarcity. He was engaged in the corner of the house in the prayers of Allah. He used to keep fasting in the day time and at an evening time he asked old woman is there anything to eat.? She said " Oh : young man she is poor woman and his son ill and blind, and in my house there is nothing to eat and drink." There was one pillar in the house of the old woman on which the roof of the house was established. He kept his hand on that pillar and began hymns of Allah, then that was becoming green tree and fruits were came there and these fruits were grown up on the tree which were not seen by anybody. He eats that fruit. And told that old woman to recognize Allah first as that woman was idol worshipper and then she became Muslim. That woman told him, " There is so much respect and value of you with Allah so for this reason pray for my son so that he can become healthy." He was blown on the eye of the boy, then he was becoming healthy and well. Due to very many requests to stay in her house of the woman as a guest so he was there in her house for some days. One day the king passed from that way and he was seen green tree there and said " He was not seen here before any tree." The people told him, " When the magician was brought into the house of the old lady and that person was growing up this tree." The king was given orders to pull out the tree and demolished that house. Due to command of Allah that tree was becoming again heavier. The king was given orders to call Jirgis and lay down him with iron rod and cut him into pieces and burnt him into pieces. And it was done like that. The ashes were collected and packed and sealed. And the king was given orders to his assistants " To take it and make into small particles and throw the pieces into the river so that he will be annihilated away

there. And we will be safe from his disturbances." When the ashes were thrown into the river little by little, then it was heard that "Oh air, the King of the earth and sky, giving order to gather all particles so that We can give life to him." The air was gathered all pieces on the water. So the assistants of the king saw that there was movement in it and in between them prophet Jirgis (A.S.) was appearing there and who was doing hymns of Allah. When the people reached back in the court of the king then he was present there in the court of the king before those persons. The king asked him " You were dying and was become ashes and how you have got life.? " Really, you are right. And your God is The One attributed with Power. And the idols are aging. But I will worship your God, then the people will censure me that he could not defend one person. There is one more work in which there is welfare of two of us. That is your one time worship of our idols, so that there will be no objection in between us. Then he will worship your God and then he will ignore the idols and demolishing all of them." He wanted to show the love of Allah and so he said "Yes." Then the king was becoming happy and he was kissing his head and eyes. And he told him " You stay today and tomorrow in our palace as a guest of honour, so that the people should know that there is comprise in between us. We both of us will go to idol temple and do one time, prostrated before the idol and after that whatever you will say I will agree on this matter." He was engaged in the night in the prayer of Allah. One woman was also there behind him in the prayer. When he saw her then he taught her Islamic religion. And that woman was become Muslim. The Muslims were in sad condition and Jews were in the merriness. The people were reached towards the idol temple. The king and prophet Jirgis (A.S.) were also reached there and in that idol temple there were 70 idols were there and which were decorated with pearls and jewelery. He was watching the idols for some more time and at that time that women came there while carrying his son. He was called that boy " Oh, that boy " and that boy told him " He will come to the prophet of Allah." He told him " To come down from the neck " and he came down from there and began walking and he came and reached near him. He told him " To go inside of the idol temple and tell the idols that a prophet of Allah Jirgis is calling." When the boy went inside the Idol temple and he was given a message, then all idols by head side began rolling down and came outside of the temple so at that time he strike his feet on the earth then all idols were gone and lost in the earth. The king told him " You have infatuate me and killed my lords." He told him, " Because you should know that they are not your lords and these gods cannot do anything." And among then he caught Satan and told him, " Oh the cursed one what is this matter.? Which you are doing. You are being killed and also you are killing the creatures. You have reached in the hell and now you are taking the mankind of Allah into the hell of fire." The Satan told " Do you not know that with him to mislead one person

from the right way is the best thing for him. Also, you do not know that when Allah was commanding the angels to prostrate before Adam than all angels did this prostration but he didn't do it. I have accepted hell of the fire and so did not prostrate."

After that kings woman saw the king and she told him, " Now what punishment of Allah is left or another difficulty is left there. And which you have not sent there. Now tell him to pray that you will be drowned." The king was becoming angry and he told her, " You have become a fascinated of the magician." She has said, " For 20 years, he is saying, but he could not make fascinated her." Upon hearing this the king's woman was becoming a Muslim and the king was killed her. That woman asked prophet Jurgis (A.S.) to pray her and he prayed for her then the angels came there with the garment from the heaven to take away her soul from there.

After that when he was praying " Oh my Lord unless you will not thrust them into the earth before him, then do not call him toward him." Upon this pray lighting was started and the whole world was becoming dark and the earthquake was started due to this reason the earth was shattered and that king along with the army was vanished into the earth. And then his name and sign were not available in the world."

On the Tuesday on the 20th Jamil Awwal month in the 715 Hegira year, I was sanctified to touch the feet of the Sheikh Sahib. The discussion about excellence of holy and learned persons was started. Moulana Shamsuddin Yahia, Moulana Burhanuddin Gharib and Moulana Fakheruddin Razi came there and paid respect. There was an order for them to sit down there and they sat.

After that, Khaja Sahib told with his holy tongue " Once one holy person made the intention of the Hajj pilgrimage so that he can visit holy Makkah. When he reached Baghdad, then he has seen the prophet of Allah in his dream and who was saying him, " To return back. There is Hajj pilgrimage in your house, it means your mother is living there. Go and do her service. That is better in your favour than a Hajj pilgrimage. Demand willingness of her." That pious person was returned back and he thought it was good for him the service of his mother."

Then Khaja Sahib told with holy tongue " If any person who will take his parents on his shoulders for the Hajj pilgrimage for the entire life, then he cannot fulfill the right of one night for them which they spent in the difficulty. "

After that, the discussion Rabia of Basra was started, then he told with holy tongue " Rabia of Basra used to be silent in the meeting place of Hasan of Basra and she did not use to take any kind of talking there. "

Then he said " When she was born there was not available cloth in the house. Also in the house there was not available things to light the lamp. She was covered in the edge of the shirt of her mother and her mother told his father to bring some

oil from the neighbour's house. His father went to the neighbour's house and knocked their door and he came back from there silently. He said " They were sleeping and did not open the door". And, in this way they sleep with grief and sadness. On that night he was seen the prophet of Allah in his dream and who told him that " Do not worry and its result will be pious in your favour. Because for the sake of her 70,0000 persons from nation will be forgiven. Then he told to go and see Eisa bin Dawood the ruler of Basra and tell him that every night he used to send 100 times blessing upon him and but he did not send it on the Thursday and 400 Rakat he used to perform and its expiation 100 Dinars which should be given him." When he wakes up, then he shut tears. And he was writing the details of the dream on the paper and he was given the letter to the ruler of Basra. He was given his 10,000 Dirhams in charity, in thanking giving of the remembrance by the prophet of Allah. He also said " In the future if he need anything, then he will provide him help if God willing."

After that, he told about piousness of Rabia of Basra " She was grown up a smaller than her parents were dying. When there was starvation in Basra, then her sisters were separated from each other. He was coming at the hand of one cruel person who sold her for money of some Darhams. One day one un-lucky person Na-Muhraam (not close relation from when women need go into hiding) wanted to hold her hand, then she put her head on the earth and she prayed in the court of Allah " I am a poor and orphan girl and imprisoned and she is not worried about other difficulties and she wants His willingness whether You are in agreed condition or not.?"There was invisible call in which it was heard " Do not worry about the day of judgment and there will be given such position there that trusted persons of My court will be proud of you." From that day when she used to be entered into the house in her daily hymns she used to say, " Oh my : Lord, she observes fasting in the day time and in the night she used to wake up and do the service of his master and also Yours." One night her master was woken in the night what he was seeing that Rabia of Basra was in prostration in the court of Allah and she is saying " Oh : my Lord you know very well that my heart's desire is in conformity with Your willingness. And readily she is a servant of Your court. And at any time she is not careless from you. But what she will do,? " That master was seen that there was light of the lamp was hanging over her head and from which there was light in all of the house like the daylight. The master was given her very much respect and he said he was freed, her and he said " If you will live here then we are all your servants. If you want, then you can go as per your will and desire." She left from there and she started singing, but later she repented of it and she was settled down in the jungle area and for a long time she was engaged there in the worship of Allah."

After that Khaja Sahib said " Rabia of Basra used to perform 1000 Rakat in the day and night and she used to attend the meeting of Khaja Hasan of Basra. And whatever she will listen there, then she used to act upon it. Then she worshipped some period in the jungle and then she had an intention for the Hajj pilgrimage. And on one donkey she was loaded her luggage and she went on the Hajj pilgrimage. In the middle of the jungle the donkey was dying. The caravan people asked her to give her luggage so that they can upload by them. She told them to go she is in the trust of Allah. She was left alone in the jungle. In the court of Allah she said " Oh king what you are doing with this helpless woman.? Yourself called me to Your house and Yourself killed the donkey on the way. Now she left alone in the jungle." Upon saying this donkey was becoming alive. And on the donkey she loads her luggage and she continued her journey. After long time I have seen that she was selling that donkey."

Then in this situation, he said " When she has reached Iraq, then she said " Oh: my Lord, my heart is in grief where she should go.? What does she do with the clod? It is one stone.? She needs Your site. Allah told her without the source " Oh Rabia you are going in search of 18,000 worlds. Did you not know that Musa was requested for the desire of My sight. And there was a little manifestation on the mountain of the Sinai, then that mountain shattered into forty pieces. This matter, she is telling and what is this situation of it.?

After that, Khaja Sahib said " When she was departed for Makkah then what she is seeing that in the jungle Kaba is coming to welcome him. She said she did not want Kaaba and what will be merriness for her to see Kaba and she wants the sight of the owner of Kaba and she does not require Kaaba.?"

On the Thursday on the 7th Shawwal in the 715 Hegira year, I was sanctified to touch the feet of Sheikh Sahib. The discussion about Sama (ecstasy) and the people of Sama was started. At that time one person came there and was informed him that one group of his friends were gathered and flutes were also brought by them there. Upon hearing this Khaja Sahib said " He was prohibited that flutes and also other illegal things should not be there in between them. Whatever they have done, which is not good. About this he said that, to strike one hand on the other because it is also included in the play. As there is prohibited for the clapping is there so, then there will a be must for the prohibition of the flute. "

After that, he said " If someone will be falling, then he should fall within the Islamic law. Because if he will fall out of the Islamic law, then there is no place for him."

Then he said " The top most learned people were heard Sama and those who are persons of Sama are people of liking and people of pain. Since them from chorister upon hearing one couplet there will be conditions of tenderness which will befall upon them. Whether there will be flute or not there. But one who does not have

personally liking and pain and near to him whether there will be singing or whether there will be many flutes there then there will no effect upon him. So it is known that this work is related to the pain and not related to the flutes etc."

After that, he said " The people cannot have presence always and if any, time in the day when he will happily then all people dissension will come there at that time. And in this same way if in any group there will be one person of liking and pain will be there then all persons will come under his protection."

Then he said " In the previous time there was Qazi (judge) in Ajodhan and who was used to be against of Sheikh Fariuddin and even he went to Multan one time and he said there to the top most learned people that " Whether it is legal that one person openly hear Sama in the mosque and some time he used to dance there." They asked, " Who is that person.?" He said " Sheikh Farid." Then told him " We could not do against him."

After that, Khaja Sahib said " Whenever he has heard Sama and I swear in the saintly dress of my Sheikh that all these matters are as the logic on the qualities of Sheikh Sahib. Till that once during this life time the chorister recited one couplet. Upon hearing this, I remembered very much good attributes and manners of Sheikh Sahib and I like this couplet that which cannot say in this matter. The chorister wants to recite some other, but I used to ask them to sing the above couplet many times". And when Khwaja Sahib finished his matter then he shut, tears and he said: " After this event long time was not passed and Sheikh Sahib left this world."

After this, he said " On the day of judgment it will be asked by every person that Our attributes are new but We are old. So the new, how will be become legal from the old. He will say, " Oh: my Lord, due to an excess of the love I did such thing. " There will be a command of Allah " Yes, due to an excess of the love you did such thing. We will do a better treatment with you due to an excess of the mercy."

After that Khaja Sahib said " One who will be drowned in His love for him there will be favourable. Then what will be asked by the other persons.? "Then he said, " Once Khaja Ibrahim bin Adham was asked whether you remembered Isim Azam (Almighty's name)," He said to tell " Which name.? " He said " To keep purging the stomach from the illegal morsels. And keep the heart free from the love of the world than whatever you will read then it will become Isim Azam (Almighty's name)."

On the Monday on the 5th Zeqad in the 715 Hegira year, I was sanctified to touch the feet of Sheikh Sahib. The discussion was started about the prayer (Namaz) and supplications. Moulana Shamsuddin Yahia, Moulana Wajihuddin Paheli, Moulana Nasiruddin Geyahi were present in his service. He told with holy tongue " The prophet of Allah used to perform Salat al-Sada for the important

affair and then those expeditions will be completed." The compiler of the book asked whether it's time is fixed for this prayer.? " He said " When performing four Rakat of obligatory prayer of Eisha and after performing two Rakat of Sunnah (as per practice of the holy prophet) then to perform four Rakat with one Salam with the intention of Salat al-Sada and to perform it as follows.

1. In every Rakat to recite Alhamad one time
2. One time verse of the throne
3. 3 times Enna Anzalna
4. Sura Iqlas 15 times
5. After Salam put the head in the prostration and say

" Ya Haiu Ya Qaiyum Sibtni al Eman."

Then the discussion about the piousness of holy persons was started. He said with his holy tongue " Once Khaja Ibrahim Adham made the intention that the people visit Kaba by the foot and he will visit by the eyes. So he used to perform two Rakat on every step. When he reached to Makkah after the journey of 14 years, but he could not find Kaba in its place so he was surprised. There was an invisible call, which was heard there " Oh: Ibrahim Kaba went for the visit of Rabia of Basra." He said " Oh: my Lord now where he should go.?" The call heard there in which it was said: " Do not go anywhere Kaba will come there just now."

After that Khaja Saheb said " From Sheikh Sahib somebody wanted to take back something due to him. That person held his shoulder and told him " To give his amount." Sheikh Saheb told him " To be silent", but that person said "He will not be silent". Sheikh Saheb became angry and put down the coverlet from his shoulder and strike it with the earth, then all bazaar was filled with the gold. He told him " To take his right. If you will take more than, your hand will become dry." That person was taken, his due amount, but when he stretches his hand to take more than his due amount so his hand was becoming dry. After that Khwaja Sahib told " One who quarrel with Darwish, then his root will be removed."

On the Sunday of the 10th Zequad month in the 715 Hegira year, I was sanctified to touch the feet of Sheikh Sahib. Maulana Shamsuddin Yahia, Moulana Burhanuddin Gharib, Moulana Fakheruddin Razi, Moulana Shahabuddin Merati, Sheikh Usman Sayah, Sheikh Ziauddin Panipati, Moulana Wajihuddin Paheli and other friends were present. That day was very pleased with mercy. Moulana Sharfuddin and Najamuddin on that day paid respect and they have received four ends turkey caps. The compiler of this book has received the cap on that day. And everybody was received as per his fate.

After that Khaja Sahib told with audience " As we are gathered in the world and on the day of judgement our account of deeds will be settled together there. When Khaja Sahib this then myself and other friends said Moulana Shahabuddin

Merati who is your servant and he was writing one couplet and if there will be given permission then he will recite it. He said "Yes."

The End.

Afzal al-Fawaid (Rahat al-Mohibian) Part two



Mausoleum of Hadrat Khaja Nizamuddin Auliya in Delhi

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Afzal al-Fawaid (Rahatal Mohibian) Part Two

These are secrets and lights of Allah, and these not ending extreme advises of Khaja Sahib of right path and who was master in the relics of journalism and he was person of discourse on the earth and heir of the learned and pious persons and successors of the persons of mysticism and the prophet, the crown of research persons, proof of the lovers, also, he was order of reality and who is having his share in Shariah (Islamic law) and Islam, and these advices of piety were collected from his life period and on the basis of date wise in his presence in the service. May Allah preserve him.

On the 20th Rajab month in the year 719 Hegira, there was discussion about the birth of Prophet Adam (A.S.) was in progress. The sinner person (compiler of this book) and seeker of the grace of Allah and who drawing inspiration and who is the slave of the king of the learned persons and he was sanctified to touch the feet of Sheikh Sahib on the above date and at that time other friends were also present there in the meeting place. The discussion about prophets who were passed away from the world were in progress he told with his holy tongue " When Khaja Qutubuddin was living and when he was reached on this point, then I was standing and asked that then he told me to sit so I was sat there. And he told me that " Whatever he wants to think he can say." Then I have paid respect to him a second time. I told him " Whatever he was heard from his holy tongue before, he was writing and its collection name is given as *Afzal al-Fawaid* and his esteemed honour which was approved. If there will be an instruction to add whatever he was heard, then it will be gathered in another collection in the second volume. But in that volume there will be many stories of the of the prophets and mysticism so that there a will be satisfactory to my mind. He said "Good." He smiled and said " As there was a desire in your mind so for this reason I was starting a discussion about the prophets after the prayer time."

After that, he said " Oh; dear Darwish listen Allah has created the treasure of calamities specially for the prophets and holy persons of Allah. When the angels saw that treasure and were gone in the prostration due to the horror and asked: " Our Lord for whom it was created." It was said " Angles, you are exempted from this grace. We are given this grace to his caliph and who will be creating on the earth. " It means Prophet Adam (A.S) and his sons and who are my lovers. And they will be tested by the calamities and one who will be firm in Our love and on whom We will send down these calamities. And if there will be not sent down these calamities then they will ask for by them to send down it on them."

Then he said " Oh: Darwish those who were drowned in the love of the friend than they desire from morning to evening for the sending of the calamities of them. Because that calamity will be from the side of the friend and which is not treated as difficult, but which is precisely grace and which is sent from the friend for the friend. "

After that, he told this story " Once one lover wakes up in the morning and requested oh my Lord my sustenance is your calamity. " When it was asked what you are saying.? He said " The friend is obliged in the difficulty, then if we will not desire , then we are not from among the people of mysticism. ?

After that when prophet Adam (A.S.) was created in the world and the soul has entered into his body when the body was stood and there was stuff for him and he said thank of Allah. Angel Gabriel, who was standing nearby him and he said "Yarhamkam Allah" (May Allah bless). At that time Allah told the angels that " Oh angels you used to say that he will make problems in the world and shed blood. See, still has not stood well Adam did hymns to me. Then all angels were prostrated before Allah and they said "Whatever You know we do not know. " There was commanded by Allah to the angel Gabriel, Michael and Israfil you all go to heaven and Gabriel bring heavenly dress and Michael should bring Boraq (lightening horse) and Israfil bring the crown. When they brought them there was commanded to wear his heavenly dress and to put on head the crown and bring him on Boraq to the heaven. When prophet Adam (A.S.) was set on the throne and there was commanded to all angels prostrate before Adam (A.S.). All angels prostrate but Satan refused it. Then all angels in a loud voice said there is a curse on the Satan. As such Allah was cursed Satan. Now a days there are many such Muslims are there and on them, day and night there will be a fall of curse of Allah upon thousand times on them and they are un-aware of it and they are careless in this matter."

Then he said " When Prophet Adam (A.S.) was settled down in the heaven and when angles and the dwellers of heaven saw his honour and respect than all of them approached towards him. After that there was the command of Allah to learn lessons of excellence of miracles from him."

After that, he said " When prophet Adam (A.S.) was given authority to eat all fruits of all trees except wheat as there was no such willingness to Allah in this matter. Due to eat of the grain of wheat he was removed from the heaven and was thrown into the world. There was the fire of love was flaring up in his chest. Upon eating one grain of wheat the crown was removed from his head and dress of honour was no more and he was standing in the naked condition. And there was a voice from the tree so " Oh : sinner goes outside, this is not your place." So Adam (A.S.) was asked the leaves from the trees and he was heard that "You are a disobedient, we will not give you leaves." At last he went near the tree of fig and

obtained the leaves from this tree. So there was a command, " Oh: fig in the way you have given honour Our Adam in the same way we will give you respect." When Adam (A.S.) was left from heaven he was reached Mount Abu.

He was weeping in the condition of disrepute for a period of 370 years and for this reason his flesh on the cheeks was melted away and the birds have made their nests there in it and for which he was un-aware of it. When he was used to prostrate nobody will not see there is prophet Adam (A.S.) or not there. When Khaja Sahib was reached on this point he was shut, terms and he said "Yes, on the morning of the fortieth day when he was woken up and he was looking at the elegance of the love. So there was an effective flame of the love of him. And so in the garden of paradise he could not be able to establish there. At last which he brought him in the problems of the world and deserted him from there and which certify that the world is a treasure of calamities for the prophets and holy persons. After this Khaja Sahib was shut, tears and he said there are indeed the people of love as per the desire of the friend in their begging in 1000 ways for it then they will become a realization of time."

After that he told his tongue that " The person who first did love and who was accepted calamities are the prophet of Adam (A.S.). Because the prophet of Adam (A.S.) was created by the soil of the heaven. If there will be no taste in the soil there, then there will be no love for the people of mysticism. So it's beginning of the love was started. So, for this reason, there is love is found among his sons."

Then he said " In the holy persons, fondness, desire and zeal are found and which is from prophet Adam (A.S.) and when he was reached on this point when he was shut tears.

After that, he said " When the time of acceptance repentance of prophet Adam was near then there was a command for him " To observe fasting on 13^{th,} 14th and 15th of every month so that we can accept his repentance." After a period of 300 years the prophet Adam's (A.S.) repentance was accepted.

Then he said " Oh Dervish after a long time when the prophet of Adam (A.S.) was asked whether he finds the goal as per his desire? Or not.? He said " Not, this time, but in such time when there was a calamity for him for a period of 300 years. Those 300 years were passed in such a way that on every day there was a revelation of one (saintliness) Velayat on him."

When Khaja Sahib was explaining these benefits at that time six mendicant persons came there and nobody did not say Salam to him, but they have performed ecstasy and dancing in the courtyard. And after a long time there they were finished it. Then they started misbehaving with him. Khaja Sahib due to politeness called me and Moulana Fakheruddin to go and provide food for them. After this, then whatever they will ask of them will give to them and also beg pardon with them. When we took food to them when they have not liked it. But they have

scolded us whatever came into their mind they told by their tongues. So we were surprised in this matter and were standing there that to go and what to say to Sheikh Sahib. In shorted when Khaja Sahib was coming to know that then he stood and took one piece of bread and coverlet with him went near with Darvish persons and said Salam to them. But nobody among them could not pay any attention towards Khaja Sahib. Khwaja Sahib was standing there and was requesting them and they have scolded him. After some time Khaja Sahib addressed them and said " Dear gentlemen, why you did not eat this food. At last this food is better than food which you ate at Qaran. " Those Dervish stood and put their caps on the earth and stood on the one foot and requested to pardon them and they said " You sit there we will eat this food. We find you a real person of Allah which they were desired. " After that Khaja Sahib left from there. Then I and Moulana Fakheruddin Razi after eating food asked them that "What was the matter there.? " They told "Dear friends we were going towards Qaran as a travelling there. When we were arrived there and where we did not get food for three days and, nights. In the day time we used to wander in the jungle and we have arrived at the place where Owaise of Qarni was buried, his 32 tooth in the earth and we have visited that place and were proceeding further and what we have seen that there was one camel was dead and camel's dead body was lying there and it was rotten and only the bones and flesh is left there and everything of the camel was finished in the earth. We have discussed among ourselves that we are in the condition of hunger since three days, so we will be killed due to this reason. So from this un-clean camel we have taken some flesh from it and roasted it and we have eaten it. Today Khaja Nizamuddin was able to know this matter by revelation, so we say that really it is the name of Darveshi (mysticism) which is available to Khaja Sahib."

After that, he said that he was heard with the holy tongue of Sheikh Fariduddin that " Once he was arrived in Baghdad as a traveler there. In the mosque of Kanaf in the service of Sheikh Ouhud Kirmani, myself and some other friends were also present there. The discussion of what is reasonable is that people are not much in shape, face, nature and habits among themselves. Sheikh Sahib told " He was seen it was written in *Asar Auliya* that Abdullah bin Abbas (R.A.) was narrated when he was asked by the prophet of Allah how prophet Adam (A.S.) was created?, and his sons are not same with each other." He said " Oh:Abdullah bin Abbas, Allah was created face of prophet of Adam (A.S) by the soil of Makkah and his head was made from the earth of Bait Al-Muqdis (Jerusalem) and eyebrows and eyes from the earth of the World. Both of the legs were created by the earth of India. And body parts of the earth of Ceylon and girdle from the land of Mashad so Abdullah if the earth will be taken from one place, then there will be difficult of recognition of each other as all will be available one shape person."

After this one this situation he said " When prophet Adam (A.S.) has arrived in the world and he was used to sat on the mount Abu's peak and used to weep very much in the grief of the heaven. Then there was commanded by Allah to bring one house of ruby to him and it should be kept in a place where nowadays Ka'aba is situated in Makkah. That house was having two doors in it and one was towards the eastern side and another was towards the western side of the world. In that house there were three golden lamps and its light which has shed on house And angels used to stand around the house in the rows and lamps were in such a place where today Ka'aba is visited. So Allah has given the command to prophet Adam (A.S.) to go to that house and visit it. The angels taught him Hajj pilgrimage. He was used to perform the Hajj pilgrimage every year in that, house. Now that the house is available on the fourth sky on the upper side of the Ka'aba. And angels used to circumambulation that house and daily 70,000 angels used to visit that house and circumambulation it daily and till the day of judgement such process will be continued."

Then he said "When Darwish will reach its perfection in his work, then there will be treasured of calamities for him. And all such calamities are nominated in his name. So that Fakir (Darwish) should be firm on this matter. So that it is tested whether he can tolerate calamities or not.? If he will be perfect, then he will be tolerated all such calamities by him. But still he will be desired more and more calamities in this matter."

After that, he said " One perfect person was present in the service of Sheikh Fariduddin. He said one day he was in the region of Bukhara and in the cave, he was seen one holy person who was engaged in the worship of Allah and who was a great holy person with a clear heart and clear soul. I have not seen such holy person and a person of horror. In short, when I was sanctified to touch the feet of the holy person then that holy person told " Oh : Farid he was living in that cave for 60 years there and there is no such day and time when there will not fall of calamities upon him. But he used to bear it. But when there will be befalling of calamity upon him, then he will use to desire for the calamities. Because when there will be the willingness of friend in the calamities so, then why he should not be desirous for calamities?."

Then he said " Oh: Farid the path of true person is that on which they should put their steps with the truth in it. And then should claim of the love of the friend. Then wherever there will be calamities which will belong to him. Then in that condition one should be true and patient. When Khaja Sahib has finished the story, then he shut, tears and recited two couplets in Persian. After that in this situation he told with his holy tongue that " When Khaja Bayazid Bustami was asked what treatment met by holy persons in the world by Allah? He said " The treatment of

Allah with holy persons is such that treatment which is given by Him to enemies in the other world. It means He will keep them in punishment and calamities."

Then he said "Once Khaja Shibli was desired to see Satan and one night when he has seen him he was afraid of him. Satan told him, "Do not afraid of him, he is Satan." Khaja Sahib asked him some strange questions. Among them one of it was that whether he had power upon the holy person of Allah.? He said " No, but at such times when they will be engaged at the time of ecstasy (Sama). At that time their hearts became un-conscious and they will become heartless. At that time, there will be reaching of them by him. "

After that in this situation he told with his holy tongue that " Teasing of the heart of Momin (faithful) is like that annoying of the heart of Allah. So oh Darwish Momin is such person and if he will live in the East and if there will be pricking of a thorn in any Momin's leg then he will feel that pain."

Then he said "One holy person asked with prophet Khizer (A.S.) how it is to tease to the Momin's heart?. " He said once he was present in the service of the last prophet of Allah. He has heard with his tongue that teasing of myself is like annoying of Allah and in this same way, there is a command for that person who will try to destroy the other's house."

After that, the discussion about backbiting was started and he said that " The worst thing is backbiting and then he said on the day when prophet Yousuf (A.S.) was thrown into the well by his brothers and they caught one wolf and brought before prophet Yaqub (A.S.) and this wolf was killed Yousuf then wolf said " "No." He told him you know that " Where he is?. " He said " Oh Yaqub (A.S.) even though we are animals and ferocious is our occupation. But we do not backbite."

Then he said " On the night when the last prophet of Allah went his night journey of ascension in the skies and his look was fallen on the hill and where he was seen one group of persons in whose tongues there were holes and hanging in the chains. " He asked " Brother Gabriel, who are these persons.? ". He said " Oh: prophet of Allah, they're persons who involve in backbiting. "

After that, he told this story that " In the house of the Ka'aba in Makkah there is one stone known as "Hajar al-Aswad" (the black stone of the Ka'aba) and once the prophet of Allah was kissed it. In short, there is narrated that one who will see a holy face of the prophet then Allah will forgive his seventy years sins. After the demise of the prophet of Allah one who will look at "Hajar al-Aswad" (the black stone of the Ka'aba) then Allah will forgive his seventy years sins that the stone is kept in the house of the Ka'aba for this purpose only."

Then he said " Oh: dear once Satan was asked what is the reason of his reprobate? He said " On the day when Allah was created the hell of fire. He used to visit it along with 70,000 angels there. There was one pulpit in the hell. He

asked for angel Malik " For whom this pulpit is? ". He told "Of that angel who will be reprobated and he will stand there. " And, he sat on that pulpit perhaps he may be such angel. For this reason Allah made me reprobate. That pulpit was became his pulpit. This is one reason of his reprobate. "

After that, once prophet Ayub (A.S.) said of hymns " Oh my Lord gives me 12,000 languages, so that he can do the glorification of Allah in all languages and Allah accepted his prayer. And he was involved in diseases of insects. So he used to do glorification by Allah in the languages of 12000 insects."

Then Khaja Sahib shut, tears and said " Prophets and holy persons did not desire anything from Allah. Then they were able to get respect in the court of Allah."

After that, he said " Once prophet Zakaria (A.S.) in hymns said, " Oh my Lord in your court, except the step of calamity there is nothing known." So there was immediate commanded that "We will send it." That was 1000 teeth of the saw was run upon him. Then he was reaching the place of the nearness of Allah."

In the same way, prophet Ibrahim said in his hymns that " Oh my Lord, there are so many guests for food but who is the guest of the life?. There was a command that "Oh Ibrahim unless you will not sit on the sweep of calamity, then I will think you as a patron." So Dervish on this way entirely calamity, difficulty and grief is there. The brave men should be firm on the difficulty sent from his friend."

He said, " Once one person of realization was weeping for difficulty and there was commanded that he should not be able to bear it so he leaves it from his hands so that it should be put in by the other's neck and you should be deprived of it."

After that, he said " One Bedouin with his four children who were hungry, so much and their stomach packed with backs and who brought in the edge of the shirt some stone and he said that he will desert the holy Ka'aba otherwise give him and his children food. At that same time, one hand was stretched from holy Ka'aba and which was thrown 2000 Dinars. He said "What he will do with his Dinars. " And, at that time two pieces of bread were appearing there, which he took and eats with him his children. Then he asked " Why he did not take Dinars. " He said "It was not in his emotion. He wants only bread so that I can fulfill its rights."

Then Khaja Sahib said, " There is the great right of bread so the people should reserve its rights."

After that, the discussion about keeping a secret was started and he told holy tongue that "Once during the period of prophet Shoaib (A.S.) one donkey of the somebody was lost and that person came into his service for his prayers. He was engaged in prayer for seven days and nights, but could not get whereabouts of the donkey. But at that time the angel Gabriel arrived and said there is a command of Allah is that " We are keeping a secret and we do not do a betrayal of secrets. So you do not pray on this matter and this prayer will not be accepted."

Then Khaja Sahib shut, tears and said "Darwish should be keeping a secret because it is superior than all worships. If whether somebody will be seeing somebody's defect in his eyes, then he should conceal it because it is an attribute of Allah."

After that, the discussion about lunar and solar eclipses was started, he said "He was seen written one saying of the prophet as narrated by Abdullah bin Masood (R.A.) that when the last prophet of Allah went for accession then there were two persons under the dome of the sky were backbiting about the nation that they were upset with their sins. " There was command of Allah " To kill them. " There was one more command that " We will very well know about their sins and their sins are not open to Us and We are the Forgiver (Gaffar), What did do you concern with It.? " When the prophet heard this address, then caught the hairs of the sun and the Moon and looked to them to look of the horror. Then their faces were turned black. There was a guardian of the paradise Malik was present there and the prophet handed over both of them to him and said " To take them to round around the sky. Because it is a tradition that one who will involve in backbiting then make his face black and give publicity. " When the prophet was coming back from accession then both of them hold his edge of the shirt and requested him " To pray for them so that they get back their rights and we repent. And will not repeat such acts once again. " The prophet told " After his death the light will be taken back from you every year. And your faces will become black so that the people of the world will know that one who will involve in backbiting then his face will become black like this on the day of the judgment. " When the prophet said this than both of them prostrated and said " If your honour will not be there, then who will pray in their favour. " He said "My nation and my people of the house will go on the roofs and will send upon them blessings and Allah for the sake of that blessing will give back you your light. "

After that Khaja Sahib said " He was seen written the saying of the prophet that one who will send a one time blessing upon the last prophet of Allah, then Allah will forgive all his sins and make him well-informed and will give him light and with that help he can cross the pathway of paradise easily and safely."

Then in this situation he said "On the day when prophet Adam (A.S.) was created and the holy light of the last prophet was appeared on the back side of him. And the command was given to the angels to become followers in the prayer. The exegetical writers of Quran say the angels prostrated before that light of the last prophet of Allah. In short prophet Adam (A.S.) in hymns said " Oh my Lord I want to see that light. Then that holy light was appearing on his forehead, then all Houries used to sit near prophet Adam (A.S.) to see that light. After that prophet Adam (A.S.) prayed again and said " Oh: my Lord present that light at some place so that he can see it. " Then it was appearing in his fifth finger. After some time

when prophet Adam (A.S.) was sleeping, then that the light was getting lost. When he was waking up and he was becoming mad upon not finding that light. He searched in the paradise and he wandered here and there and when he was reached at the tree of the wheat, then he said " Oh; my dearly beloved's some feature is found in it. So immediately he ate it. There was a call heard " You have got your goal and now go into the world and your friend will be born there. " After that prophet Adam (A.S.) came into the world. The exegetical writers of Quran wrote that this was one cause of his removal from the paradise."

On the 27th Rajab in the year 719 Hegira Islamic year, I was sanctified to touch the feet of the Khaja Sahib. The discussion about prophet Noah (A.S.) and other prophets and excellence and benefits of the month of Rajab was started. Moulana Fakheruddin Razi and Moulana Burhanuddin Gharib and other friends were present at the service. He said with his holy tongue that " When prophet Noah (A.S.) was born after prophet Adam (A.S.) and he was given an age of 1000 years and during this life period only 70 people were becoming Muslims. In the stories, it mentions that one day due to the atrocities of the people of his nation he was fled from there. That nation was thrown by such heavy shower of stones, and with stones that his legs were injured seriously and there was a heavy discharge of blood. He was weeping in the court of Allah and then angel Gabrial brought the message of Allah that " Whatever difficulties and problems are in the world and which I have created for the prophets and holy persons. If you have the power of toleration then proceed further. Otherwise, keep away from it. We will give it to some other person." Khaja Sahib told his holy tongue that " It is narrated that when prophet Noah (A.S.) heard this then he be unable to protest and but he used asked to send more and more."

After that in this situation he said " It was practically of prophet Noah (A.S.) that he used to perform every night 1000 Rakat. After performing it, he used to go into prostration and say " Oh my Lord, I didn't do any such obedience which is not suitable in your court and did not do such prostration which is not liked by You. I do not know what will be my position on the day of the judgement.? When he will finish this hymn of Allah, then he weeps will very much and used to do the invocation of Allah that so then there will be a discharge of blood from his very small hairs of his body. The drop which will fall on the earth from that there will be marked for glorification. During the daytime he used to advise and preach the Jews and used to engage in the obedience and worship of Allah during the night. In this way he spent his whole life. One dear person was asked where is the starting point of rivers and he said from the Deluge of Noah and this event has happened that when there were fall of anger of Allah on the nation of Noah then all of them was drowned in it. In the Quran, Allah says " So there was started of springs from the earth and this was happening that from earth and mountain water was flowing

and there was rainfall from the sky. Till 40 days there was heavy rainfall and there a was discharged of water from the earth. Then there was the upper water level from the peak of the mountains of 40 spears, and when the 40 days were over then there a was commanded in the sky to take back water. So the earth swallowed water back into it. The water, which was falling from the sky was there in level and due to anger of Allah was become sour. So it was not swallowed by the earth and where ever it will touch it will make a wound and there was the origin of 100 rivers from the Deluge of Noah."

After that, he said " When the nation of prophet Noah (A.S.) was disobedient, then he said with hymns that these people have become disobedient and these people did not follow such people who could not increase their wealth and properties and sons but they make a loss to them. So upon disgusted at their hands, he prayed to Allah that these people were becoming an infidel and cruel. He did not have the power to correct them."

The writer of exegesis of Quran wrote that when Allah has sent down a deluge upon them, then there was a command to prophet Noah (A.S.) that " He will drown them in water so you should make a ship for him. " He said " Oh my Lord. I did not know how making the ship is done.? There was a command that " Angel Gabriel will teach him. " To make 124 wooden planks take in the name of each prophet., He said " He did not know the names of the prophets". There was commanded to prepare wooden planks and the names will be written by Himself. After that first wooden plank was made and on it's the name of prophet of Adam (A.S) was appeared. On the second name of the prophet Shoeb (A.S.), on third prophet Noah (A.S.), on fourth prophet Idris (A.S.) and in this way on every wooden planks name of one prophet of Allah was appeared. At last of one wooden plank holy name of the prophet Mohammed (peace be upon him) was appeared, then immediately the angel Gabriel came there and he said to him, "Now your work is over because prophet Mohammed (peace be upon him) is the last prophet of Allah. And he is the lamp of holy persons and prophets." Then there was brought 124,000 nails and on each nail one name of the prophet of Allah was written. Angel Gabriel told him that "Allah says when wooden planks will be ready then prepare four more wooden planks so that the ship will be completed. " He said " Oh: my Lord prophet Mohammed (peace be upon him) is the last prophet and how he can prepare four more wooden planks. Angel Gabriel conveyed command of Allah that " There are four friends of the last prophet of Allah and without their names the ship will not be completed. " He asked " Their holy names.?" He said " Abubaker, Umar Farouq, Usman and Ali. Because these four are souls of this world and hereafter. So that the ship will be finally completed. If there will be no names of four friends of the prophet Mohammed (peace be upon him) on the ship, then you will not be safe from deluge."

After that, he said " When the time of the deluge was near at that time prophet Adam (A.S.) was buried there in between Safa and Marwa mountains. Angel Gabriel said " Oh:Noah now there is a command of Allah to make the coffin and put in it the holy dead body of prophet Adam (A.S.) and load the coffin in the ship." And it was done like that. When he boarded on the ship then the water was appeared by command of Allah from the earth. It is said that the water level was reached at 36 spears levelled from the ground and it was such high level that which destroyed everything. Only those people were safe who were boarded on the ship and in whose favour prophet Noah (A.S.) was prayed with Allah. Some persons narrated as per Quran that " Oh my Lord, forgive me and my parents it means Adam and Eve. And those who are in my religion, it means those who are in the ship. This is a prayer which has been killed, his nation and which saved the faithful (Momins) persons. Also from them, the faithful (Momins) persons of the nation of the prophet Mohammed (peace be upon him) will be safe from the punishment of hell of fire on the day of judgment and will be sent to the paradise."

Then he said " He was seen in the exegesis of Quran that when the deluge was reached and the ship then was began moving at that time Satan was also coming there and sat in the ship. Prophet Noah (A.S.) wants to send him out of the ship when there came the command of Allah does not remove him from the ship. Till the world will continue till then he was given life. His request was that Satan is the enemy so he should be drowned in the water. But there was the willingness of Allah that Satan should not be killed. "

After that, the discussion about the uncle of the prophet, Abu Talib was started and "He said it was written that at the day of judgment he will not be sent to the hell. Once Khaja Shafiq Balqi was visited prophet Khizer (A.S.) and he asked his strange questions with him. And one question among them is that Abu Taleb on the day of judgment, he will be sent to heaven.? " And he said " It is right, he was heard by the holy tongue of the last prophet of Allah that and who said Abu Talib on the day of judgment will be sent to heaven.?"

Khaja Shafiq asked " What is a reason in this matter. " One reason is that " When he was dying and he went from the world with faith and from that day Satan is in grief. When his nation was asked the reason. Then he said that he was left off the world with faith and on the day of judgment he will accept the faith and he will be sent to the heaven. The other reason is that once he was heard from the last prophet of Allah that in the last days of the world when prophet Eisa (A.S.) will be sent down in the world, then Allah will grant him a miracle and he will visit dead persons in the graveyard and will call them and then dead person will become alive. So he will call on his uncle's grave and Allah will give him life and he will accept the faith of Islam and he will say " Ashadu An Lailaha Illahu Wahadahu La

Sharika Lahu Washdana Mohammadan Abdahu Rasulahu " and due to the blessing of this phrase he will be sent to the paradise."

Then Khaja Sahib told " The last prophet of Allah was trying his best in his favour. And due to its blessing, he will be given life and he will be sent to paradise with faith."

After that, the discussion about the day of judgment was started, then he told with his holy that " Nobody knows that when the day of judgment will occur? Nobody did not explain in this matter, but there is one narration that once prophet Kizer (A.S.) was asked that when the day of judgment will occur.?" Then he was given a sign of five fingers. When he asked what is meaning of it.? He said five years were left."

Then he said " One day he was asked by the last prophet of Allah when the day of judgment will occur.? " Then he said " From his age there are five years are left. When he will leave the world then think that the day of judgment will arrive. Because he was heard that in the night of accession that one who will die then understands that the day of judgment came for him. So, dear friends this death is the day of judgment. And for which nobody predicts that when it will occur.? But yes in the night of accession he was heard, such that oh: Mohammed (peace be upon him) you will not live in the world not more than 1000 years. So when he will leave the world. Then there is the first reason in this matter is that the world is going to be ending. "

In this situation, one Darwish was questioned that " When the people used to perform prayers, then old memories will come into the mind and what is the reason in this matter.? " He said there is saying the last prophet of Allah " The prayer is the light and in which nothing will remain concealed." "So when the people will be in the prayer, then things from memories re-call in the mind in the light of the prayer. This disparity is due to the light of the prayer."

After that, he said "Once the meaning of the prayer is the light was asked with Khaja Shafiq Balaqi and then he said: " Prayer is such light and in which nothing will remain concealed from the east to the west." So one pious person used to say that "When he used to engage in the prayers, then due to the light of prayer nothing will not be concealed from him."

After that, he said on the 13th,14th, 15th and 27th in the month of Rajab the prayer of Khwaja Owais of Qarni is to be performed. One who will not be able to perform it at the beginning of the month, then it is legal that he can perform it at the end of the month. The method of the prayer is as follows.

There are 12 Rakat with three Salam.

In the first four Raket to recite whatever one like them after performing the prayer to recite 70 times "La Ilaha Illah Malakal Haq."

In the second four Rakat Sura Fateha one time and Surah Ezja Nasurlla one time and after performing the prayer to recite 70 times " Aqvi Moin Wa-Ahuda Wa-Lail Ba-Haq Eyyaka Nabodu Yayaka Nastin"

Then in the last four Rakat to recite one time Surah Fateha and 3 times Sura Iqlas and after performing the prayer to recite 70 times Sura Alarm Nashra with "Bismillah Irrahman Nirrahim" and to turn the hands on the chest and who will perform this prayer then there will be the fulfillment of desires and wishes of the persons by the grace of Allah.

After that, he said " He was heard with his holy tongue of Sheikh Fariduddin that one who will pray on the 27th of Rajab month 12 Rakat prayers and keep fasting, then whatever he will desires and wishes then which will be fulfilled by the grace of Allah. There is one narration is that on that day after Zuhr (afternoon) prayer, then again, he should perform four Nafil (supererogatory) prayers as follows.

1. In every Rakat recite Sura Fatiha, one time "Qul Awaiz Birbil Falaq", one time "Qul Awaiz Birabinas", 3 times "Enna Anzalna" and 50 times "Qul Huwalhu Ahud" and after Salam to sit in the direction of Qibla (direction Muslims in which turn in prayer) till Asr (late afternoon) Prayer. Then whatever he will be desired and wishes, then by the grace of Allah which will fulfill by the grace of Allah."

Then he said "He was heard with the holy tongue of Sheikh Fariduddin that he was seen in the book *Reyahin* its author was written that one who will pray on the 27th Rajab 12 Rakat with one Salam and whatever he was memorised the Quran, he should recite in the prayer and after performing this prayer, then he should recite 100 times " Subhan Allah", (Allah be praised) 100 times Astaqfar, 100 times blessing of the prophet of Allah, then whatever he will desire and wishes then by grace of Allah which will fulfill by grace of Allah."

After that, he said " The holy persons during this night for the pleasure of Allah used to wake up because that they can perhaps get accession. As during this night, the prophet of Allah was getting accession during the night. Oh, Dervish large number of the holy persons were getting this night, and due to its blessing they were able to get accession. So the people should take care of this facility as it may be possible that they can get this facility of this night."

In this situation, he said " In the past one person of realization was there and who was used to wake up in this night with this hope that he may be getting a facility of this night. For many years, he was done like this practice. When the time of grace available, then one night when he was waking up and the door was opened for him. He was standing and said in the court of Allah that he was shown such a grace and he was given the wealth of this night then he should not leave him in the deserted place. Still, he could not say this matter and his soul was taken away."

Then he said, " When the man will reach the perfection, then he will not be allowed to live in the world."

After that, he said " When the people by surprise will see the wonders of nature and wisdom of Allah. Then from their tongues there will be nothing heard about the things which are present in his world. And also, they could not remember about these things even by forgetfulness."

Then he said " In the past time one person of realization was reading Quran and when while reading verse of Noah when he was reached "Malakam La Tarjaun Alalh Waqaran" and its translation and interpretation is that whatever which was reached for you and for it you will not know and you do not know piousness of Allah so why did not afraid of horror of Allah. "Waqad Qalqakam Atwaran" and its translation and interpretation is that even though he was given a birth condition it means of dirty water and which is made in your backs and from sperm, circles were made and from circles lumps of flesh were made and from the lump of flesh, bones, parts of the body, flesh, skin, buttock and blood was made. Allah says whether you did not see how Allah created the skies and vegetations grow from the earth. He was given light to the moon in the sky and from it given light to the dark thing and made the sun as the lamp so that there will be light in the whole world. Allah has grown vegetation from the earth. Then he will take away you again in the earth. Then on the day of judgment he will take you out of the earth. When the person of realization was reached at this point, then he was becoming un-conscious for one day and night and then he was becoming conscious and he went on the condition of surprise. It is said that when the time of death of the person of realization was near then nobody did not see him in the normal condition. He was dying in the condition of surprise. At that time of death that Dervish was found outside of Baghdad near the Tigris river in the cave in the position of prostration. "

After that, he said " Oh Dervish whom we will make our love, then show him the wonders of invisible place, and it will be revealed to him all things from empyrean to the nether regions so that his love should become more." Then he will meet such treatment which was done to that Darvish which is mentioned above. On the above date, Sheikh Sahib was in a condition of intoxication and when he was reached on this point. Then he stood and myself and other people left from the meeting place."

On Thursday on the 2nd Shaban, in the Hegira year 719, I was sanctified to touch the feet of Sheikh Sahib. The discussion about prophet Ibrahim (A.S.) was started. Moulana Burhanuddin Gharib, Moulana Shams Yahia and other friends were present. He told with his holy tongue that " Allah was granted such felicities to us and which were not given to others. It means he was given birth to us among the nation of the last prophet of Allah. And secondly in the nation of prophet

Ibrahim (A.S.) and thirdly in the religion of Imam Abu Hanifa. And fourthly given life as a Muslim and who made us believers of the Islamic creed " La Ilha Illah Mohammedur Rasul Allah."

After that, he said " When prophet Ibrahim (A.S.) was born and due to fear of King Nimrod his father put him in the cave. Allah due to his nature created milk from his thumb and when he was became 14 years old, one night he came out of the cave and he looked at the moon and he thought that it may be the moon who was given birth to him. So he wants to prostrate before him. After some time he was seen it in the revolution and he said it is one who is the in revolution, so it is not suitable for the Lord of the world. So he wants to search such thing who created him. When all things were exempted, then he said we should worship such thing who created all the things. Then he was engaged in the worship of Allah and also he came back to his father's house. For a long time he stayed there. Abdullah bin Abbas wrote that " When Azer made idols by carving and used to give to Ibrahim for selling and he did not like this work and used to put the rope on the neck of idols and pull them and take to bazaar and sell there. When this news reached to King Nimrod that Azar idol craver's son Ibrahim used to disrespect to our idols, then he said due to this reason there must be caused some difference in his kingdom. Because when he will hear his name than his heart used to begin shaking."

In short, in the stories it was written that once there was a festival day of King Nimrod. In idol temple all idols were decorated there. King Nimrod came there to visit there. Azar told prophet Ibrahim (A.S.) till his return back, he should sit near the idols. When he was sitting near the idols, then modesty of the prophet came into passion and he took an axe and cuts the heads of all idols and put the axe on the shoulder of the big idol. When Azar came back there and asked him what is in this condition.? He said " He did not do this and that big idol was cut the heads of all the idols. " He told him " In it there is no life so how he can do such work.? " He told him, " When there is no power in the idols to do such work, then how worship of them will be legal.? " When he said this then Azar comes to know that, he is a prophet of Allah because he was reading in the books."

After that Allah sent the angel Gabriel and who be dressed him the coverlet of the prophesied to him. And he was given his command of Allah to bring King Nimrod toward Allah. And tell him that to accept the faith. When he reached near Nimrod and told him the details of his prophesied then there was panic among the Jews and infidels. And they said, "Oh Nimrod now there arose trouble and there will be a loss to us and loss to you from this person."

Then he said " When there was appeared faith of Islam and there was power gained by the prophet Ibrahim (A.S.) then King Nemrod said " Oh: Ibrahim if you will show miracle, then we will accept faith.", He said "Be patient and see my

Lord's nature and wisdom." It was said " To take four birds and cut them so that all should be killed. Then, If they become alive then we will become Muslim. " He prayed to Allah and there was a command to do that. He was collected four birds and he was doing as per King Nemrod's saying and put on the mountain and Allah has given life to four of them as before. King Nemrod said " Oh :Ibrahim really you have learnt good magic. " The infidels who were having some wisdom they became Muslim. In short, when King Nemrod was upset with him. Then he said he should be killed in any way. The advisors told him to burn him in the fire. There is narration by narrator that there such fire was burnt that up in the areas of 8 Kose (one Kose equal to one and a quarter to three miles) all birds and animals were burnt and killed due to fire heat. Then he was put in sweep and thrown into the fire and all people of the earth and sky were watching this shows and saying see that this is a true lover of Allah. Angel Gabriel came over there and asked him to "Whether he needs any kind of help from him.? " He told him " He did not want any help from him. " He asked " From whom he needs help.? " He told "From whom who put him here. " Angel Gabriel prostrated in the court of Allah and he said " Really he did not see such lovingly like prophet Ibrahim (A.S.) and in the love he is really true and right." In short when he said this when the there was command of Allah " Oh fire be cold on Ibrahim and keep him safe". Immediately all the place was converted into the garden."

In that garden, there was appeared one throne on which he was sitting there. Daughter of King Nimrod came there and she accepted the religion of Islam and she was married to the prophet of Ibrahim (A.S.).

After that Khaja Sahib shut, tears and he said: " When there was the command of Allah to the fire to become cold and if there was no command of safety so then prophet Ibrahim (A.S.) was being killed due to cold."

Then he said, "When prophet Ibrahim (A.S.) came out from there, then King Nimrod told him that he learned good magic that he did not kill." After that event some time was passed, then Allah killed him, king Nimrod was involved in the trouble of mosquito and from it he was killed."

After that, he said that " He was heard with the holy tongue of Sheikh Fariduddin that on the day when there was appointed mosquitoes on the army of King Nimrod and when mosquito sting on the forehead of the person and kills him. And all of them were killed. Oh: Darvish this is because so that the people of the world should know that little anger of Allah will smash the peaks of the mountains from the East to West."

Then he told he was seen written in *Qasas al-Anbia* that the mosquito, who killed king Nimrod did not have feathers and one leg, which were burnt in the fire of the King Nimrod on that day when prophet Ibrahim (A.S.) and thrown into the

fire and mosquito was requested in the court of Allah. There was a command not to weep and We will kill Nimrod in your hands."

After that, he said " Oh: Darwish does not hurt anybody. So that you will not be hurt by anyone. Do not beat other so that you will not beat by others. And do not hurt anybody, so that you will not be hurt by another. Do not try to kill others so that you will not be killed by another. Sees Nemrod what he did, he was getting such result. It is true that as sow as you reap."

After that, he said "When prophet Ibrahim (A.S.) completed construction of a house of Ka'aba then there was commanded to sacrifice the dearest thing which you have in Our way. And in that night, he was seen in the dream that there was nothing dearer to him than Ismail (A.S.) when he was waking up and performed ablution and called Ismail (A.S.).

And while keeping the knife in the sleeves, he went near the drain pipe to the house of Ka'aba and laid down there Prophet Ismail (A.S.) and wants to slaughter him. Immediately an angel Gabriel brought sheep from the heaven and said there is a command of Allah that We find him truly in love and you have fulfilled the duty of the love. Now, instead of Ismail (A.S.) slaughter this sheep."

Then he said "When in the prophet Ibrahim's house Hazrat Ishaque was born when he was very happy and thanked Allah that boy was born. Now sees that what there will be a command from Allah. Angel Gabriel came over there and conveyed Salam and was informed that this boy will become a prophet and in his generation there will be 70,000 prophets will be born. We have made you the person the nations. When he was heard this then he stood and performed ablution and prayed two Rakat for thanks to Allah. And he said "Even given the boy and made him also a prophet and in his generation there will be born to 70,000 prophets. In short, when Hazrat Ismail (A.S.) was born from Hagira then he was very happy and said in his mind sees what will be graciously given to him. He was thinking such things and at that time, the angel Gabriel came over there and informed the command of Allah that of this boy there will be no prophet will be born but he will become a prophet and messenger of Allah. When he heard of this he was becoming sad that from one son there will be born many prophets and another son there will be no prophet will be born. Angel Gabriel came and informed the command of Allah that " Why you are sad?, and of his generation there will appear one such prophet for his sake the two worlds have been created." He asked " Who is that.?". He said Hazrat Mohammed (peace be upon him) and who will be the last prophet of Allah. When he was heard this then he thanked Allah thousand times and performed 1000 Rakat prayer of thanks."

After that Khaja Sahib said " Oh : Darwish it should be clear that in the world nobody is not free from the felicity. One who came into the world with him there is

kept surely felicity of the world or religion, but that person is lucky one in which there are two of them."

Then he said "When prophet Ibrahims' (A.S.) friendship of Allah was firm, then for the sake of his examination angel Gabriel stood on the roof of the house of Ka'aba. When he heard his friend's name, then he was becoming unconscious. When he was becoming conscious when he was seen here and there. At last, he has seen one person on the roof of the house of Ka'aba and who was in the invocation of Allah. So there was a lesson to him and he said in his heart that he knows that he is only engaged in the invocation of Allah in this house but now one more was created. In short, he went near that person and said " Oh : friend of Allah takes the name of the friend again. Angel Gabriel said " Without thanks, I did not say. " He said " He has sacrificed all wealth and properties. " Then the angel Gabriel said the name Again. He was requested to call the name second time and he said: " Remains whatever left, he will sacrifice in this matter." Angel Gabriel asked him "What is that. " He said " His life. " Upon hearing this angel, Gabriel vanished from there. And went in the court of Allah and in prostration he said that real prophet Ibrahim (A.S.) is a true person of higher and lover, and whatever he has heard his attributes and find more than this."

After that, the discussion of the seal of the prophet was started and he told his holy tongue that " One who was seen as the seal of the prophet on whom the fire of the hell is illegal. Because in the saying of the prophet it is mentioned that on the day when Abu Jahal wants to wrestle with the last prophet of Allah and there was command of Allah to fight him with dress so it may not happen that Abu Jahal may not see the seal of the prophet of Allah and if so the fire of the hell became illegal for him."

He also said " When the last prophet of Allah left this mortal world and at the time of washing the dead body the seal of the prophets was not available on his holy backside and said it was taken away from the angel Gabriel and it was stamped from it on the doors of the earth and skies so that in future there will be no person born like the last prophet of Allah. And also, for this reason, that angel Gabriel will not come down to the earth from the skies. At that time one friend was present there and who asked the question upon putting seals on the doors of the earth and skies whether angel Gabriel came down to the earth from the sky or not.? He said "He heard that every night angel Gabriel along with all close angels who used to engage in the worship of Allah like the persons used to come down from the sky on the roof of the house of Ka'aba and used to pray for the forgiveness of the nation of the last prophet of Allah. When Khwja Sahib explained all these benefits, then he stood so I and all other people left from the meeting place."

When I was sanctified to touch the feet of the Khaja Sahib then Moulana Shamsuddin Yahia, Moulana Fakheruddin Razi, Moulana Burhanuddin Gharib and

other friends were present at the service of the Sheikh Sahib. The discussion about prophet Idris (A.S) and prophet Ishaque (A.S) and other benefits was started. He said with his holy tongue that "The knowledge which gave to prophet Idris (A.S.) and which was not given to others. That knowledge is known as divination (Ramal).

After that, he said " One who is holy in both of them and who was born before prophet Idris (A.S) and in the book *Qasas al-Anbia* there is narration by Abdullah bin Masood (R.A.) that in this world Allah was given perpetual life to four prophets. "

1. Prophet Idris (A.S.) who is in the heaven.
2. Prophet Eisa (A.S) who is in the fourth sky.
3. Prophet Khizer (A.S.) who is on the managing the administration of the wet areas.
4. Prophet Ilyas (A.S.) who is on the managing the administration of dry areas.

When the world will be ended then all four of them will be dead.

Then he said " When prophet Idris (A.S.) was taken away in heaven and he was told that this is your place and you stay here and engage in the worship of Allah there. He was engaged in the worship of Allah and one day he was shown all places of the heaven. When he will see every place than he used to ask to whom this belongs.? Lasted when he was passed by the palace of the last prophet of Allah and other four palaces of his friends, then he stands there and he said there is no such big and best palace. Oh my Lord, to whom these palaces belong.? It was told, " This belongs to prophet Mohammed (peace be upon him) and his four friends." So prophet Idris in hymns of Allah said if he would be among the nation of the last prophet of Allah."

After that on this situation, he said: "When prophet Idris (A.S) was taken into the paradise, then there was a command that oh: Idris your worship is this you should be always in obedience and even for one moment do not be careless."

Then the discussion about prophet Ishaque (A.S.) was started and he told with his holy tongue that "When he was born from the womb of Saira, then in that night all idols in the idol-temples of the Jews were coming down and the idols called " La Ilaha Illah Ishaque Nabi Allah." When he was grown up than he was wearing the coverlet of the prophet-hood then he used to be in obedience and worship of Allah. He always used to be in the condition of fear of Allah. He was always finding the condition of shivering due to the fear of Allah. So in the book *Qasas al-Anbia,* it is written that when the night befalls, then he used to put chains on his neck and tie it with his backside and used to do worship of Allah throughout the night. And in the day time, he was used to be engaged in the teaching and preaching work of Islam. So in this way, all of his life was spent. He got only this

miracle that from his nation 70,000 prophets were born and he was becoming the person in the nation of Bani Israel."

Then he said " Once he stayed away from work in his daily recital and due to this negligence, he was weeping for a period of 70 years and due to this reason flesh and skin of the cheeks was melted. When we used to go some time in the prostration for a period of one year or something less. When was he asked why he did weep such extent.? He told " Oh: Muslims I fear because on the day of judgment, while standing before my father prophet Ibrahim (A.S.) it should not be said that your son was such that who ignored recital in the worship. At that time how he will his face to the prophets."

After that Khaja Sahib shut, tears and said that " If there will be a mistake done by the prophets and holy persons they used to weep very much in expiation of the mistake. So oh: Dervish the people, should have kept hope and fear always in every condition. And from the fear he should not be away in any condition."

Then he said " When the last prophet of Allah used to perform the morning prayer, then after finishing of his recital he will explain the stories of the prophets and holy persons. And he said "One who will explain the stories of the prophets and holy person then Allah will make hell illegal for him. His resurrection will be done on the day of judgment along with such persons. And with them, he will proceed to the heaven." When Khaja Sahib explained this story, then he was heard prayer call and he was engaged in the invocation of Allah, myself and all other people left from the meeting place.

On Saturday the 7th Ramazan, in the year 713 Hegira I was sanctified to touch the feet of the Sheikh Sahib. The discussion about the excellence of the month of Ramazan was started. Also, there was a discussion about prophet Yaqub (A.S.) and prophet Yousuf (A.S) was there. Khaja Sahib came into the mosque when I was present in his service, then he said oh Afzal al-Shura you did well that you came here. I have paid respect the second time. He told me to sit and I was sitting there. At that time, Moulana Shamsuddin Yahia, Moulana Fakheruddin Razi, Moulana Shuhaubddin Muzakar and other Sufis were present there. About the excellence of the month of Ramazan, he told with his holy tongue that " This month is the very big holy month. In this month, entirely there are mercy and blessings. Like the army persons used to loot the wealth and property and all sides, they will get a prize and the same way in the month of Ramazan, there are available mercy and blessings from all sides. So people should do worship must in the month of Ramazan."

After that, he said, " Sheikh Fariduddin after Taraweeh (special night prayers in the month of Ramazan) prayer used to finish the whole Quran in two Rakat and from that ablution used to perform the morning prayer so for a period of 20 years he was followed by this schedule."

Then he said, " In the month of Ramazan, when people break the fasting, then there will be the command of Allah to free him from the punishment of hell along with family members and forgive their sins."

After that, the discussion about prophet Yaqub (A.S.) was started and he told with his holy tongue that " Allah made him chosen and he was given 12 sons and among all of them, he used to love prophet Yousuf (A.S.) very much and in his heart there was very much love for him. When explaining about knowledge then he will address prophet Yousuf (A.S.) and comparing with other sons, he used to love very much him. And he did not separate prophet Yousuf (A.S) from him. So there was greed among other sons and they said that separate Yousuf from the father so that he should take care of us. And he always used to think about him. After that one night prophet Yousuf (A.S.) said his father, "O my father! I saw eleven planets and the sun and the moon. I saw them bowing down to me."

When he was told this dream to his father. Then he told him slowly "O my son! Do not narrate your vision to your brothers, lest they plot a plot against you. The devil is certainly an open enemy to man."

Then he said " Oh: Yousuf the devil is certainly an open enemy to man. And if you explain this vision, then you will destroy yourself. In short, as he was a true person so he was explaining the vision to them. His elder brother's name was Yahud and he was taken advice from his all other brothers that surely Yousuf will become king. And if the father will hear this vision, then he will love him more than before. "

After that one day, all of them went into the service of prophet Yaqub (A.S.) and ask him to send him with us tomorrow that he may enjoy himself and play and we will be his protectors." At that time prophet Yousuf (A.S.) was also present there. When prophet Yakub (A.S.) heard this when he said: " What necessity is there to take him.?" When they requested him very much when he said, "It grieves me that you should take him away and I fear that the wolf may eat him when you are heedless of him." They have determined trick in this matter that if they will kill Yousuf (A.S.) then they will say together that the wolf eaten him. "

Then Khaja Sahib shut, tears and said " Indeed when there will be a fall of calamity, then if the man possesses anything then he could not see that thing. If prophet Yaqub (A.S.) will surrender prophet Yousuf (A.S.) to Allah at the time of leaving them there he will be never faced the problem of separation. So when they went away with him and collectively decided that they will put him in a deep well. In short then went for hunting and at the time of return, they put him in a deep well. And they all went back to home. At that time, there was the command of Allah to the angel Gabriel that " Prophet Yousuf (A.S.) was put in a deep well. And he is alone. There you solace him so that he could not lose courage, this is to be told him that We are his friends and helpers and one heavenly dress was worn to

him." As per one narration, it is also available that the origin of the saintly dress was started from here and which was awarded to prophet Yousuf (A.S.) in the deep well. In short when his brothers came back and with them they brought one wolf and they told that they have proceeded further and prophet Yusuf (A.S.) was left behind so this wolf was killed him and eaten. We have searched very much, but we could not find any sign. On hearing this prophet Yaqub (A.S.) made a slogan was becoming unconscious and he was fallen on the earth and he said it cursed of his own and one who will surrender to the creature than he will get such result which he got. If he will surrender him at the time of leaving to Allah, then his brothers will not separate him and he stood and said " Oh: Allah I will accept your willingness. It is good whatever which was happened accordingly." In short, he was weeping very much that his eyesight was lost and he was named his house *Bait al-Azan* it means house of grief and for the separation of Yousuf there was no difference of him for day and night for a period of 40 years. Then Khaja Sahib shut, tears and made a slogan and was falling down."

After that, he said " When prophet Yaqub (A.S.) will become hungry then he will remember the name of prophet Yousuf (A.S.) and when he will be thirsty then he will remember the name of prophet Yousuf (A.S.) then he will be served. So angel Gabriel came there and blame " Oh : Yaqub (A.S.) if the creator will be Yousuf. Then it will be better for you that you will leave all things and engage in the friendship of Yousuf." He said " Oh, Gabriel this flog of respect will be beating him on the day when the friendship of Yousuf was started in his heart. Now there is no benefit of it.? Now this work was exceeded very much."

Then Khaja Sahib shut, tears and said " He was seeing the biography of Khaja Junaid of Baghdad in which it's written in the story of prophet Yousuf (A.S.) that there is saying of people of mysticism is that one who will claim the love of Allah among the holy persons and prophets, then give space for the love of unrelated then know that person will be will be involved in great calamities as prophet Yaqub (A.S.). So he first made the claim of friendship with Allah and afterward he loved prophet Yousuf (A.S.). Due to its result, he was weeping for a period of 40 years in the separation of prophet Yousuf (A.S.). And there was a command of Allah that if you remember the name of Yousuf, then your name will be removed in the categories of the prophets. Oh: Dervish who will bear this address of Allah except prophet Yaqub (A.S.)."

After that when Yousuf (A.S.) was put into the deep well then by chance one caravan of merchants which were going to Egypt was camped at that well. When they put the bucket in the well to take water then Yousuf (A.S.) was caught it. So they have tried their best, but the bucket was not coming out. When they have looked at the well they find one person has fallen there. They take him out and asked who are you.? He said " He is a son of Adam (A.S.). And the incident was

occurring upon him, which is very lengthy so what he can explain in this matter. " The narrator mentioned that when he was taken out of the well, then due to the light of the beauty of his face Kanan was illuminated. His brothers came to know that perhaps somebody was taken by Yousuf (A.S.) from the deep well. When they reached there and caught his edge of his shirt. The caravan people asked him to reason. Then they said he is their slave. When he was asked he told that " Yes, really he is their slave. " The merchants asked if they want to sell then they are ready to purchase him. As they have agreed with him so they told them that they want to sell him and to give the price whatever they like. When the merchants searched money, but they could not find with them except 17 spurious Dirhams. His brother told them yes, he will sell him for 17 spurious Dirhams. When prophet Yousuf (A.S.) was heard this he was weeping and said " Allah be praised, his price is 17 Dirhams. Then at that time, there was the command of Allah that " Oh: Yousuf (A.S.) you thought yourself low. Be patient little. Then you will know your value."

Then he said " Once prophet Yousuf (A.S.) saw him his face in the mirror, then, he said " God be praised, how will be the creator who created me, such beautiful person. If he will be sold in the bazaar, then nobody will not pay my price." So: oh Dervish as Prophet Yousuf (A.S.) followed pride and for this reason, you have seen that his price of 17 spurious Dirhams was fixed. So one who knows anything, then his price will be fixed such value which confirmed for prophet Yousuf (A.S.). But one who thinks to lower himself, then his value is known by Allah. " So it is said that " When the merchants purchased him and left the place and reached Egypt. There they took him to the bazaar, he was presented in the bazaar after the decoration of him. All merchants of Egypt came to see him. And they brought all their wealth properties but still his price was more and more. When this news reached an Egyptian then he has visited him with his staff members and he was purchased prophet Yousuf (A.S.) and after giving his wealth and treasure to the merchants. In short, when prophet Yousuf (A.S.) saw reaps of gold, then he thought in his heart that it is regretted that if his brother were present then can see my price. Upon this thought angel Gabriel came there and said: " Oh Yousuf, your price was the same which was received by your brothers."

Then Khaja Sahib said "Oh: Darvish this address was to prophet Yousuf (A.S.) so that he could not become pride. And there will not become of arrogance in him."

After that, he said " One who will find Allah. Then for him, there will be such address which was sent upon Prophet Yousuf (A.S.)."

After that, he said "When the time of the meeting of prophet Yaqub (A.S.) with prophet Yousuf (A.S.) came when he stood on the road than he used to say to everybody this is Yousuf. When the armies were passed and when a special army

of prophet Yousuf (A.S.) was reached there and prophet Yousuf (A.S.) was wanted to get down from his horse, but prophet Yaqub (A.S.) ran towards him and embraced with him when he was on his horse. At that time, the angel Gabriel came there and told prophet Yousuf (A.S.) there is a command of Allah that as you have disrespected it means you have not gotten down from the horse and not embrace your father. So for this reason of his race, there will be no prophet will be born. In short when he was embracing prophet Yousuf (A.S), then he finds him thin and lean. And he said to prophet Yousuf (A.S.) " Oh the life of your father, he was suffering due to his separation and did not use to eat anything. But you are king of the kingdom. So why you have become such a lean person.? " He said " You are saying right. " When he will use to sit on the piece of cloth spread on the ground to serve dishes on then the angel Gabriel blames me that your father due to your separation did not eat anything. And you are in the life of pleasure. " Then, upon hearing this such food will become poison for me and for many days there will be starvation for me."

After that, he said, " Allah has divided beauty into 20 parts and it was given one part of the world and 19 parts were given to prophet Yousuf (A.S.)."

Then he said " At that time when prophet Yousuf (A.S.) used to eat food and drink water. Then it was clearly seen water and bread were passed into his throat."

After that, he said " There was starvation one time in Egypt and, for this reason, people began dying. So prophet Yousuf (A.S.) was praying in this matter. Angel Gabrial told him that people will be killed. You reached on your palace and call the people so that there will be a satisfaction upon seeing you and till one week time there will be no hunger and thirst for them. After that, he followed such method. In the book *Qasas al-Anbia*, it is written that when the people see him, then there will be no need of the hungry and thirsty for them for a week's time and they will be drowned in his sight."

Then Khaja Sahib shut, tears and told the people of mysticism to say on this matter that " When the people see that prophet Yousuf (A.S.) then they do not have hunger and thirst and they will become unconscious for a period of seven days. Then on the day of judgment, the Muslims will look at the sight of Allah. Then they will be engaged in manifestation for a period of 70,000 years. Then he said " At that time when prophet Yaqub (A.S.) used to give him a bath. Then he will use many veils so that any person may not see him and there will be no malign look on him. When he was sold at the hands of the brothers and merchants asked him to take a bath in the spring water. When he went into the water and wept and said " Oh my Lord, there was such time that my father used to give him a bath within the veils. And now, this time, he is having a bath in the naked condition and water animals are looking for his body. Upon saying this, there was the command of

Allah to the angel Gabriel to fix the veil of light around him so that no water animals could see his body."

After that, Khaja Sahib shut, tears and said "After every disrespect there will be respect and upon every respect there will be disrespectful. " When Khaja Sahib ended these benefits, then he went inside and myself other persons left from the meeting place.

On Thursday on the 22nd of the Ramazan month in the 719 Hegira year, I was sanctified to touch the feet of the Khaja Sahib. The discussion about prophet Idris (A.S) and prophet Ismail (A.S) and other benefits was started and Moulana Shamsuddin Yahia, Moulana Burhanuddin Gharib and other friends were present at the service of the Sheikh Sahib. He told with a holy tongue that "When prophet Ismail (A.S.) was born then prophet Ibrahim (A.S.) was very happy and he prayed two Rakat of thanks, prayer. Then the angel Gabriel came and was informed by him that this boy will become a prophet of Allah. He was happy to hear this. Then he was asked " Brother Gabriel whether there prophets will be born from his race." He said "No." When he was heard this when he was very sad. He said "From one boy there will be born 70,000 prophets and another boy there will be even one prophet will not be born. " Immediately an angel Gabriel came and he told that " There is a command of Allah, We will bear one prophet from his race and his name will be "Mohammed Rasool Allah" and he will be last prophets of Allah. And if he will not be born then He will not appear His world."

Then he said " On the day when prophet Ibrahim (A.S.) wants to sacrifice prophet Ismail (A.S.) then he told him, oh my father tie his hands and legs so that at the time of using a knife I could not become restless. It will become uneasy then it will be termed as disrespectful and for this reason, on the day of the judgment he will be ashamed of the prophets of Allah and they will say he is not true in the love. "

After that, he said, " On the day when the saw was running on prophet Zakaria (A.S.) then he want to make loud and cry so there was the command of Allah be careful and not to grumble otherwise his name will be removed from the book of the prophets."

Then the discussion about the supplication was started and he told with his holy tongue that "When Prophet Adam (A.S.) prayed and requested to forgive him. Then there was a command to send blessings on the last prophet of Allah. So that his prayers may be accepted. When he prayed to Allah, then it was accepted. The writers of exegesis of the Quran say the phrase was as follows. " Al-Salat Ala Al-Nabi Al-Ammi." It means to send blessings on the last prophet of Allah. So oh: Dervish, when he was supplication with this condition than his supplication, was accepted."

After that, he told this story that " During the time of Sheikh Herab his disciple went on the journey and he came back after 60 years then he was asked by him up to where he was reached.? " He said " Qutub Alam. " He asked whether he was inquiring with him who is courageous?, and who is a half courageous person.? He told " courageous is that person one who will give the bread of gold to his brother. And the half courageous person is one who will fly in the air and put prayer carpet on the water and perform the prayer (Namaz).

Then he said " Once Khaja Hasan of Basra and Rabia of Basra was going to the bank of river Tigris and Khaja Hasan has spread a prayer mat on the water and Rabia of Basra prostrated in the air. When Khaja Hasan of Basra finished his prayer was searching her here and there, but he did not find her. When he looked at the upper side, then he found Rabia of Basra was busy in the prayer there. He said "Oh Rabia what is this.? " Then Rabia told ": Hasan what is that if you will swim in the water, then you are in naked condition and if you will fly in the air then you are a bee. You control your heart. So that you should become something."

After that, he said "One holy person was meeting prophet Khizer (A.S.) and prophet Khizer (A.S.) told, " Once he was heard by his tongue of Khaja Ba-Yazid Bustami that those Muslims who think themselves superior to dogs then sitting together with them is not good."

When Khaja Sahib has ended these benefits, there was the prayer call so he was engaged in the remembrance of Allah, then myself and all others left the meeting place.

On Monday, on the 5th of the Shawwal month in the 719 Hegira, I was sanctified to touch the feet of Sheikh Sahib. Moulana Shamsuddin Yahia, Moulana Fakheruddin Razi, Amir Hasan Ala Sejzi and Sufi persons were present in the service of the Sheikh Sahib. The discussion about prophet Dawud (A.S) and other prophets was started and he told with holy tongue that "Prophet Dawud (A.S.) was reading the revealed books on him that the prophets were desired calamities and then they were patient with the problems and from that day he was desiring difficulties in every night. Angel Gabriel came and said " Oh: Dawud, you are desiring problems but you will not tolerate calamities. Every time he was addressed like that. So one day he was sitting on the prayer mat and he read the Psalms. There was the command of that God" You are desiring for the difficulty, then be ready that the calamities are being sent down to you. " In short, one day that he was reading and at that time he was looking at one animal which he was not seen before it. He said in his mind that if this animal will be taken for Sulaiman, then it will be very good. He stood on the prayer mat and put Psalms on the window. He was followed that animal and that animal flow and sat on the drain pipe. He climbed upon the upper but that animal came down. By chance, the woman of one person Oriya was sitting and washing her head there. When he

looked at her hairs he said " God to be praised. The hairs of woman are such more beautiful than how beautiful will be the face of the woman.? Immediately he was become a lover of the woman. He was sent in Oriya on an expedition and where he was killed. After some period of time, the woman of Oriya sent him her message to marry her. He married that woman. After some period of time, he was sitting on the throne of justice and giving judgement of the cases. At that time, two claimants came there and one among them told " Your honour this man has 99 sheep with him and he has only one with him which he was taken from him by force. Whether it is legal.? " He said " It is not legal. To return back his sheep with him. Because you have done cruelty on him. " On hearing this order that person was vanished away from there. He was standing by the throne of justice. And he thought in his mind that this addressed to him that despite he was having 99 wives he was married to the wife of Oriya. Which is not legal. He came to the house and departed all his sons and he went to the jungle and prostrated there and began weeping. Then there was command of Allah that " Dawud why you are weeping.? " He said " These eyes are seeing such thing and look of which is not legal. Now to face the punishment of this because he was seen the prohibited thing."

It is said that he was wept such that there was made holes in the cheeks, then there was the command of Allah " Oh: Dawud your repentance will not be accepted unless Oriya will not be in the agreed condition with you. " So he went to that well where Oriya was murdered. And he called him. " Oh: Oriya is you happy with me.? " Then there was the call heard that "Yes, he is happy. " There was a command " Oh Dawud even you did not know the style of asking. You ask him, " Oh: Oriya I have sent you for murdering so that you will be murdered there then I can marry your wife.? Now I have come here to know whether you are happy with me or not.? " Upon hearing this, he was began thinking. In short when the time of repentance of came Allah made Oriya kind to him. And he called and said, "He is happy with him."

After that Khaja Sahib told with his holy tongue that " Prophet Dawud (A.S.) was having higher levels of melodious voice and when he used to read Psalms than such number of birds will be gathered that on his head there will become shaded and due to the reason of melodious voice all birds will become unconscious."

Then he said " When the time of his death came at that time angel Gabriel brought one scripture on silky paper on which there was written 20 questions. He was given to him and told that " There is a command of Allah that among your sons one who will reply those questions to him to give the ring of the country. He was called all his sons and asked questions and except Sulaiman, nobody could not answer even one question."

After that Khaja Sahib said " As in the beginning the country's name was written for Sulaiman so he was replying to all questions and he was becoming qualified in the country. There was such country that which was not gotten by anybody before him or it will not be available to anybody after him."

Then he said " Prophet Sulaiman know the dialect of all animals and birds and all were his subordinates still human beings, animals, birds, Jinn, devil, fairies and stones were under his order and control. They take his throne in one moment where ever he wants and brings back his throne in the night. On his throne, 12,000 people can sit there. In his kitchen 70,000 Seer (weight equivalent of about 2 lbs) salt will be used and regarding other things are not countable. But he used to eat at that time when he will make bags from his hands and he used to sell bags and from its selling amount he will purchase bread and eat it. He used to live with Darwish persons in the mosque. And used to request them to pray for him. When Khaja Sahib ended these benefits, then myself and other persons left the meeting place."

On Saturday on the 25th of Shawwal month, in the year 719 year, I was sanctified to touch the feet of the Khaja Saheb. Moulana Shamsuddin Yahia, Moulana Burhanuddin Gharib, Moulana Fakheruddin Razi and other friends were present at the service of the Sheikh Sahib. He told with holy tongue that "On the day when prophet Musa (A.S.) was born and at that time Pharaoh was sleeping and he was waking up and he was shivering at that time. He was called the philosophers and astrologers and was asked them " To find out whether that person was born or not.? " And for which there will be a disturbance in the kingdom. All of them drawing of lots and said that " He was born. " At that time, Pharaoh appointed nurses there to inform him about children who will be born in every house so that he can kill him. When Musa was born and he was thrown on the stove and when the people of Pharaoh came there, but could not find any sign of him. After their return from there, his sister went to the stove which was turned into the garden and he was sucking his thumb. Then Musa's mother laid him in the wooden box and looked at the sky said " Oh Sustainer I surrender him to You and upon saying this she asked her daughter to throw the box in the river Nile. " His sister reached the bank of the river and said " I surrender this to Allah" and thrown the wooden box in the river and she was returned back to from there. At last, that box was reached by flowing in the water on the opposite side of the palace of the Pharaoh. The Pharaoh and his wife Asiya were standing and watching the sight there. When they looked at the box. Then she said " Pharaoh sees the box is coming by flowing in the water and see what is there in the box.? " And Pharaoh called sailors and given orders to bring the box from the river. When the box was opened, then what they see that there was the most beautiful boy was lying in it. And the boy was sucking his two thumbs. Upon seeing this, Pharaoh was beginning to shiver and said " As this boy is not good. It is gifted but such gift

token is not good. " Asia said " Oh: Stupid, Allah did not give me any son so instead of him I will do affection for this boy. This is God gifted. " In short, she called nurses and with worldly comforts his nourishment there was started in the royal palace of Pharaoh.|

After that Khaja Sahib said " Oh: Dervish, it should be clearly noted that there was no willingness of Pharaoh in this matter. But there was the wisdom of Allah in it. That of the person from him there will be coming disturbance in the kingdom and he was nourished by Pharaoh in his palace. " Then he said that " It was written in the book *Qasqas al-Anbia* that when prophet Musa (A.S.) was become four years old when one day queen Asia put him in the lap of Pharaoh. The bread of Pharaoh was so big and he caught it and given it jerk and due to this reason all body parts of Pharaoh began to shiver. He said to Asia that " This boy is not good in our favour. " This boy pulled my beard in such a way that all my body parts were beginning to shiver. Asia told him that " It is the practice of the boys to play with beads of the others. If you do not believe, then bring one plate full of gold and another plateful of fire and put both of them before him. If he will be wiser than he will hold the plate of gold. " Prophet Musa (A.S.) wants to hold the plate of gold. But as per the command of Allah angel Gabriel puts his hand on the plate of coal. Asia told him " To see if he wise, then why he will put his hand on the plate of fire.? These are boys and do not have the distinction. Then there was a satisfaction to Pharaoh. In short when he was fifteen years old. Then he used to ride over Arabian horses and there will be other persons and members of the Royal Pharaoh Kingdom were used to accompany with him. In this way one day he was patrolling through the bazaar and at that time one person of the Pharaoh's country was sworn in the name of Pharaoh that for him there swear in the name of God Pharaoh. He asked what kind of this Swearing.? He said it swearing in the name of your father who is our God. Prophet Musa (A.S.) said there is soil in your mouth and by saying this he was attacked him such that he was killed him there. It is said in revenge for swearing this type of swearing he was killed many persons and he said he is not God, but God is that who was created sky and earth and us and you all others. When Pharaoh was heard this he did complain of Asiya that he was told that this boy is not good and from him there will be a disturbance in my Kingdom. Asiya regrets this objection and gets rid of this.

In short, one day Pharaoh was sitting on the throne and people were coming and prostrating before him. Musa was also near to him and he was unhappy to see it. And he was prohibited the people not to prostrate before Pharaoh and it should be done to prostrate before God. When Asia saw this that Pharaoh will surely kill him, then told " To leave from this city. When you will wear the saintly dress of prophet-hood, then come again." As per order of Asia he left from there. While walking he has reached to such a place where the girls of the prophet Shoeb (A.S.)

were grazing sheep and goats were there. There was one well and the bucket was so heavy that unless there will be no 100 people gather. It will not be pulled. Those girls were standing while putting the bucket in the well. And other people were not present there. He went near the girls and asked " Why they are not giving water to the goats?, and they explained him the condition of the bucket in the well. " He pulled the bucket with water from the well. And as such he pulled three buckets of water and given to sheep and goats and so their thirst was over. When the goats were coming back to the house, then the prophet Shoeb (A.S.) saw them served and asked them the cause with his daughters. They said today " One person came there and who pulled along three buckets of water from the well. " Prophet Shoeb (A.S.) said we have read in the books that there will be born in Mosa. Go and call him here. " His elder daughter went to call him and find him upon very much search and she brought Musa in the house. The prophet Shoeb (A.S.) stood and embraced him and favoured him very much and was married him with his elder daughter. Then Allah was awarded his prophet-hood and given saintly dress of prophet-hood. Angel Gabriel came there and conveyed the command of Allah that " You go and see Pharaoh and give the message that he should accept the religion of Islam and bring faith in Allah. " As per the command of Allah Mosa departed from prophet Shoeb (A.S.) and was reached to Egypt and met his mother, sister and brother Haroon. And he visited Pharaoh and was conveyed the message of Allah, "Oh: Pharaoh, he is the messenger of Allah and you are the slave of Allah. And you accept my prophet-hood. So that I will give salvation from the punishment otherwise be ready for calamities. " When Pharaoh has heard this message, then he went inside and told Asiya to see this all these calamities were taken place by you on him, and if we will not nourish Musa then from where he will claim the prophet-hood.? But, well, nobody could not change the command of Allah. Now be patient and see how the camel turns side to side.?"

After that Khaja Sahib said " Prophet Mosa (A.S.) shown Pharaoh many miracles of his prophet-hood, but he did not accept the faith of Islam. Yes, but it happened that many thousand people from Bani Israel (Jew) communities became Muslim. Then Bani Israel was becoming stronger by accepting faith in Islam and so there was some help to prophet Mosa (A.S.). Then Allah oppressed Pharaoh. Prophet Mosa (A.S.) was prayed and which was accepted.

After that, he said " The writers of exegesis wrote that when Allah want to drown Pharaoh then prophet Mosa (A.S.) along with 12,000 people of Bani Israel (Jews) went out from Egypt. The learned person narrated that on the day 70,000 troops of Pharaoh wore splendid dresses and rode on Arabian horses while putting golden saddles along with shining swords and then upon reaching of this news Bani Israel with prophet Musa (A.S.) were reached with the bank of the river the Nile. When Bani Israel saw the army of Pharaoh, which is coming to attack

them, then they said to Prophet Mosa (A.S.) " You are a prophet of Allah and the army of Pharaoh was reached there. If they will be mischief than among us nobody will not be left by them live." He was praying. Then Allah sent a revelation that " Oh Mosa strike your staff on the river. " He did the same and due to the nature of Allah the river was parted and there were made 12 ways in the river in which Bani Israel was passing by clan wise and in the Quran it is mentioned that " In left and right the river was parted like that of brace and 12 ways were formed and each way was in width of six miles." Then prophet Mosa (A.S.) told " Bani Israel to pass from those ways. " They said "Since many thousand years on this land, water was passing so there is very much mud, so how they can pass from such way. " Allah commanded the sun and in two seconds, the earth was dried. The total number of Bani Israel tribe was 6,000 people and when they reach in the middle they said we are going, but we do not know what treatment will be met by our survivors by Pharaoh and we do not about their information. Either they have been drowned or killed by the army of Pharaoh. He said, " Do not worry, they are safe and secure." There was the command of Allah to make signs on the right and left side. When there were signs on the right and left the side, then two windows were formed from which, among 6,000 Bani Israel saw their relatives and friends. When Bani Israel crossed the river the Nile then prophet Mosa (A.S.) wanted to strike the river so that it could become in its previous position and the army of Pharaoh may be drowned in the river Nile. Allah sends a command to go away from there and leave the river in the same condition. When the army of Pharaoh was reached near river banks and they saw the parted by the river and Bani Israel was crossed safely and securely from the river. Upon seeing this, Pharaoh asked with his nation "How the river was parted and how water was standing separately and the depth of the river can be seen there. Come on we will pass this way to catch our slaves who fled from us. " He was standing on the bank of the river and said " I am your top most God, my special slaves come on" and upon hearing this all persons prostrated before him. Prophet Mosa (A.S.) was in the river and at that time angel Gabriel stood in the river before Pharaoh on the piebald mare horse and he was with black turban. The people of the Torah say on that day "There were no more horses in the army of Pharaoh and it was only there with the angel Gabriel on whom he was riding there. When the mare neighing then the horse of Pharaoh having no control on him so he ran behind her and was falling into the river. And Pharoah tried his best to stop him, but he could not stop him there. The angels in the right and left side draw close together with an army of Pharaoh and told go and chase of Bani Israel and that army was entered into the river and Allah was commanded to the river and all armies of Pharaoh were drowned in the water. Even one person or nation of Pharaoh was not lived."

Then Khaja Sahib shut, tears and said " Oh Darwish it should be clear to you that there will be treated with the anger of Allah which he was doing to Pharaoh. And to him, he was disturbed and killed him. When Khaja Sahib has ended these benefits, then he heard the prayer call and he was engaged in the worship of Allah. I and other people left the meeting place.

On Saturday on the 20th of the Shawal month in the Hegira 719 year, I was sanctified to touch the feet of the Khaja Sahib. The five Sheikhs of the family of Chist, Sheikh Bahauddin Ghaznavi, Moulana Jalaluddin, Moulana Emaduddin Mazkur and his brother were present in the service of the Sheikh Sahib. The discussion about prophet Eisa (A.S.) and other prophets was started. He told with his holy tongue that " On the day when prophet Eisa (A.S.) was born and on that day Maryam was hiding in the jungle due to fear of the Jews. And at the time of birth of Eisa (A.S.), there was nobody present there. In short, there was no water. His strike on the earth and water spring was started and from that water, she washed herself and prophet Eisa (A.S.). And there was the spread of news that Maryam (A.S.) was given birth of the boy without a father. All Jews visited prophet Zakaria (A.S) together and were informed by him. When he was heard this then " He prohibited Jews not to say such thing. Because our God is such that who can create a son without a father." He tried his best to convince all of them. But the Jews did not hear anything and they said whatever came on their tongues. At that time, the angel Gabriel came there and told prophet Zakaria (A.S.) " To send those Jews to the boy and he will reply all of them. " He did the same and gathered Christians and Jews and send them. When they came and asked " Oh: boy, who are You.? " Prophet Eisa (A.S.) as per the command of Allah, he said this " Oh: Jews it should clear for you that I am a slave of Allah and He is the creator of mine. And he is a messenger of Allah. And he is Eisa Roh Allah. Because Allah has created me without a father and in him there is the nature of everything. " When he said this in a cradle, then on that day many Jews became Muslim.

Then Khaja Sahib said " When prophet Eisa (A.S) was grown up and he was wearing the saintly dress of prophet-hood and angel Gabriel came and given him command of Allah that to call these Jews and infidels towards Islamic faith. He used to do like this every day and used to show miracles, but on such hard-hearted persons there was no effected at all and they used to say that yes he learned good magic."

After that Jews was gathered and told " Oh Eisa: if you give life to the dead person then we will accept faith. " Immediately an angel Gabriel came and said " This is your miracle and asks them to bring a dead body, then pray and that person will become alive. " He did the same. When all Jews were gathered and brought the dead body. Then he performed two Rakat prayer and put his head in the prostration and prayed and Allah gives life to that dead body. And that dead person

said "There is no God Eisa is Roh Allah is the prophet of Allah" and stood. On that day in whose fate there was written Islamic religion, then they have become Muslim. But some people on that day also said that you have learned good magic."

Then he said " When prophet Eisa (A.S.) wants to go to the sky, then the angel Gabriel came there and took him upper side. When he reached on the 4th sky, there was commanded to live in this place and as in him still there is available filth of the world and so he never can proceed further"

After he told about prophet Khizer (A.S.) that "Allah was given him perpetual life. For this reason, he has seen all previous prophets of Allah. And still one who is a holy person then he used to meet him and show them the wonders of the nature of Allah and explain all details of each and everything to them. For this special work, he was immortalized by the fountain of life. The administration of the water in the world is given to him. So that he can help the travelers in the world. When Khaja Sahib has ended these benefits, then he heard the prayer call and he was engaged in the worship of Allah. I and other people left the meeting place.

On Friday on the 15th of Muharram in the 990 Hegira year, I was sanctified to touch the feet of the Khaja Sahib. Moulana Fakheruddin Razi, Moulana Shamsuddin Yahia, Moulana Shubuddin and other friends were present at the service of the Sheikh Sahib. The discussion about prophet Lot (A.S.) was started. He said with his holy tongue that " He was a prophet of Allah. He used to engage in the obedience and worship of Allah always and used to fear of Allah. His nation was followed sodomy. "

After that, he said "He was seen it was written in the book *Qasqas al-Anbia* that when in the nation of Lot, the disturbance was exceeding its limits then in them the following ten things were well established.

1. Wine
2. Wearing red dress
3. Sodomy among males
4. Wearing colourful thin clothes
5. Bow making
6. Pigeon flying
7. Backbiting
8. Music and merriment, and jesting
9. To see private parts of others
10. Equality with prophet Lot (A.S.)

When the above habits were well established in them, then Allah sent a rain of stones from the sky and there was a command of Allah to earth to swallow.

After that Khaja Sahib said " Abdullah bin Masood narrated prophet of Allah said that there will come at such time in my nation in addition to that ten habits,

there will be one more habit will be found it means women will perform intercourse with women. "

Then he said, " He was seen written in exegesis that there will come such time, then there will fall of stones from the sky and the earth will swallow such persons."

When Khaja Sahib has ended these benefits, then he was engaged in the invocation of Allah. I and other people left the meeting place.

On Thursday on the 5th of Safar in 990 Hegira years, I was sanctified to touch the feet of the Khaja Sahib. Moulana Burhanuddin Gharib, Moulana Shamsuddin Yahia and other friends were present at the service of the Sheikh Sahib. He said with his holy tongue that " The month of Safar is a very hard month. The calamities, which is befalling in the world and which are nominated in this month. He was seen in the book *Asar* in which it was written that Allah will send 124,000 calamities during the year, so, for this reason, the people should be engaged in the supplication and prayers so that they should be in the protection of Allah."

Then in this situation he said " The last prophet of Allah said that "One who will inform the end of the month of Safar and for him there will be the mercy of Allah". Also, during this month of the prophet of Allah was started preparations to leave this mortal world. At last, he became ill."|

Then that the discussion about mysticism was started and he told with his holy tongue that "There is saying of masters that there are 15 grades of mysticism and among them fifth grade is a revelation and miracles. And one who will show revelation and miracles in fifth grade so that due to misleading, then he will remain in this grade and he cannot proceed further."

Then he said,"Sheikh Bahuddin Zakaria and Sheikh Fariduddin once reached the bank of the river and where there was fear of the robbers. Both of them are telling each other that there is no boat available and thieves will kill them. So it's not good. Sheikh Fariduddin put his step immediately on the water and he was reached with the bank of the river. And Sheikh Bahuddin Zakaria was seated there. Sheikh Fariduddin said in this situation revelation is legal. Because to get safe from the enemies. When Sheikh Bahuddin Zakaria heard this conversation, then he was also put his step on the water and he was reached at the other side of the river on the bank. Then Khaja Sahib said " To show revelation for himself, but it should be done as per the situation and it should not be done without a situation. "

After that, the discussion about angel Gabriel was started and he told with his holy tongue that " Allah created him by camphor. It was asked why your perspiration is white.? Then he said " He was created by Allah by camphor. When Allah told him to bring the last prophet of Allah, then at that time he was sleeping. He was standing near him. There was the command of Allah that be careful do not wake him up. So he sat there and kissed his feet. Then he woke up. In it, there was this is wisdom that he should kiss the feet of the last prophet of Allah. As the effect

of camphor is cold due to the coldness of the kiss, he was waking up. Then Khaja Sahib said of this conversation. It is known that angel Gabriel is certainly being made from camphor."

Then the discussion about sending of blessing on the last prophet was started and " He told with his holy tongue that in the night when a prophet of Allah came back from the accession and he said he was seeing an angel which was having 500,000 mouths and in every mouth there were 500,000 tongues and he was engaged in the worship of Allah and he is sending blessing to the last prophet of Allah. When he was asked by Gabriel which is this angel.? He said " That person, one who will smell the flower and send blessings to you, to whom Allah will grant rewards for the glorification of that angel and also he will be benefitted from other virtues."

After that, he said " He was seen in the books in which it was written that one who will keep the rose flower in the wine drinking party and drink wine there. Then there is fear that he will lose his faith. Because the flower is part of parts of prophet Mohammed (peace be upon him) and doing such thing is a type of hate. One who will read the Quran or know it then he will drink wine indeed as per saying of the last prophet of Allah, he will lose his faith."

Then he said " One holy person asked what is the reason for throwing of prophet Younus (A.S.) in the water.? " He said " He was caught in the fire of love and if there will be caught on fire, then on such person water will be thrown at him. So that he will not be burned in the fire. So for this reason, he was thrown into the water. When Khaja Sahib has ended these benefits, then he heard the prayer call and he was engaged in the invocation of Allah. I and other people left the meeting place."

On Tuesday on the 20th of Rabil Awwal in 990 Hegira year, I was sanctified to touch the feet of the Khaja Sahib. Moulana Emaduddin, Moulana Shamsuddin Yahia, Moulana Burhanuddin Gharib, and some other Darvish were present in the service of the Sheikh Sahib. The discussion of the last prophet of Allah and his companions was started. He told of his holy tongue that " In the night when the last prophet of Allah was born. His uncle Abu Taleb was seen in a vision that like from the sky one lamp was come into the house of Abdullah and his relatives in whose fate there was written Islam was kindled their lamps from that lamp. When he was waking up at that time his mother Amana was alone in the room. And in that room, there was no lump there. But it was becoming bright as daylight. All angels came into the world. And others were prostrated on the sky that the mercy of the world came into the world. In short when he came on the earth, then in the world wherever there were idols which were coming down on the earth. When his grandfather Abdul Muttalib saw him, then immediately he went to his father's house and knocks there to open the door. He came inside and took him in his lap

and he said " He is the prophet of Allah. We have read in the "New testament". Then came Abu Taleb and he kissed on his head and on eyes many times, and he asked if there will be his order as he did not have a son I will adopt a nephew as my son and the relatives were agreed that it is good. In short, in between both of his shoulders, it was written by the pen of lights " Ashadu a la Elaha Illala Lahu Wahadahu La Sharikalahu Washadanna Mohammedun Abdahu Wa Rasulahu" and in between on his shoulders, there was the seal of the prophets. The narrators narrated that on the night of his birth many Jews became Muslim."

After that, Sheikh Fariduddin said, " In the room in which the prophet was born till then one who will enter into that room for a period of one week there will be a fragrance in his body."

Then he said "When the prophet of Allah was became four years old when he was playing with the boys. There was a command of the angel Gabriel to take Mohammed from those boys and to cut his chest and clean filth of inside and filled with heavenly scents, ambergris and musk. Angel Gabriel did the same. Where there was a scent in the heaven which he brought and filled it in the holy chest."

After that, he said " Oh: Darvish the light of the moon and the sun is from the light of the last prophet of Allah. " Then he said "On the trees which are there in the heaven on which the holy name of the last prophet of Allah is written and then there is a command to them that till the day of judgment to make a recital of the name of the prophet. In the sky and earth, there is no place on which the holy name of the prophet of Allah is not written. From great veil to empyrean are also such thing is available."

Then he said " When he used to go along with Abu-Taleb on the commercial trips then as per the command of Allah there will be a shade of clouds on him. Also, there was the miracle of the last prophet of Allah that as he can see the things in front of him, then he also can see the things on the rear side. As he listens in the wake-up condition, in the same way, he can hear in the condition of sleep."

After that, he said, " Allah was sworn before all angles that for him for his respect and majesty if Mohammed will not be there then he will not appear His kingdom."

Then he said "On the day of the judgment Allah will do as per his wish and desire of the last prophet of Allah. Because Allah declared him as his friend as this is a requirement of love. "

After that, he said that " On the day when prophet Eisa (A.S.) want to make alive the dead person then there was command of Allah to recite the name of Mohammed (peace be upon him) and when he recited the name of the last prophet of Allah then Allah given life to the dead person due to the blessing of the name."

Then he said "Once Usman bin Afan (R.A.) was purchased fish from the bazaar and he wants to roast to fish and spent all wood in the fire, but it was not burning, then he went into the present in the service of the last prophet of Allah and the prophet asked the fish why she is not burning.? She said " Once she was in the river and on the ship the merchants reciting a blessing to you and I was hearing their voice and I also recited the blessing on you. Due for the sake of that blessing, Allah made the firing illegal for me. "

After that Khaja Sahib shut, tears and said "Oh: my Sustainer one who read a one-time blessing for him you made the fire illegal. And one who will be drowned in the love of the last prophet of Allah and so, for this reason, there is hope that any fire could burn himself."

Then he said " One day angel Gabriel came in the service of the prophet of Allah and said your honour, he used to perform all his services because on the day of judgment you should recommend in his favour. And he should not forget him. I will do lots of service to your descendants."

After that, he said " Prophet Dawud (A.S.) asked the angel Gabriel in the skies what works are done by the angels there.? " He said " On the day when Allah has created all angles and there was command them to recite the holy name of the last prophet of Allah on their tongues and to keep his friendship in their hearts. And if there will be no love with him. Then you will not find that holy name as intercessor and then you will be separated. "

Then he said "When Allah wants to accept the repentance of prophet Dawud (A.S.) and told him to make his name as intercessor in Our court so that We can accept your repentance. " Then he said, " From this it is known that whatever things which are existing there are due to the sake of the last prophet of Allah."

After that, discussion about Abu Baker Siddiq was started and he said " First of all one who was accepting the prophesied of Hazrat Mohammed (peace be upon him) was Abu Baker Siddiq. It happened like that when the prophet-hood was established by Hazrat Mohammed (peace be upon him) then he asked him, "Oh: Abu Baker says that he is the messenger of Allah and Allah is only one." He told " Immediately was certified by the tongue and heart that he is a prophet of Allah in reality and Allah is one and alone. And there is no god except Allah. By saying this, he became Muslim."

Then he said about his piousness that " Once he was walking on the way and there was coming to ant below his step and he was stopped by listening to her pain and lift his right leg and saw there was seen restless of an ant. And he picked it and then ant was killed. He put the ant on his palm and looked at the sky and said: " Oh my Sustainer if I have any small dignity in your court then for the sake of that dignity make ant alive and even these words were which he was saying from his tongue then that ant was becoming alive again."

After that, he said his piousness he told this story that "One day he was combing into his beard and one hair were separated and it was fallening in the graveyard of the Jews. For its blessing, Allah was taken away for punishment from that graveyard for the period of 103 days."

Afterward, he said " When Abu Baker used to perform prayers, then at that time 1000 closed angles of Allah used to watch him. And he used to perform prayer with such attention that when he will use to say "Allah" and due to its horror, there will be shivering in the body parts of the angels."

Then he said "When Abu Baker used to perform the prayer, then he used to visit and put his head on his holy residence of the prophet of Allah and when the prophet of Allah used to see then he used to embrace and ask him why he will visit at so early in the morning. ? " He used to say " Because he wants to see his sight first of all. The prophet used to tell him to stand up in " I swear in the name of the majesty of Allah that due to the dignity of the hairs of your beard I can see the things in the nether regions. "

After that, he said " It was the habit of the prophet of Allah that during every night of Ramadan month he used to visit in the jungle of Madina along with his four friends and with Hasan and Hussain and pray for the forgiveness of the nation. When there will be the last part of the night, then angel Gabriel used to visit him and say to wake up there is a command of Allah that for the sake of one white hair of Abu Baker Siddiq (R.A.) such and such thousand people were forgiven. And they were freed from the fire of hell."

Then he said, " Whenever he will visit the jungle of Madina for hymns of Allah then he will be heard this call that for the sake of one white hair of Abu Baker Siddiq (R.A.) such and such thousand people were forgiven."

After that, he said " One day when the prophet of Allah was there in the room of Ayesha Sidiqua (R.A.) and there was a discussion about Abu Baker Siddiq and the prophet of Allah asked by Ayesha Sidiqua (R.A.) whether do you have information about poisons of your father.? " She said "No." Your father's name is written on the tablet of the sun when the sun will reach on the roof of the house of the Ka'aba and it will stand there and would say there is no other place of excellence than this place. From this place, he will not move further. When he will use to stand there and angels who are a guardian of that place and they give him swearing in the name of your father and due to the blessing of his name ask the sun to pass from there then the sun will pass from there."

Then he said " One day Umar bin Qattab questioned him about the piousness of Abu Baker Siddiq (R.A.) he said he did not have power with him to explain a little about the piousness of him. But for many years, he used to say in the hymns that perhaps for the sake of his hairs such and such thousand sinners will be forgiven."

After that, discussion about Umar bin Qattab (R.A.) was started. He said with his holy tongue that " On the day when Allah was revealed the religion of Islam on him and on the day that he said to the Jews that if he will not bring Mohammed imprison alive than whom he will say he as Umar.? " The Jews said, " If it will be happening then we will make you the ruler of Madina.?"

When he stood by the claim of such thing and rode on the horse and by chance he was passed from the door of his sister and she was reading holy Quran and at that time she was reading verse Taha and he was standing at the door and he was heard with more attention. At the time of his repentance was nearly so for this reason due to hearing of the holy book of Allah, there was prevailed passion and ecstasy upon him. And he made a slogan and asked by his sister, "What she was reading to tell him truly.?" But she refused, so he was taken out with the sword in the hand and he said, " If you don't tell correctly, then he will kill her. " She told him that " She was reading that book which was revealed to the prophet Mohammed (peace be upon him). " He told her " To give him so that he can read it because upon hearing this my inside is shivering. " She said " Oh: Umar, you are now still no pure and there is a smell of idols from you. Till you will not visit Prophet Mohammed (peace be upon him) and will not become a Muslim and not shatter the dress of sins into pieces then you cannot take a holy book in your hands. " Upon hearing this, he said " Go ahead and take me so that he can accept the Faith of Islam. " She said " Not in this way. " He asked " In which way.? " She said "Go there with humility and in calmness and in helplessness. " He said " Sister ties his hands with this rope in his back and take me to the service of the prophet of Allah and say this slave who was fleeing from your court and court of Allah and due to your favour accepts him. " His sister did the same and she brought him in the service of the prophet of Allah. Those who were present at the service of the prophet opened the rope from his shoulders and the prophet of Allah was doing very much favour and kindness to him. Angel Gabriel came there and given the command of Allah to make him Muslim immediately. "

After that, he said " When Umar bin Qattab was becoming Muslim, then before it the prayer call was used to shout in the cave, but now it was called in the holy house of Ka'aba. And there was available power to the Islam."

Then he said " He was seen in the book *Tanbih* by Abul Lais in which it was written that the prophet says that if on the day of judgement if it will be asked what gift you have brought in Our court, then he will say that he was brought Umar bin Qattab (R.A.)."

After that, he said that " There was justice and equity was in such degree that he was done justice rightly with his son. This story is famous like that Abu Sama was drinking wine and done adultery and when he was caught and brought in the mosque of Madina when the prophet of Allah and other big companions of the

prophet were present there. Then he said to flog him 80 times and when some whips were beaten, he was dying and he said to have beaten his remaining whips on his dead body and which was done accordingly."

After that, Khaja Sahib shut, tears and said " Praise is due only to Allah that he was freed him from the fire of hell. On the first night, he was seen in a vision and he was wearing a green dress and he was walking in the heaven. And he says that Allah bestowed favours on his father who was responsible for the salvation of the punishment of hell fire for him. He said, " Justice is the name which did by Umar bin Qattab (R.A.)."

Afterward the discussion about Usman bin Affan was started and he said about Usman bin Affan that " He was a friend of the prophet and his son in law. The prophet was proud of his son in law-ship that if he will have 100 daughters, then he would marry with Usman bin Affan (A.S.) one by one. Because the people of earth are proud of this."

After that, he said " There were huge wealth and properties were with him and such wealth and properties, were not with any companions of the prophet. He was a higher grade generous person. So there is mentioned in the saying of the prophet that once he said in the service of the prophet that he was upset with very much wealth and properties you pray for the decrease of wealth because due to engagement in this the work of obedience is not done properly. The prophet wanted to pray, but an angel Gabriel came and informed the command of Allah that not to pray in favour of Usman because he used to spend very much wealth in our way and We are increasing his wealth."

He was invited the prophet of Allah along with companies. After fulfilling the duties of the host, he said, by folding his hands " The distance from the mosque to the house, is 18 feet so the friends are witnesses that for each and every step of the prophet of Allah he was freeing one slave. " When he was done, then the prophet prayed for him and due to this reason there was benefitted of the religion of him. One day Usman bin Affan (A.S.) wanted to do intercourse with one slave girl and the lady of the day of judgment and the daughter of the prophet of Allah's look was falling there. Due to envy, she wore veils and she went to the room of the prophet of Allah and she told all details to him. He told her " If you go and will not happily Usman bin Affan (R.A.) then he will not see her face on the day of the judgement. " At that time Usman bin Affan (R.A.) was standing is surprising in the condition shame. To see what order will be given.? When the prophet said this to his daughter, then she came back from there immediately and she put her head on the feet of Usman bin Affan (R.A.). He was surprised and said " Oh daughter of the prophet and when she heard then she stood. And he has freed 300 slave girls in charities for the sake of her head."

After that, he said on the day of the judgment Usman bin Affan (R.A.) will be given such higher positions that all prophets will be envious of him if they would Usman. Then he said about Ali bin Abi Taleb (R.A.) The prophet of Allah said, " At the time of previous prophets when they will become helpless to conquer any fort then Allah created the shape of Ali bin Abi Taleb (R.A.) then that the fort will be conquered. Then he said " Once in the battle of Jack O Lantern he became helpless and made a slogan so 14 layers began shivering. And the slogan was heard in Madina. At that time, the angel Gabriel brought Surah Eqlas and conveyed command of Allah that to send this to Ali bin Abi Taleb (R.A.) so that he could get the victory in the battle of Jack O Lantern. The prophet did the same. Ali bin Abi Taleb (R.A.) did the recital of this verse for one day and night, then the next day he was able to conquer that battle."

Then he said " When prophet Dawud (A.S.) wants to make iron armour and he used to take iron in his hand and recite the name of Ali bin Abi Taleb (R.A.) and due to the blessing of the name then iron will become waxy. After that, he said in the service of the last prophet of Allah was present Salman Farsi and Ali Ibn Abi Taleb (R.A.) and it was his habit that he used cheerfulness by the elder persons. So in this way, he took small pebbles and thrown at the side of Salman Farsi (R.A.) many times. At last Salaman Farsi (R.A.) was upset and he said you should be ashamed that you are throwing pebbles at him whether I have not put you on my lap and fed you. He said what do you say to me to remember and so you should remember that who have snatched you from the mouth of a tiger in that jungle. This incident happened that once Salman Farsi (R.A) was coming under the control of the tiger and Allah created the shape of Ali bin Abi Taleb (R.A.) and which was saved him from the tiger and this is confirmed by Salaman Farsi (R.A.)."

After that, he said " Once Ali bin Abi Taleb (R.A.) was invited the last prophet, Allah along with his companions and when the time of fast breaking was near then he began thinking that the distance of his house from the mosque is 18 feet and there were no slaves with him to whom he should be free. Usman bin Affan (R.A.) was freed 17 slaves. Still, he was thinking such then the angel Gabriel came and informed the command of Allah that " Oh: prophet of Allah the distance from the mosque to the house of Ali bin Abi Taleb (R.A.) is 18 feet. For each step, we have forgiven 18,000 worlds from the fires of the hell."

Then he said " He was seeing book *Fatwa* in which it was written that Allah was created four rivers in the heaven for the believers and their details are as follows.

1.Water river
2.Milk river
3.Wine river

4.Honey river

Then he said "The example of Abubakar (R.A.) is like water river. And from the water, everything is live. The example of Umar bin Qattab (R.A.) is like milk river that unless the child will not drink milk than his nourishment is not possible. So whatever Islam was nourished was due to the reason of Umar Farouq (R.A.). The example of Usman bin Affan (R.A.) is like wine river. And from which there will be support for persons who perform the prayers. The example of Ali Ibn Abi Taleb (R.A.) is like honey. For which there is a cure was kept by Allah. Allah has created the four following springs in the heaven.

1. The Salsabeel spring
2. The Zanjabil spring
3. The Tasneem spring
4. The camphor spring

After that, he said " Oh Dervish in the below words, there is Aain Arabic alphabet in the beginning. For example Eishiq (love) of Abubakar (R.A.), Umar, Usman and Ali. So it is proof of this reason that one who will get a share from these four springs and who will keep their friendship of four friends."

Then he said, " In the saying of the prophet of Allah it is mentioned that indeed Allah made my friends as holy and among them made four as special are Abubaker, Usman, Umar and Ali."

After that, he said " The prophet said Allah will call his nation towards Him at that time true persons with Abu Baker Siddiq (R.A.) will enter into the paradise and persons of giving commandments and prohibitions will be with Umar Farooq (R.A.). The people of shyness will be with Usman bin Affan (R.A.) and the generous and pious people will be with Ali bin Abi Taleb (R.A.) and the people of knowledge will be with Maze bin Jabal (R.A.), the people of the Quran will be headed Abi Kab (R.A.). Darwesh with Abi Darda (R.A.) and people of mysticism will be with Abi Darda and martyrs will be with Hamza and the friends will be with Bilal and enter into the paradise."

After that, he said, " It was mentioned in the saying of the prophet of Allah that it means Abu Baker is my minister who established my nation and Umar is my friend and Usman is from me and Ali is my brother and he is the owner of the flag."

Then he said "The prophets of Allah said that Allah created all other prophets by different trees, but he and Ali were created from the same tree. And I am its head and its branches are Ali, Hasan and Hussain and its fruits are remaining their sons and Tabin (successors to the holy prophet's companion) are its leaves. So one who will have their connection with any of its branches, then he will be safe and secure from the fire of the hell."

After that, he said, " When Ali Ibn Taleb (R.A.) was in the womb of his mother and whenever his mother went to prostrate before the idols, then there will be commotion that there that she could not be able to prostrate."

Then he said about the piousness of the parents that " Kindness and mercy of parents are kindness and mercy of Allah. And the anger of the parents is a calamity and anger of Allah and from such son whose parents are not happy then in such case Allah will not be happy with him."

After that, he said " The prophet of Allah said that at that time of helplessness to make parents as an intercessor in the court of Allah than his important affair will be completed. Then he will free from that helplessness and powerlessness." I have seen in the book *Asar Auliya* in which it was written that once one holy person was passing by one graveyard, then he was heard loud and cry and he was stopped more there. When he was seen and it was known to him that there was giving punishment to one dead person and he was called," Oh: mother oh: mother. " Upon seeing this that holy person requested in the court of Allah that the heap of the soil may be removed from the dead person so that he can see him. That holy person saw the dead person is in severe punishment and he is calling, "Oh: mother, oh: mother." That holy person asked him why he is calling his mother and to call Allah so that you will be free from that punishment. He said " During his lifetime when he will face any calamity than he was used to call his mother and for this reason now he is calling his mother to be free from that difficulty. So at that time he was free from that calamity."

Then Khaja Sahib shut, tears and said " Really calling the names of parents and giving them respect is the cause of salvation. So that person is lucky one who fulfills his duties towards his parents. And he will not exceed a little in this matter. Because heaven is under the footsteps of the parents."

After that, he said, " Who is abstainer of the prayer to whom the bread and water should not be given. He told with his holy tongue that it means one who helps who is abstainer of prayer with bread and he will become such person who kills all prophets from prophet Adam (A.S) up to the last prophet of Allah. When Khaja Sahib ended these benefits, then myself and all other persons left from the meeting place.

On Wednesday the 20th Jamidil Awwal, I was sanctified to touch the feet of the Sheikh Sahib. Moulana Shamsuddin Yahia, Moulana Fakheruddin Razi, Moulana Burhanuddin Gharib and other friends were present in the service of Sheikh Sahib. The discussion about the people of mysticism was started. He told with his holy tongue that "Some categories of learned people have divided mysticism into 100 grades and among them 17th grade is miracle and revelation. So that person is the perfect one who will not show miracles and revelation in the 17th grade. If he will show, then he will not proceed further. If he will show miracles and revelation on

the 100th grade, then it is legal. Khaja Ba-Yazid Bustami and Shah Shuja Kirmani were divided mysticism into 50 grades and among its 10th grade is miracles and revelation. One who will reach on the 10th grade then it is legal for him to show miracles and revelation. Masters of Chist were divided mysticism into 15 grades and among them 5th grade is miracles and revelation and if he will show miracle and revelation then he will not pass from other grades. The perfect person is one who will not show miracles and revelation on 15th grade. When Khaja Sahib ended these benefits, then Moulana Shamsuddin Yahia told that " The learned persons of previous time were divided the mysticism in many degrees and how this is.? And the learned persons of Chist upon passing from some stages and used to become the persons of miracles revelations. This grace, how they will get without endeavours.? " Khaja Sahib said "Yes, it is a reality. The prophets who were passed before the last prophet their ages will be 1000 years and their endeavours will be as per their ages but grace was less. When the time of the last prophet came then endeavours was becoming less and grace was increased. So our masters of Chist are among the last learned persons so the name which is available to them is more than before. There was available grace of one third of the learned persons of a previous time, but there were such endeavours which were available to them and which is not available to learned persons at this time. But the miracle and grace were available unlimited so for this reason, if they will pass from some stages, then they will become the persons of revelation and miracles and which is legal."

After that, he said " There was once by discussion Khaja Qutubuddin Mouded Chisti and he said in the way of mysticism the perfect person is one who will reach on the 15th grade and which is the degree of Velayat (saintliness). If he will pray in favour of the dead person, then he will become alive. Khaja Qutubuddin still he was saying this matter, then at that time one old woman came there by weeping and she said " Oh : Sheikh redresses my problem. Because the king killed my son who is innocent onto the cross. Upon hearing this he took others with him while carrying his staff in his hand. He reached near that boy and holds his neck and looked at the sky and said " Oh: my Lord, if he is killed without guilt on the cross then give him life. " Still, this prayer was not completed with his holy tongue the boy was becoming alive and he stepped down from the cross and began walking. "

After that, Khaja Sahib told the audience that " The extent of the perfection of the man will be such upon reaching on this degree. And from there his piousness is known to Allah only."

Then the discussion about mysticism was started and he told with his holy tongue that " On the day when the last prophet of Allah was adopted mysticism on that day the angel Gabriel was commanded to present two worlds in the service of the last prophet of Allah. He was seen both worlds and first he looked at the world, then, the world was pride that who was honoured in the look of the last

prophet. Then he was seen world of indigence so, then he was giving up the world and he was adopted indigenous."

After that, he said " There was command of Allah, oh :prophet of Allah, we will give you the world without accountability. So accept it. " He said " He was rejected the world and he was opting for indigence as per his willingness."

Then Khaja Sahib said " The categories of learned persons think mysticism as the main thing that despite having the world one who will opt for the indigent. But if one who is poor and opts for the abstainer of the world, then it is not a great thing. There will be a matter that despite having then, it should leave it."

After that, he said Khaja Fariduddin said with his holy tongue that " There are 70 benefits of the mysticism. And first among them is that Darwish should decide first, then there will be very much spiritual power will be with him and if he will look at the earth than he can see the things in the nether regions. If he will look at the sky, then he can see empyrean. But the Dervish who will pass 70,000 stages, then his soul will be attached to the greatness of magnificence. This matter may not be understood in the wisdom and thinking. It is out of limit of the wisdom."

Then he said " As the status of Darvish is more than 70,000 worlds and in this same way the Dervish who is not aware of 70,000 worlds when he is not Darwesh. In it the first status is when he will engage in meditation, then he will go round around 18,000 worlds and he will be returned from there. Then he will find him on the prayer mat and to explain these wonders to Muslims."

Afterward, Khaja Sahib said with weeping that "If there will be permanent for stock of life than he explains more details in this matter as there is no stability to the stock of life so, for this reason, this information enough for Darwish (mysticism).

After that, he said " If there will be no Darwish in the world, then there will be sent down a thousand calamities in the world. So during the time of prophet Mosa (A.S.). Allah told him. " Oh: Mosa where there are Darwish available and there will be available Our knowledge and mercy. "

Then Khaja Sahib told " When you will see Darwish and rag dress persons are there in angry condition then understand that there will be sent calamities to such place. Then he said " In the olden days one Dervish came in Gujrat and in those days there were inhabitants of many Hindu persons in the large number and were few Muslims were there. On the day when that Darwesh came there and Allah due to his mercy and kindness was not sent any calamity there from that day. The people were surprised that what is the reason in this matter.? Because there every year, many thousand people were killed there due to calamities. It is not known how there was coming to safety and security there.? The king of that place was a wise person. " He told " To see whether an alien person came to our country. "? After searching they took that Darwish to the court of the king. The king was given

him great respect and honour. That Darwish asked him " What is the reason for this respect and honour.? " The king told " Every year there will be calamities in this city. This year due to your blessing there is no prevailing of the calamity. " Darwish said " Yes, it is a reality. Where there will be a person of grace, of Darwish and from calamities and sudden death will run away from there. " He said " From that day in Gujrat, there were no more calamities there."

Then Khaja Sahib said " Oh: Derwesh it should be clear that the step of the Darwish is pious in the city. But Darwish should also fulfill the rights of Darweshi (mysticism) so that he will be in the support of the city. If it's not so if Derwesh will enjoy and not fulfill the rights of Dervishi (mysticism) then there will no comfort in that city. "

After that, he said about Islam with his holy tongue that " Oh: Darwish it is easy to take the name of Islam, but it is very difficult to fulfill its rights."

Then he said " Khaja Ba-Yazid Bustami did endeavours with the soul for a period of 70 years. So for this reason, he did not use to give water to it for a period ten and twenty years and used to keep in endeavours. The people asked him the reason, then he said as he is called Muslim so, for this reason, he should fulfill its rights."

After that, he said " Once one Jew was asking you have so much love with Khaja Ba-Yazid Bustami then why he did not become Muslim.? " He said " If this is called Islamic faith which you do have so from such Islamic faith he is ashamed of it. And if, that is, Islamic faith which Khaja Sahib does which I cannot do. Now tell why I should become a Muslim.? " Khaja Sahib, still he was saying this and at that time Khaja Qutubuddin Hansavi and Sheikh Burhanuddin Gharib came there along with the choristers. Khaja Sahib told " Every coming person paid respect to Khaja Sahib and he asked to sit down. When he saw the discussion about mysticism was started and he told with his holy tongue that " Sama (ecstasy) is thought of hearing but the listeners should hear it with utmost attention. So that there should be ecstasy. One who is the personification of pain, then there will be an effect of It. But one who is not personality of pain on against him if there be described on 1000 secrets of the friend then there will have no less an effect at all on him."

Then he said " Once he was presented in service of Sheikh Fariduddin and he was told with his holy tongue that " Once Khaja Qutubuddin, Qazi Hameeduddin Nagori, Khaja Shamsuddin Turk, Moulana Aladdin Karam and Sheikh Mahmud Moza Doze were present at one place. There was time for comfort. And at that time there was a meeting of Sama (ecstasy) was in progress in his shrine building. There was so much effect of one couplet on those persons so for this reason there was dancing for a period of three nights and days and they were un-aware of themselves."

Then Khaja Sahib shut, tears and said really the pious persons used to hear Sama (Ecstasy). Then Sheikh Usman Sayyah stood and was informed that chorister were present in the service. And if there will be order. Then they sing something. He said "It is excellent." Chorister started Sama (ecstasy) still first couplet they sing that Khaja Sahib, Sheikh Usman Sayya, Sheikh Hussain and other friends began dancing and they were dancing from the time of mid-morning till the evening time prayer they were dancing and they were unaware of themselves."

After that, every person was sitting in their places. Then Khaja Sahib was given winter wool dress with Sheikh Usman and was given me special cap. And in this way, everybody was getting his share. That day was the best day for the comfort and chorister sang an ode to the Persian.

On Sunday on the 20th Jamadil Akhir, I was sanctified to touch the feet of the Sheikh Sahib. Moulana Shamsuddin Yahia, Moulana Razi, Moulana Burhanuddin Gharib, Amir Hasan Ala Sejzi were present in the service. The discussion about secrets of love was started and he told with his holy tongue that " For the secrets and the light of Allah, there should be so much courage which is required so that such secrets will be adopted and if he will not bear the first secret of the friend and declare it in general persons then that person is not eligible for that secret."

After that, he said " Oh Dervish in the way of mysticism that person is the perfect one who will not disclose whatever revealed to him from the friend's world of light. If he will disclose them then, he will meet the treatment of Mansour Hallaj."

Then he said "Once one holy person wrote to another holy person's favour that what you will say about such person who will become unconscious in only one cup of the love.? " That pious person wrote him in reply that " What you have written that is the work of less courage people. The courageous person is one who will be called more and more from the begging to the end. Do not write this to any person otherwise, the people of mysticism will be ashamed."

After that, he said, " He was seen in the book *Asrar Auliya* in which it was written that in the way of mysticism that person is true when there will be calamity from the world of secrets on him and he should be in agreeable condition due to the fate. As there Allah says in the Quran. "Our Fosterer! Pour on us patience and make our steps firm and help us against the people who are infidels."

Then he said " Friends and the writers of exegesis and learned persons were given this status to such persons who will be patient at the time of grief and difficulty. The friend is such person, one who will tolerate calamity sent by the friend."

After that, he said " In this way the lover is called such person whose presence and calamity should be same. In every condition, he should desire for the meeting of the friend. But in the way of mysticism that person is perfect who live among

the mankind, but he should engage with the friend. And whatever he will get when he should not keep nothing with him."

Then he said " Khaja Abdullah Sohail Tastari wrote that there are four ends of the cap as follows.

1. Secrets and lights
2. Love and trust
3. Love and fondness
4. Willingness and conformity

After that, he said " Oh dear, one who will wear the cap then he should leave four things among them. First secrets and light. The people should not be deprived of such grace and why not to fulfill its rights.

Then he said " Qazi Hameeduddin Nagori said that the cap is a friend of the person. And in it, there is love and love only. So in this way that a person is true who will be patrons of it. Because of it, there is entirely love is there. And also, from it, there will be known the secret and the grace of the friend."

After that, he said that " It was the habit of Sheikh Qutubuddin Bakhtiar Kaki if there will visit of 100 or 200 persons in his service to become his disciple then he used to give the caps to them. And say that one who will not fulfill its rights and will not follow the way of his master than the cap will punish him. But whom he will give the cap that person due to the blessing of his look he will not put his step in the wrong way. "

Then he said " To the people of the cap, the cap will punish them. But they do not know that why there are hardness befalls on them.? One who will fulfill the rights of the cap then he never not see the effect of un-friendliness in the both worlds. When Khaja Sahib has ended these benefits, then there was the prayer call so he was engaged in the invocation of Allah. I and all other persons left from the meeting place."

On Saturday the Shaban, the discussion about the excellence of the month of Shaban and mysticism was started. He told with his holy tongue that " Month of Shaban is the month of the prophet. One who will send a blessing one time on the prophet of Allah, then Allah will give the command to write 1000 virtues in his account of deeds."

Then he said " On the night of Barat (15th night of Shaban month) Allah is forgiven all persons, but the following persons are not forgiven.

1.Annoying parents
2.Magicians
3.Wine drinkers
4.Snapping of mercifulness
5.Abstainer of prayer
6.Adultery

7.Sodomite
8.Falsehood
9.Backbiting
10.Makers of idols

After that, he said " The people should keep away from the things prohibited in this night and also they prohibit others in this matter. Because on this night, there are wholly peace and forgiveness in it so that this nation should not be kept away from this felicity."

After that discussion about Arif (one having an intimate knowledge of God) person was started. He told with his holy tongue that " Khaja Mansour Ammar said Arif (mystic) persons have three consciences in them.

1.The conscience of the world
2.Conscience for the graveyard
3.The conscience of the heaven

The conscience of the world, loving toward Houri, and Gulman (young male servants in paradise) and the 2nd conscience of the graveyard and its exegesis cannot be explained. The third conscience of heaven which will be with for the man since the time of death and live with him for the last time. So in the Quran, it is mentioned: " Those who are killed on the way to Allah so do not think them as dead persons as they are living with their Lord."

At that time, Mansour said " Airf person should have four qualities by themselves. Some are not polluted with water, air or anything. But they will be clear others and who will bear the weight, but they did not feel bad. Some are like soil and whatever they will be even given to them will not be spoilt by, them but they increase it more. Some are like fire and who can burn others, but they themselves will not be burned. They do not follow any carelessness. "

When he was asked to "Alaika Asqabalaam La Asbahalam" to whom it was addressed and he said it was addressed to the last prophet of Allah. " Oh: prophet one who will bear the weight of the Shariah (Islamic law) which is your responsibility and one who will bear the weight of Tariqat (mystic way of life) and Haqiqat (reality) from these you will have no responsibilities to discharge then that person's account will be Our responsibility."

When Khaja Sahib was explaining this, one of his Darwish complained about his wife. He said " Whatever you will do in favour of your women and sons and this account will not be taken calculated on the day of judgement. Yes, there is full reach on the woman for some matters if she will not fulfill then beat her for the prayer and secondly for obedience, thirdly for intercourse, if she will do disobedience, if she will fight with husband then she should be beaten. If she will not be corrected, then removed her dress. In the Quran, it is mentioned as explained above. But the woman should take care of the things of the husband and

did not take anything without his willingness of the husband and do not hide or give anything to others and do not confer. In addition of this, on the woman, there is nothing expedient. Because the woman should not be punished for the following things.

1.Not preparing bread
2.Spinning wheel
3.Carelessness in milk feeding of the children

It is expedient for the man to provide about the things of livelihood and appointment house servant to perform all services in the house because the woman is free. If the woman will do all these works, then it is due to her kindness, otherwise, it is not expedient on her. "

Then he said, " If the woman does these works due to kindness than she is adopting the way of Hazrat Fatima (R.A.) and on the day judgement she will get intercession of the woman of paradise Fatima (R.A.)."

After that discussion about justice was started and he told with his holy tongue that " Once Sultan Mahmood was not getting sleep and, at last, he was given the order to see whether there is any needy person was waiting there. The servant went out three times, but nobody was not there. When he himself was reached the nearby mosque what he is seeing that one person was there in the prostration in the corner and he was saying " Justice to be done by Sultan Mahmood." When he was heard this then he took him in the armpit and asked: "You never come to see me or you did not inform me." He said " There is a man in your city and who is doing intercourse with my wife and he does not have the power to fight with him if you not do just then on the day judgement I will hold your edge of the shirt. " Sultan Mahmoud requested him to forgive. He told " If he will come there again, this time, inform him. So that he can do justice to his favour."

In short after that, the man came to that house and after three days of time, then that man informed this to the Sultan Mahmood when that person visited his house. Then Sultan came there with the sword in his hand and asked to put off the lights in the house and he was entered into her house and cut off the head of the mischievous person. Then he asked to light the lamp when Sultan Mahmood saw him and said "Allah to be praised. " Then he asked some food for that person and that man brought some pieces of bread. Mahmood eats and thanked Allah.

When Mahmud was going from there that person asked to explain the condition in this matter. He said " When he was asked to put off the lamp and there was the reason that there may be his nearest person or his relative and, for this reason, he should not kill him and, for this reason, he should not do justice. And when he was asked to light the lamp and there was reason that there may be a friend so he said "Allah to be praised " that person was not belonging to his family and even he was not from our city and there is reason asking for the food is that on the day when he

was promised him to do justice then he was determined that unless I will not do justice will not eat the food. And when I did justice, then there was overpowering of the hunger."

After that Khaja Sahib shut, tears and said " Really, this is a matter of justice. And with this kind of justice the world will be established. But during this time justice and equity are no more." When Khaja Sahib has ended this story than there was the call of the prayer so myself and all others left from the meeting place.

On Saturday on the 2nd Ramazan, I was sanctified to touch The feet of the Sheikh Sahib. Moulana Shamsuddin Yahia, Moulana Burhanuddin Gharib and some other friends were present at the service of the Sheikh Sahib. And also Sheikh Usman Sayyah, Hussain grandson of Qutubuddin Bakthair Kaki and four holy persons of a family of Chist came there and paid respect and sat there. Then the discussion about the excellence of the month of Ramazan and love of the holy persons and the prophets were started. He told with holy tongue that "Allah, For every moment of the fast of the month of Ramazan will forgive 100,000 sinners from the hell of the fire."

After that, he said, " The believer one who will perform Taraweeh (special night prayers in Ramazan) prayer, then there will be a command to 1000 angels to give trays of mercy for the exchange of each word and Houri and for each Rakat one palace will be build on his name in the heaven."

Then he said " Oh Darwish this month is blessed so the man should be busy in the invocation of Allah. As much, as to read the Quran and for each word, there will be the reward of freeing ten slaves."

After that, he said " Imam Abu Hanifa was used to finish two Quran during the day and night during the month of Ramazan and for this calculation he used to finish during the whole month of Ramazan 60 Quran. And Khaja Qutubuddin Moudoud Chisti used to finish every day four Quran and two parts during the month of Ramazan. So in this way he used to finish 122 Quran during the month of Ramazan."

Then he said, " Unless there will be such endeavour will not be done, then observation will never get."

After that, he said, " It was the practice of Sheikh Fariuddin during his whole life during the month of Ramazan, he used to finish two Quran in every night."

Then he said " It was the practice of Sheikh Fariduddin that during the month of Ramazan, he used to finish two Quran in the very night. Till his end of his life, it was his practice. After this, he told one story about poisonous of the Sheikh Fariduddin that "Sheikh Sahib used to say that once in the country of Kirman he was met by Sheikh Ahaduddin Kirmani. He was in his company for some days. One day we both were in the courtyard of the mosque and at that time, four Darwish, who were persons of grace and condition came over there and paid

respect and shake hands and sat down there. The discussion about a miracle was started. One among them said those who are persons of a miracle, then he should show the miracle. All of them pointed at Sheikh Ahuddin Kirmani that this shrine belongs to him and for him the beginning should be done.

In short Sheikh Ahuddin said that " The believer of the ruler of this place is not right for him. Today he will go to the playground to play there with the ball and bat. It will be a matter of surprise that he will be back in the city safely and securely. " At that time when these words were spoken when one of his disciples came there and said the ruler of this city was dying by falling down from the horse during the play of the ball with the bat. Upon hearing, this audience accepted his miracle. Then they pointed towards me (Sheikh Fariduddin) and asked to show any miracle. I told " To close the eyes and open when they saw that they were in the holy Harem (house) of Makkah. Then all agreed that the person of Allah is like that. After explaining the above details, he shut, tears and said it knew to him that Sheikh Shuaikh al-Alam used to perform morning and Eisha prayers daily in the house of Ka'aba."

Then he said " One day Sheikh Fariuddin and Sheikh Jalaluddin Aouchi were sitting together at one place at that time one Darwish came there and demand curd and which was not available there. He addressed Sheikh Jalaluddin and said to say that Darwish in such and such place curd is there and to go and bring it. In reality, there was nothing available except water. In short, when Drawesh went there and he found all water as curd. He was saying this and chorister Hasan Bala and Burhan came over there. He has given them permission for Qawwali (mystic chorus). In the beginning, of Sama (Ecstasy) there was such effect on Khaja Sahib and Sheikh Usman Sayyah that they began dancing and were become unconscious."

After the end of Sama (Ecstasy), rain coat was given to Sheikh Usman Sayyah and turban was given to me. That day was very comfortable.

After that, he said " If there will be the friendship of the prophets and holy persons available in the hearts of believers and which is more than the worship of 1,000 years. So the people should engage in their virtuous remembrance."

Then he said "When Qarun was to be drowned in the earth when he was reached in the fourth layer and people of that place asked him " Who are you.? And which nation he belongs.?" He said, " He is among the nation of prophet Mosa (A.S.)." At that time, there was the command of Allah " To stop him there because he remembered the name of his friend. Now we do not allow him to send down from that place." Then Khaja Sahib shut, tears and said " This is the condition of that person who has enmity of Allah and he was to be set free by taking the name of prophet Mosa (A.S.). The believer who will keep the love of the prophet in his heart till the day judgement and so there is hope that he will not be

burnt in the fire of hell." When Khaja Sahib ended these benefits, then he was engaged in the remembrance of Allah and myself and all other people left from the meeting place.

On Saturday on the 5th of Muharram Moulana Shamsuddin Yahia, Moulana Fakeruddin Razi, Moulana Burhanuddin Gharib and Sheikh Nasiruddin Mahmood were present in the service of the Sheikh Sahib. The discussion about the excellence of month for Murherram and Imam Hasan and Imam Hussain was started. He told with his holy tongue that " During this month Sheikh Fariuddin died."

After that, he said " The night when he was dead when he has performed Eisha prayer three times. And every time he told that sees whether he will be able to perform it or not.?"

Then he said " Sheikh Fairuuddin was dead in the prostration. At that time, when he was dead, there was heard a voice from the sky that Moulana Farid died and was entered in the place of nearness."

After that, Khaja Sahib said this and shut, tears so there was very much effect on the audience. Then he said, " In the saying of the prophet it is mentioned one who will cook 7 grains on the day of Ashura then for every grain one virtue will be written in his name."

Then the discussion about the birth of Fatima was started and he said " In the night when Fatima's was pregnancy was established in the womb of the mother. One day before it angel Gabriel was brought one heavenly apple and given to the last prophet of Allah and told him to eat it. And not to give it to others. The prophet of Allah did the same thing."

During that night, the prophet of Allah did intercourse with Khadija (R.A.) Then Fatima (R.A.) came into existence. From this, it is known that the birth of Fatima is especially from the heaven. Then Khaja Sahib shut, tears and said everybody knows the details of her sons. Cruel persons were killed them in the desert in the condition of hunger and thirst.

After that, he said in the book *Sair* it was written that when Hasan (R.A.) and Hussain (R.A.) were used to weep in the cradle and when Fatima (R.A.) used to busy in some work, then there will command of Allah to angel Gabriel go and shake their cradle so that they can sleep comfortably."

Then he said " On the day of martyrdom of Imam Hussain in the world has become quite dark. There was momentum in the sky and earth. The angels were in angry. And they were asking many times for the command of Allah to kill the persons who were involved in the conspiracy. There was a command that does not worry in this matter as the fate is such. We and our friend know so there is no interference from your side. On the day of justice, I will do justice to the cruel persons as per his will and desire of Imam Hussain. Whatever he will say in their

favour than the same thing will be happening to them. Upon saying Khaja Sahib shut, tears and said the specialty of the family of the prophet is courage. It may be possible that the princes will forgive them and intercepts the cruel persons. But in appearance, it seems that the cruel persons will not be possible to be taken out of the hell of the fire.

He then said "On the day of judgement all cruel persons will be handed over to Fatima (R.A.). Then she will immediately forgive all of them. There will be asked for forgiveness in the matter of the battle of Karbala. Allah will tell her that you forgive all of them and for this sake We will forgive all the nation of your father. Upon hearing this, she will leave the claim of bloodshed in the Karbala and all sinners persons of the nation the Prophet Mohammed (peace be upon him) will be getting salvation.

After that, he said " There is Urs (death anniversary) of Sheikh Fariduddin and there are available food and sweet which should be distributed among beggars and poor persons. After this order, the food and sweet were distributed. Then a meeting of Sama (ecstasy) was started and which was continued for one day and night and Khaja Sahib and Darwish were unaware of their rapture. The choristers sang two couplets of the Persian poetry.

The End.

The Muftah al-Ashaiqeen by Khaja Muhibullah



The Mausoleum of Hazrat Khaja Nasiruddin Chirag Dehlavi, Delhi

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Introduction

This is a very old magazine written by Khaja Mohibullah about the advice and discourses of his spiritual master Khaja Naseeruddin Chirag Dehlavi which was translated from Persian into the Urdu language, and for the first time I translated this magazine in English.

This translation of the most ancient and celebrated Persian magazine on Sufism will, I hope, be found useful not only by the number of students familiar with the subject at first hand, but also by many readers.

This is a very old magazine in which there are advice and instructions specially available for a Taleb (student). It refers to a person who is committed to a Murshid (spiritual master) in a Tariqa (spiritual path) of Sufism and also known as a Salik (Arabic: سَالِك). A murid is an initiate in the mystic philosophy of Sufism and all these details of advice by the spiritual master Khaja Naseeruddin Chirag Dehlavi are included in this book, and there are some great achievements also given in this magazine which are not known to the general person which are written in a very interesting style, so for this reason the readers will be greatly interested in this.

Once the readers start reading this magazine's first page they will not stop reading it till they reach its last page, as in this magazine some interesting events, great miracles and endeavours of holy saints are included who passed away from the world some one thousand years ago.

Even though this is a small magazine, but it is so important due to coverage of many interesting events and information in it so it is like an ocean of knowledge and information of holy saints who have passed away from the world upon doing great endeavours and many hard tasks for the preaching and propagation of Islam in foreign lands. So, though this book is small it presents an ocean of knowledge and information for the guidance of people towards the right path of Islam.

This book is edited and formatted as per the great book *Muslim Saints and Mystics* (*Tadhkirtal Aliyah* by Farid al din Attar) which is very famous in the Western world among English-speaking persons. For this reason there will be some small differences in it while comparing with Urdu books and literature. The aim of this magazine is to present it in the Western world where there is great demand for books of Sufism and biographies of holy saints who lived and spent their entire lives for the preaching and propagation of the Islamic religion in all corners of the world as per the traditions and practices of Allah's last prophet.

To write about this great Sufi master is not only difficult, but a very hard task as he was a great and pious personality of his time in the Indian subcontinent.

The Title of Chiragh

In brief he was a great saint of his time in the Indian subcontinent who made many great endeavours for the preaching and propagation of Islam in the city of Delhi upon becoming the caliph of Khaja Nizamuddin Auliya, and afterwards he became well known not only in Delhi but in other adjoining and distant territories, there being no other such personality during his time.

There are several stories as to how he obtained the title of Chiragh, or "lamp". One state that at the time of his building a water reservoir for the poor, Sultan Ghiyasuddin ordered all oil supplies to the shrine building to be stopped, so that the work could not be carried out at night. However, Khwaja Nasiruddin performed a miracle by transforming water into oil for the lamps, and the reservoir was built on schedule.

Another says that once he entered the meeting place of his Murshid (master) and other Sufis, he did not want to sit where he was shown, as it would mean facing his back to some of those gathered. But Nizamuddin Auliya told him, "A Chiragh (lamp) has no back; it sheds its light in all directions".

Quotes:

1. A good intention is needed for all activities.
2. A morsel earned in business is a good thing.
3. The quest of the world with good intention is the quest of the lasting life.
4. People have forsaken the Quran and tradition, so they suffer.
5. The best prayer is to keep people happy.

It is my great honour and pleasure to translate this great book from Urdu into English, so I request the readers to read this book because in it there are many revelations of the secrets which are added for which I shall be highly obliged.

In the preface of the book *Tadhkirah al-Awliya* (*Muslim Saints and Mystics*), Attar mentions three books which he recommends for those ambitious to attain a full understanding of the pronouncements of the Sufis, but in this book also there are many revelations of the secrets which are available for the students of the Tariqa (spiritual path) of Sufism.

1.
Discussion about the Murshid and the Disciples

When the honour of kissing the feet of the Sheikh was available, then at that time Moulana Mohammed Musawa, Moulana Minhajuddin, Moulana Baderuddin and other pious persons were present there in the service of the Sheikh. Then the

Sheikh said with his holy tongue:

> Oh, Darwesh persons on the path of Saluk (mysticism), such a person is called the Pir (spiritual master) who has control on the innermost of the disciple. In every moment and all the time he should find the solutions of the disciple's difficulties of the innermost and manifestation. He should clean the mirror of his innermost. If he will possess such capability, then he is called a saint of Tariqa (spiritual), otherwise he is nothing.

Afterwards Khaja Saheb said, "Such a person is called Murid Sadiq (true disciple), who will follow whatever are the instructions given by his master." He should see whatever the Murshid will show him. He should think his Murshid always Hazir (present) and a Nazir (spectator). Whatever will be good and bad thoughts coming into the mind should be discussed by the Murshid. The Pir should train him in this. If there is even a small thought against the Pir, then he will not be called a true disciple.

Afterwards he said that in the beginning when he became the Murid (disciple) of Sheikh Nizamuddin Auliya, one day he was present at the meeting place. At that time the discussion about the disciples started. The Sheikh said with his holy tongue that among Darwesh and dear persons the disciple should possess good capability and knowledge like Moulana Naseeruddin Mahmood. Afterwards, he said as per the requirement of this discussion in the book *Monis-al Ashqain*, it is mentioned that there are two kinds of disciples, who are as follows:

1. Rasmi (formal); and
2. Haqiqi (real).

The Rasmi disciple is such a person, who will follow the spiritual master's instructions and will remain in the Jamat al-Sunnat (the group of followers of the prophet of Allah) and understand the following things upon the teaching of the spiritual master:

1. The things which were seen and unseen by him; and
2. The things which were heard and not heard from him.

The haqiqi murid is such a person, who, when the Pir instructs him to participate in safar (travel) and kizer (halt), will follow such instructions.

The Haqiqi Murid and Bathing

Afterwards, the Sheikh said with his holy tongue that in the following conditions

the real disciple will take the following baths:

1. The bath of Shariah;
2. The bath of Tariqat; and
3. The bath of Haqiqat.

The bath of Shariah is to clean his body from Janabat (pollution resulting from coition), and the bath of Tariqat (the mystic way) is to adopt Tajarad (solitude) life. The bath of Haqiqat is the repentance of Batani (the innermost).

Upon this, on this occasion Khaja Saheb said the other condition of the real disciple is that he will believe immediately whatever his Murshid says to him. He should not keep any doubt in his mind, because the Murshid is like a guide for the disciple. He will say whatever will be required for his perfection. Then the Sheikh told the event which is as follows.

Once, one person who was present in the service of Sheikh Shibli and asked him to make him his disciple. So he was accepted and the Sheikh told him that he would accept him, but he should act upon his instructions, to which that person agreed. The Sheikh asked him how to recite this phrase of the Islamic creed: *La Ilha illa Muhammed ur Rasool Allah.* Then Sheikh Shibli asked him to recite, *La Ilha illa Shibli Rasool Allah.* As the disciple was having the correct faith, he did as per the instruction of the Sheikh. So Khaja Saheb said, "My dear, he is the lowest servant of the prophet of Allah. The prophet is only the Rasool (messenger) of Allah. But he was testing his faith only."

Prostration is Illegal to all except Allah

Afterwards, a discussion about prostration started and he said with his holy tongue that prostration is illegal to all except Allah. As per the saying of the holy prophet of Allah, "*Min sajda ba ghaire Allah faqad kufer.*" It means one who prostrates to anyone except Allah will become an infidel. But in the earlier Ummat (nations) prostration was regarded as lawful for the following persons:

1. Parents;
2. Saints;
3. Teachers; and
4. Kings.

But when the period of the last prophet of Allah was coming then the permissibility of prostration was done away with and it was left as supererogatory. As keeping fast during the period of baiz (On the dates of the 13th, 14th, and 15th of every month) was obligatory for the earlier nations, but during the holy period

of the prophet Mohammed (peace be upon him) it was no more obligatory and left as supererogatory.

In the same way the permissibility of prostration was not there any more and it was left as supererogatory only. So this way, prostration will not make any person an infidel.

2.
Discussion about Repentance

The wealth of kissing the feet of the Sheikh was available to me. Moulana Kamaluddin, Moulana Baderuddin and other pious persons were present at the meeting place. A Discussion started about repentance. The Sheikh told all with his holy tongue, "Oh, Darwesh persons, the best and finest repentance will be deemed when the person who did repent for any work and then never went near that thing. If he will not do repentance like that then such repentance is not useful and good." Afterwards he said, "On the way of mysticism if there will be such repentance, then it will become right, so when the penitent will touch the earth then it will become gold."

So it is said that when Khaja Fazil bin Ayaz did repent, then he returned all the goods taken in a robbery to all concerned persons to whom the goods belonged, and he made an apology to some persons on this, and among them there was one Jew who was not accepting his regret in this matter. When he requested the Jew to forgive him, the Jew told him to convert one fist of the earth under his feet into gold, then he would agree to forgive him in this matter. So Khaja Saheb gave the earth under his feet to the Jew which was immediately converted into gold. Upon seeing this the Jew immediately became a Muslim and said that actually that person was penitent, so from the touch of that person the particles of the earth were converted into gold.

The Six Kinds of the Repentance

On this he said, "Oh, Darwesh persons, as heard by spiritual master Khaja Nizamuddin Auliya, there are six kinds of repentance which are as follows."

1. Repentance by the tongue;
2. Repentance by the eye;
3. Repentance by the ear;
4. Repentance by the hand;
5. Repentance by the feet; and
6. Repentance by the soul.

Then he said that repentance by the tongue is to keep the tongue from uncultured and absurd talking, and also away from such talking which is not suitable for him. Also make fresh ablution and pray two rakats as thanksgiving, sitting in the direction of Kaba and praying to Allah as follows: "Oh, Lord of the worlds, give repentance to the tongue from absurd talking and keep it away from all such things except your Zikar (remembrance of Allah)."

Afterwards he said, "Oh, Darwesh persons, I have seen in the magazine of Khaja Moinuddin Chisti that in the morning time the seven parts of the human body request their tongues which is as follows: "Oh, tongue, if you keep yourself safe, then we will be safe and secured. If you do not understand it, then we all will be killed."

Repentance from the desires of the Soul

Afterwards, he said, "Khaja Haruni wrote in his magazine that in all parts of the human body there are lust and greed which will be a veil for him. Until and unless there is repentance from these lusts and greed, he never will reach a position of power." The details of the human body parts are as follows:

1. The eyes, which have the power of lust;
2. The hand, which has the power to touch and hold anything;
3. The ears, which have the power of hearing;
4. The nose, which has the power of smell;
5. The throat, which has the power of tasting;
6. The tongue, which has the power of talking;
7. The body, which has the power of touching; and
8. Consciousness and wisdom, which have the attribute of good and bad deeds.

Afterwards, he said, "That repentance is better which is done before death. As per the saying of the prophet, "*Ajlu salat qabal faut wa ajal bil touba qabal maut.*" Its meaning is to perform prayer before its lapse. To make haste for repentance before death."

Afterwards he said, "The man should think that today is better, because we cannot get such time for us for tomorrow."

Afterwards Khaja Qutub narrated some couplets of Persian poetry in which the importance of time and its better utilization were described.

Upon finishing the details of the above benefits, Khaja Saheb engaged himself in the remembrance of Allah, so the well-wisher left the meeting place.

3.

Discussion about Engagement

The wealth of kissing the feet of Khaja Saheb was available to me and Moulana Zainuddin, Moulana Minhajuddin, and other pious persons were present at the meeting place.

At that time he told all with his holy tongue, "Darwesh persons, a Taleb Haq (student) should always busy himself day and night in the remembrance of Allah, whatever be the condition in which he lives. Because the period of life is very short." As one pious person says, we should endeavour in this till we are alive.

Then he said, "It was heard by Sheikh Nizamuddin Auliya that there are seven times of remembrance of Allah. In the daytime there are three, and in the night there are four times.

The day timings are as follows:

1. From morning to Israqh
2. From Israqh to Chast; and
3. From Asr prayer to Maghrib (sunset) prayer.

The night timings are as follows:

1. From Maghrib (sunset) prayer to Eisha (night) prayer;
2. From Eisha prayer to Tahajud (supererogatory in the early hours of the morning) prayer;
3. From Tahajud prayer to Kazib (evanescent light before daybreak) morning; and
4. From Kazib morning to Sadiq (dawn) morning.

Afterwards he said that he had seen in the book *Mahboob Ashqin* in which it was written that a Fariq Mashgol is that person one who busies himself by the innermost and manifestation in the remembrance of Allah, and who is free from other than Haq (Allah).

The Method of Cleansing of the Innermost

Afterwards, he said the Sheikh of the Islam Khaja Yousuf Chisti wrote in his magazine that the Darwesh people should make the following five things compulsory for themselves which are as follows, so that there will be cleansed of the innermost available to them.

1. Miswak (toothbrush).
2. Reading of the Quran, and if not able to read then reciting Sura Iqlas.

3. To keep perpetual fasting, and if not possible, then to keep fast on the days of Baiz.
4. To sit in the direction of Qibla.
5. To live always in the condition of ablution.

Afterwards discussion about what the four worlds are started. He said with his holy tongue that in the world of mysticism if the Darwesh person did not know about the four worlds, then he was not a Darwesh person but was falsely claiming to be a Darwesh person. So for this reason he is not eligible to wear the saintly dress.

The Four Worlds

Afterwards, he said he had seen in the recitals of the Sheikh of Islam Khaja Bahauddin that the four worlds are as follows:

1. Nasut
2. Malkut
3. Jabrut; and
4. Lahut.

The details of the above worlds are given by him as follows.

1. The world of Nasut belongs to the animals.
2. Their actions depend upon the following five senses: eating, drinking, smell, seeing, and hearing.

When the mystic person will pass through this world by doing mystic exercises, endeavours and with these attributes, then he will reach to the world which is called Alam Malkut (the angelic world) and which is known as the world of the angels where the following actions are available.

1. Tasbih (glorification of Allah)
2. Tahlil (declaration of God's unity by pronouncing *La ilaha illallah*)
3. Qiyam (standing)
4. Ruku (genuflexion)
5. Sujud (prostration)

And when one who pass through the above worlds, then he will reach the 3rd world which is called the world of Jabrut (heaven). This is the world of souls. The actions of this world are as follows and which are known as attributes of Hamida

(laudable).

1. Shouq (fervour)
2. Zauq (passion)
3. Love
4. Istaiq (fondness)
5. Demand
6. Ecstasy
7. Intoxication
8. Sahu (normal condition)
9. Majad (glory) and Mahu (engrossed)

When one who will pass through these attributes, then he will reach the world of Lahut (world lying beyond space and time) and which is a world of no identity. At that time he became unrelated to him. So it is called world of Lamakan (throne of God) and where there is no conversation and no endeavours are found there. As per Quran in which it is available " Enna ela rabbaka al-Muntaha."

Then he said " Oh: Darwesh the world of the Nasut is attributed of the soul and the world of Malkut (angelic world) are attributes of the heart, the world of Jabrut (heaven) are attributes of the soul, and the world of Lahut (world lying beyond space and time) are attributes of Allah. So in each and every thing there is proper position and status is there and having its attributes in it. So the soul attracts this world which belongs to the place of the Satan. The heart is attracted of the perpetual paradise. The soul demands Rehman (The Merciful) and also demands the un-disclose secrets. One who follows the mind will go to the hell. One who follows the heart will go to the heaven. One who follows his soul, then he will be eligible for the nearness of Allah. In this situation he was reciting Rubai (quatrain) of Sheikh Shuhabuddin Saherwardi and its meaning and interpretation is as follows.

" One who follows the heart will go to the heaven. One who follows his soul, then he will be eligible for the nearness of Allah."

When the Sheikh of Islam ended these benefits and he engaged himself in the prayers so for this reason the well-wisher left the meeting place.

4.
Discussion about the Zikar of Allah

The wealth of the kissing of the feet of the Sheikh was available to me. Some Darwesh persons and other pious persons and Moulana Baderuddin, Moulana Minhajuddin and Meeran Syed Mohammed were present at the meeting place. He

told all with his holy tongue, "Oh, Darwesh, the mystic person should understand that the original life is that which should be spent in the remembrance of Allah, and if it is other than this, then it will be deemed as death stage by stage." As per the saying of the prophet of Allah, "*Kul nafs yuqraj baghair zikar Allah fahuwa mayyat.*" It means the breath which is spent without the Zikar of Allah is death. Life is that which is spent in the Zikar of Allah. In this situation he said one Persian couplet which explains the meaning and interpretation as follows.

"The breath which is spent without Zikar of Allah is death, and life is that which is spent in the Zikar of Allah." One should not keep away from the Zikar of Allah. So for this reason one should always be engaged in every place in the Zikar of Allah. So Allah says, "*Fazkerallah qiyaman wa qadun wa janubikum.*" It means while standing, sitting and at the time of sleeping we should remember Allah. "So, Darwesh, you should engage in all your breaths in the Zikar of Allah. And no breath should be spent in carelessness and without the Zikar of Allah."

Afterwards, he said this type of remembrance is obligatory and which should always be done. So one should busy oneself in Zikar of "*La ilaha ilal-lah Mohammedur rasool Allah.*" In this connection the prophet of Allah's saying is: "*Min lam yaud fard daim lan yaqbal farzal maut.*" It means one who does not fulfil his obligations perpetually then Allah will not accept his timely obligatory prayers. There are four kinds of timely obligations as follows:

1. Prayer;
2. Fasting;
3. Zakat;
4. Hajj; and
5. The perpetual obligation mentioned as follows: *Lā ilāha illā-llāh, Muhammadun rasūlu-llāh* (There is no god but God, Muhammad is the messenger of God.)

So, the student, who is also known as a Salik, should not neglect his perpetual obligation in this matter. In this situation the Sheikh quoted the saying of Khaja Maudud Chistis that a man while taking in the breath and breathing out should always remember the Zikar of Allah. With this perpetual Zikar of Allah there will be a possibility of correcting the human heart. As per the saying of the prophet of Allah, "*Be kulli shai musaqila al-qalab zikar Allah tala*", which means that for everything, there is cleansing, and so for cleansing of the heart the thing is there, and it is called Zikar (invocation) of Allah.

The Methods of Remembrance of Allah

He said that there are some Darwesh persons whose tongue is like that of a Salik

and their hearts are engaged in the Zikar of Allah. So for this reason they are able to hear with their ears.

Afterwards he said he heard from the holy tongue of Khaja Nizamuddin Auliya that there are two kinds of Zikar, which are as follows:

1. Zikar Khafi; and
2. Zikar Jali.

The disciple should first follow the Zikar Jali and then Zikar Khafi. The Zikar Jali is related to the tongue, and with the tongue this Zikar of Jali should be increased. So due to the increase of Zikar Jali then one should able to get Zikar of Khafi (low remembrance of Allahs's name).

Zikar Khafi is as follows: recite three times "*Lā ilāha illā-llāh*", and the fourth time say "*Muḥammadun Rasūlu-llāh*", and one should say "*Lā ilāha illā-llāh*" five times, and the sixth time one should say "*Muḥammadun Rasūlu-llāh*".

So then he said, "At the time of Zikar one should keep his hands on his knees and move the head from the right to the left side and think that except Allah everything should be removed from the heart."

Again, he should move the head from the right to the left side and say "*Lā ilāha illā-llāh*", and at the time of saying, "*Illā-llāhhe*" one should think that, except Allah there is no God. He should engage himself in the Zikar of Allah. He should do such Zikar of Allah so much that he should hear the Zikar of Allah with his ears. This method is called Zikar Jali.

Now hear the details of Zikar of Khafi. The Sheikh of the world, Khaja Farid al-Haq wrote that in Zikar of Khafi one should engage in this Zikar of Allah by holding his breath. If he finds difficulty than he should breathe slowly by through his nose, but keep his mouth closed. Due to these acts there will be a possibility of the cleansing of the heart. Difficulty in breathing is harder than the difficulty of the problem of fire: the filth around the heart will be destroyed by the fire and it will become black and then the heart will become clear.

There is Wisdom in Eating Less

Afterwards, he said there is wisdom in eating and sleeping less. I asked him how much we should eat. As per the saying of the prophet of Allah, "*Be yanbagi al-salik taglil al-tam.*" The mystic person should eat moderately. If a man is hungry and he needs two breads, then he should eat one bread only. He should not eat too much so that laziness prevails upon him. Again, he said that in the saying of the prophet, "*Inna al himka al filqalab aljai walu kana karifan la siyan.*" No doubt there is wisdom in the hungry heart, whether that person may be an infidel person

or not. It will be especially so with the people of the faith of Islam.

The Narrations of Learned Persons

It is a must for the mystic person to keep fasting because there is much excellence in fasting. In this situation he said the Sheikh of Islam Fairdal Haq said, "The Salik (student) should compulsorily know that unless he follows the following two things he will not reach any high position."

1. Tazkia (purification) and Tasfia (reconciliation).
2. Tajilia (splendour).

And there will no jewels of mysticism in him because the above are required for the following:

1. Tariqat (the mystic way); and
2. Haqiqat (truth).

Due to Tazkia Nafs (purification of mind), Shariah (Islamic law) will available which will depend upon the following things:

1. Prayer;
2. Fasting; and
3. To be always engaged in Zikar Jali.

Due to Tasfia Dil (reconciliation of the heart), Tariqat (the spiritual path) will be available which will depend upon the following things:

1. Prayer;
2. Fasting; and
3. To be engaged in the Zikar of Khafi in every breath.

When there is Tajlia (reconciliation) of the soul, then seven jewels which are the treasure of the heart will be enlightened there.

From the first jewel, the light of Zikar will be available. The identification of this will be that he will be disgusted with the existence of all things. Then the jewel of love will appear there whose identification is as follows:

1. Shauq (fervour);
2. Esteiaq (fondness);
3. Sympathy;

4. Grief; and
5. Bekhudi (rapture).

Due to the above things the man will desire the willingness and desire of Allah. Then the jewel of love (gohar mohabat) will appear whose identification is as follows.

1. To empty the heart from the love of the unrelated.
2. To be content always in every condition for the willingness of Allah.

Then the jewel of secrets (Gohar Sir) will appear there and its identity is that he will be able to know the occurrence (Wardat) due to the bounty of Allah (Mawahid Ilahi).

Then the jewel of the soul (Gohar Roah) will appear there and its identity is that the mystic person will become unaware of the existing things.

In this situation he said that when the man reaches this position, then he will reach the position of Haqiqat (truth) and at the end he will be attached with divine lights. At that time he was able to see 18,000 worlds in between two of his fingers, in which he will endeavour in the Qudrat Haq (divine power) and as per his fate he will drown in this river. He will get the result as per his endeavours and trials in this. So one should not keep this benefit to himself.

Upon finishing the details of the above benefits, then Khaja Saheb engaged himself in the remembrance of Allah, so the well-wisher and all other persons left the meeting place.

5.
Discussion about Prayer Timings

The wealth of kissing the feet of the Sheikh was available to me and at that time Moulana Mohammed Musawa, Moulana Minhajuddin, Moulana Baderuddin and other devotees were present at the meeting place. He said with his holy tongue that the names (prayers) are to be performed at the scheduled times as their attributes are so many that they cannot be explained. He said that in the book *Salwat Masudi* there is a reference which was narrated by Imam Baquer that prayers should be performed at the scheduled times. So the time should not become Makro (disapproved, though not unlawful things) as the prayer will then become illegitimate.

He said he had seen in the book *Hujjat Muslimin* that the prayers should be performed at the scheduled times and so they will be accepted and honoured in the court of Allah.

The schedule of obligatory prayers is as follows.

1. The Fajr (morning) prayer, from the morning of Sadiq (dawn) to the rising of the sun.
2. The Zuhar (afternoon) prayer, from the decline of the day to becoming double the shadow of the sun.
3. The Asar (late afternoon) prayer, from the end of the afternoon till sunset.
4. The Maghrib (sunset) prayer, from sunset to the decline of Shafaq (the redness in the horizon in the evening).
5. The Eisha (night) prayer, from the end of the evening to dawn (Sadiq) time.

Afterwards, he said he heard from Sheikh Nizamuddin Auliya that the prophet of Allah performed three kinds of prayers.

1. The timely prayers.
2. The prayers of the reasons.
3. The prayers of the un-reasons.

The details of the prayers are as follows.

1. Five obligatory prayers, viz. Fajr (morning) prayer, Zuhar (afternoon) prayer, Asar (late afternoon) prayer, Maghrib (sunset) prayer, Eisa (night) prayer.
2. Three supererogatory.
3. Chaste (mid-morning) prayer.
4. Awabin (Salat al-Awwabin consisting of 2, 4, 6 or 8 Rakta; the prayer to be prayed after sunset to be of 6 or 8 Rakat).
5. One more prayer is there which is performed on the first of the month.

The prayers which are performed once in the year are as follows.

1. Two Eid prayers.
2. The Taraweh prayer (special night prayers in Ramadan).
3. Shab-e-Barat prayer.

Afterwards, he said the prayers which are mentioned above belong to the category of time.

The prayers of reasons are as follows.

1. Estaqsa (for the rain) prayer.
2. Prayer of lunar and solar eclipses.

The prayer which does not belong to the categories of time and reason is as follows.

1. The prayer of glorification, which can be performed at any time.

Those who want to pray for thanks of actions should follow the method of performing this prayer of two Rakat of thanksgiving at the time of dawn after fresh ablution and read the following verse.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ فَسُبْحٰنَ اللّٰهِ حِيْنَ تُمْسُوْنَ وَحِيْنَ تُصْبِحُوْنَ وَلَهُ الْحَمْدُ فِي السَّمٰوٰتِ وَالْاَرْضِ وَعَشِيًّا وَّحِيْنَ تُظْهِرُوْنَ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِ الْاَرْضَ بَعْدَ مَوْتِهَا وَكَذٰلِكَ تُخْرَجُوْنَ.

After this, pray two rakats of prayer of Sunnat as follows.

1. Recite Alam Nashera in the first Rakat after Sura Fateha.
2. Recite Alma Tarah in the second Rakat after Sura Fateh.

After this prayer, read the following supplication.

اللهم زدنا نور اوزو سر ور نا و حضور ناوز وطاعتنا وزدوزو نعمتنا ومحبتنا وزوعشقنا وزوشو قنا وزوزوقنا وزومعر فتنا وحالتنا وزوحولنا وزوالسنا وزد علمنا وزو حلمنا وزوقو تنا بحرمت جميع حروف القراٰن و بحرمة محمد صلى الله عليه وسلم برحمتك يا ارحم الراحمين.

For this prayer the time till sunrise was considered important. Then one should perform the Israq (mid-morning) prayer and engage in the remembrance of Allah. Then one should perform the Chast (mid-morning) prayer of 12 Rakat with three Salam as follows.

In the first four Rakat recite Enna.
In the first rakat recite Enna Usana.
In the second rakat recite Enna Arsalna.
In the third rakat recite Enna Anzalna.

In the fourth rakat recite Enna Atana.

In the other four Rakat follow the method below.

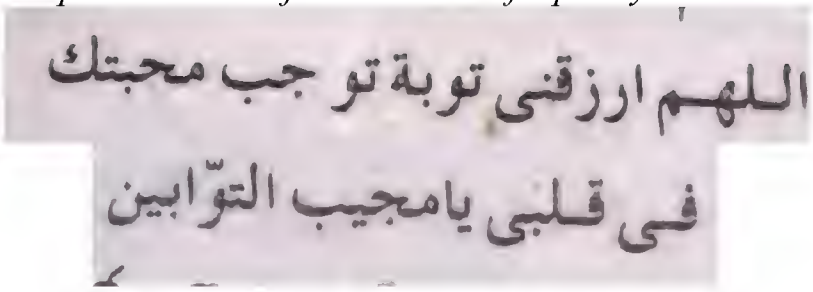
In the first Rakat recite Washams.
In the second Rakat recite Walail.
In the third Rakat recite Wazzuha.
In the fourth Rakat recite Alam Nashrah.
Of the remaining four Rakat recite four Qul.

When the shadow of the sun declines perform four Rakat of the prayer of Zawal. In the Zuhar (afternoon) Sunnah four prayers recite four verses of Qul.

Afterwards, he said he had seen in the book *Hujjat Islam* that one who recites Sura Am five times after Asar (late afternoon) prayers, then he will become a slave of the love of Allah.

Afterwards, he said the Sheikh of the Islam Khaja Mohammed Chisti said to perform the prayer of Awabin of 20 Rakat after the sunset prayer, and in it to recite from the Quran whatever he knows. Then, in prostration, he said to read the following supplication three times.

"Allahumma arzaqni tubatu tuwajab mahabatik fe qalbi ya mubin tawabin."



Afterwards, he should perform two Rakat of prayer of Hifzil Eman as follows.
In the first rakat recite Sura Iqlas seven times and Sura Nas once.
After the prayer to prostrate and recite the following supplication three times.



"*Ya hai ya qaum tabitni al eman*" and hope that with this prayer, Allah will grant him Eman (faith) and his breaths will be passed with thrift.

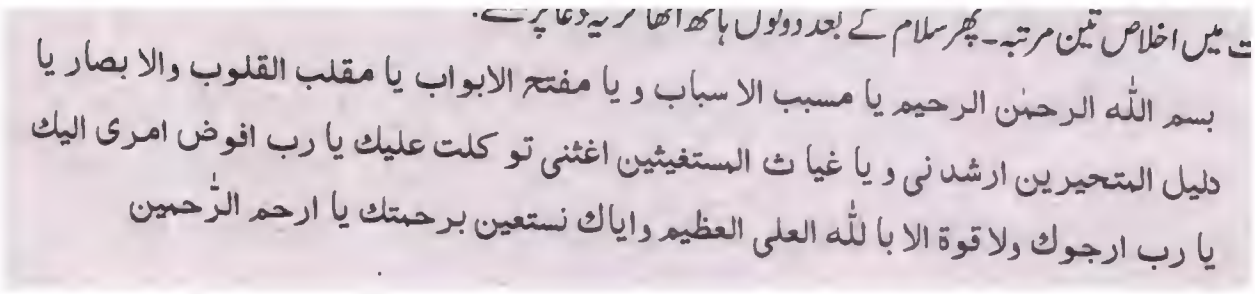
Afterwards he said he saw in the book *Israr Auliya* that one who prays two Rakat of Roshani Chasam for the safety of the eyes as follows then his eyesight will get such perfection that he will be able to see the stars in the daytime.

In every rakat recite Enna Atna three times after Sura Fateha and prostrate and recite the following supplication.

"Mustagani be sanu wa basrei wajal waris."

He said he had heard from the holy tongue of Sultan Mashaiq Sheikh Nizamuddin Auliya that one who should perform the prayer of Ashiqin in the midnight time with the fresh ablution as follows.

In the first Rakat after the Fateha verse recite Sura Ayut al Kursi thrice.
In the second Rakat after the Fateha verse recite Sura Iqlas five times.
In the third Rakat, recite Amana Rasul.
In the fourth Rakat recite Sura Iqlas three times.
After salam recite the following supplication.


ت میں اخلاص تین مرتبہ۔ پھر سلام کے بعد دونوں ہاتھ اٹھا کر یہ دعا پڑھے۔
بسم اللہ الرحمٰن الرحیم یا مسبب الاسباب و یا مفتح الابواب یا مقلب القلوب والابصار یا
دلیل المتحیرین ارشد نی و یا غیا ث المستغیثین اغثنی تو کلت علیك یا رب افوض امری الیك
یا رب ارجوك ولا قوة الا با للہ العلی العظیم وایاك نستعین برحمتك یا ارحم الرٰحمین

The Timings of Waking Up During the Night

He said there are different views on the matter of the time of waking up. Some learned persons used to wake up in the first part of the night and others used to sleep in the first part of the night and wake up in the middle of the night and engage in the worship of Allah, which is the best method in this matter. So it was the habit of the Sheikh of Islam Nizamuddin Auliya who used to wake up in the middle of the night and there was a muezzin (one who calls for prayer in the mosque) available to him so he used to perform the Eisha (night) prayer at that time till the morning. He used to wake up and be engaged all the time in the following things.

1. Recitation of Quran.
2. Prayer.
3. Zikar (remembrance of Allah).
4. Fikar (thinking).

Afterwards, he said in the olden times the learned persons used to be engaged in these activities so they were able to get nearness to Allah. Even though there will be favour of Allah which will be sent down, but we should try harder and make

endeavours in this matter.

Upon finishing the details of the above benefits, then Khaja Saheb engaged himself in the remembrance of Allah, so the well-wisher and all other persons left the meeting place.

6.
Memorization of the Quran

Discussion about the memorization of the Quran started. The wealth of the kissing of the feet of the Sheikh was available to me. Other mystic persons were present in the meeting. The Sheikh told all with his holy tongue:

> Oh, Darwesh persons, the reading of the holy Quran is such a worship which is better and superior than other worships. For whatever is there in this world and what is available in the other world, the recitation of the holy Quran is the best thing. When there is this type of situation and this condition prevails, then the Muslim persons should not ignore this grace and should not neglect it for this purpose.

Afterwards, he said that he had seen in the book *Hujjat Islam* that it was written that the heart in which the Quran is available will be free from sin and greed.

He said he had heard from the holy tongue of the Sheikh Islam Nizamuddin Auliya that there are two benefits of recitation of holy Quran which are as follows.

1. There will be no decrease of eyesight and there will be no pain in the eyes.
2. For each and every time of recitation of the holy Quran there will be a reward for the worship of 1,000 years, and the same number of sins will be removed in the record book of deeds of the reader of the Quran.

He said he had seen in the book *Misbah al-Arwah* that it was written that when the Hafiz Quran (Quran-knower) will die then his soul will be put into the lantern of light, and with the divine light it will get the nearness of Allah 1,000 times.

Afterwards, he said that the Hafiz Quran persons without doubt will be getting the reward of heaven and they will get light separately. So it is said that on the day of judgement there will be divine lights for one time for all the prophets and pious persons. I asked that if it is not memorized then what is the order about the reading of the holy book by seeing it. He said it is good, and from this there will be a good effect for the eyes and for each and every word there will be a reward of the worship of 100 years will be recorded in his book of deeds.

To Recite Sura Yousuf for the Memorisation of the holy Quran

He said later that he had seen in the book *Dalil Salikin* that it was written that if anybody wanted to memorize the Holy Quran then he should recite the verse Yousuf always so that the blessing of Allah will be there for the reading of this verse, and then he will be able to memorize the Quran.

He then said that Sheikh of Islam Khaja Moin al-Haq said he had heard that Khaja Abu Yousuf Chisti did not memorize the Quran, and one night he was sleeping in a condition of worry and had seen the prophet of Allah in his dream who asked him why he was so worried. He told him that he was worried for not having memorized the Quran.

The prophet told him that he should recite the verse Yousuf always so that Allah's blessing will be there for reading this verse, then he would be able to memorize the Quran. And in his last years he used to recite the holy Quran five times daily, then get engaged in other work.

He said that the Sheikh of Islam Qutub al-Haq did not memorize the Quran in his early days and for this reason he used to worry and be upset. One night he was sleeping in this condition of worry and saw the prophet of Allah in his dream, and he put his eyes on his feet and requested him and presented his problem. He told him he was worried for not having memorized the Quran. The prophet told him he should recite the verse Yousuf always so the blessing of Allah will be there for the reading of this verse, then he will be able to memorize the Quran.

Upon finishing the details of the above benefits, then Khaja Saheb went into his room and was engaged there in the remembrance of Allah, so the well-wisher and all other persons left the meeting place.

7.
Discussion about Love

The wealth of the kissing of the feet of the Sheikh was available to me. At that time Moulana Baderuddin, Moulana Minhajuddin, Moulana Musavi, Meeran Syed Mohammed and other devotees were present at the meeting place. He said with his holy tongue that to whom Allah will give his love, then why is he related to the love of the unrelated?

Sincerity in Love

Sincerity in love is required because in the heart in which there will be love of Allah, then no love of the unrelated will be found there. He said he had seen in the book *Anis al-Arwah* in which it was written that there was one pious person who was in the condition of intoxication, and in that condition, he said, "*Lais li sewak*

wala qalbi ba-gharib raqib." It means that except you nothing is there with me. And my heart is not interested in the unrelated.

He said the position of love is greater than other conditions. For this position such persons will become eligible who will be free from all things and who should not care and think except about the demand of Allah.

Two Kinds of Love

He said he had heard from the holy tongue of the Sheikh of Islam Khaja Nizamuddin Auliya that there are two kinds of love.

1. The love of the personality.
2. The love of the attributes.

The love of the personality is attached with Muwahib (kindness). And the love of the attributes can be obtained. The personality of the love is not attached to endeavour and actions and the thing which is related to endeavour, so love can be done with him.

He said he had seen in the book *Israr al-Arifin* that it was written that the beginner who practices love will find four things as follows.

1. Mankind.
2. The World.
3. The mind.
4. Satan.

So to be away from mankind, one should adopt loneliness. To be away from the world, one should follow the content. To be away from Satan and the mind, pray to Allah in every breath. Because these two are his two enemies who will try the Taleb and seduce him and keep him away from the love of Allah and put him on the love of the unrelated.

The Status of love

He said he had seen in the book *Monis Arwah* that it was written that one pious person was asked by Khaja Hasan of Basra as to in how many years he had reached the place of love. He said that he had reached in three days as follows.

1. The first day he left the world.
2. The second day the other world.
3. The third day he reached the place of love.

When the above matter was heard by Rabia of Basra, she said that he had reached there, but very late. When she demanded the love of Allah, then she got lost in the first step itself. In the second step she left the other world. So in the third step she reached the place of love.

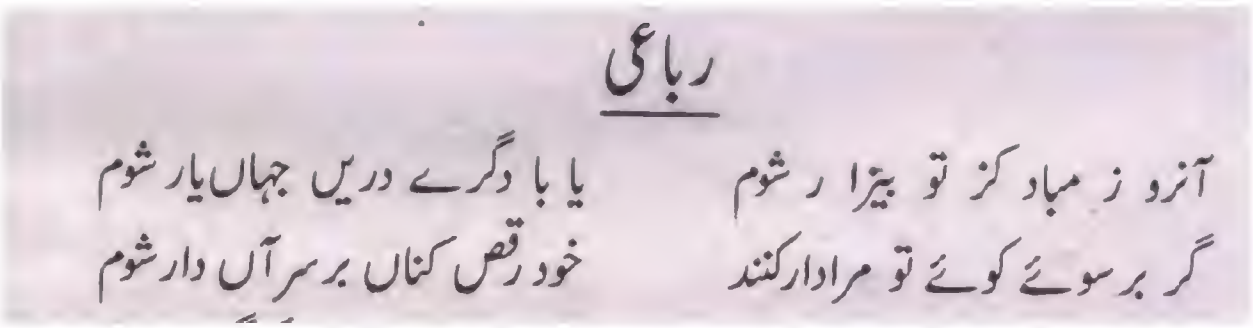
He said the name of special love is such that for the sake of the friend one should sacrifice his beloved thing, like the prophet Abraham (A.S.) who wanted to sacrifice his son for the sake of the love of Allah. Then the command of Allah came, "Oh, Abraham you are firm in our friendship. Do not sacrifice your son: we will send one sheep from paradise in lieu of him. Sacrifice the sheep and leave your son."

Then Khaja Saheb began weeping so much that he became unconscious. When he regained his consciousness, he said that in love one who is so true that even if he is cut into pieces or if he is put into a fire he should still be firm in these conditions. One who is not firm in these conditions will not be found firmly in the love.

Afterwards, he said he had seen in the book *Dalil Ashiqin* that it was written that when Mansour Hallaj was brought in the bazaar and sent to the cross for his execution, he was going there happily and he addressed the people that there are two Rakat of love and affection, and where ablution is done by his blood. So while standing on the cross, he was reciting, "*Rakatan fil ashiq al-wazu la badamana.*" When Shibli asked what the name of perfection in love was, he said that it was to first cut his hands and feet and put him on the cross, then with truth and with blood, he should make his face red for his friend.

1. The first day to kill him.
2. The second day to burn him.
3. The third day to put the ashes in the flow of water.

When a person tolerates the above and is patient with these things, then he will become eligible for the place of love. Then Khaja Saheb wept very much and was becoming unconscious. When he came back to a normal condition, he said, "There should be 1,000 mercies on Khaja Mansour Hallaj, who left this world with his firmness in love and affection." He said once he heard the following Rubai (quatrain) from Sultan Mashaiq Sheikh Nizamuddin Auliya from his holy tongue as follows.


رباعی

آنرو ز مباد کز تو بیزار شوم　　یا با دگرے دریں جہاں یار شوم
گر بر سوئے کوئے تو مرا دار کنند　　خود رقص کناں بر سر آں دار شوم

Then he told about one event in Egypt that there was one mad person and an iron collar was put on his neck and shackles on his feet and he was sitting in a graveyard in this condition. The Sheikh of Islam, Abu Ali Farmadi who was passing from there asked him to come near, and when he came forward, he said that that night when he engaged in the remembrance of Allah, to convey his message to his friend that his only sin was that once he said that he would keep him as a friend, so for this an iron collar was put on his neck and shackles on his feet. "So I swear in the name of Your majesty that if You send the iron collars and shackles of the seven worlds and the seven skies on my neck and on my feet, then also my love will not be less in this." So Khaja Saheb wept very much on this matter.

Later, he said that once a pious person was passing through a jungle in the summer season and one person was standing barefoot there on a stone in the afternoon and looking at the sky in a condition of surprise. That pious person thought it was a high level of surprise and went forward and he put his eyes on his feet. So when that person came out of intoxication he put his hands on his mouth and said to him that it was enough, otherwise it would not happen that he would speak with him and there would be modesty for him so that he would allow him to stay, and saying this he went again in the condition of surprise.

Khaja Saheb said afterwards that love and respect are the fruits of one tree. When there is much love, then there will be an increase in respect.

The Condition of Amazement is a Very Superior Condition

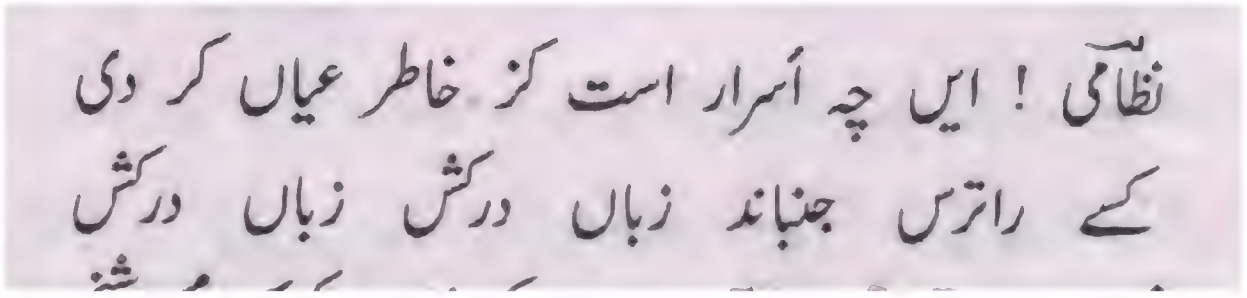
Discussion about the condition of amazement started and Khaja Saheb said with his holy tongue that the condition of surprise is a very superior condition in which one gets engrossed and gets this as per his fate. He then said that one who is in the condition of amazement will always live in the following conditions.

1. Amazement.
2. Intoxication.
3. He will be drowned in the creation of the divine power (qudrat of Haq).

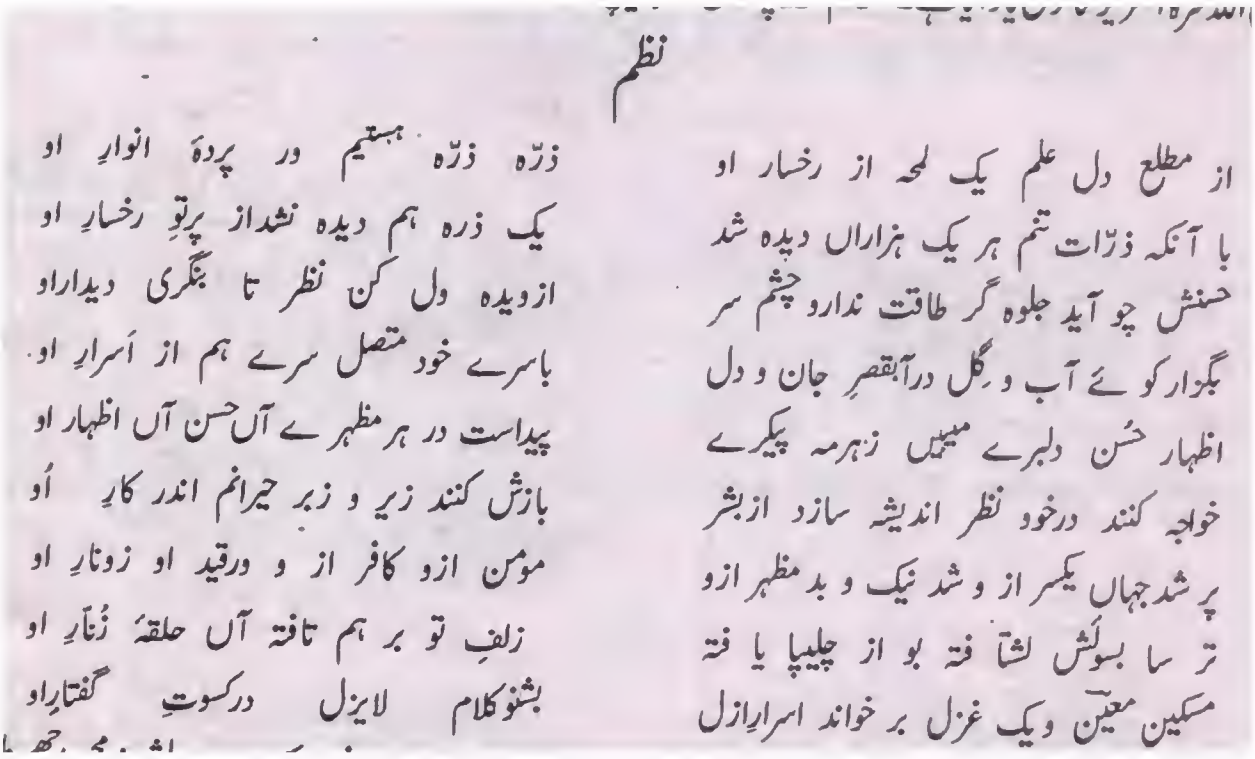
If he stands, then he will be in the condition of remembrance of the friend. If he is in a sleepy and sitting condition then he will be engaged in watching the game of the friend's Qudrat (divine power) and greatness. If he is awake, then he is near the veil of the greatness of the friend.

Then Khaja Saheb said that when the person by surprise, says the morning prayer, he will stay there till sunrise. With this they want to be accepted in the eyes of the friend.

Afterwards, he said, had seen that in the book *Dalil Arifin* it was written that one pious person was looking at the sky in a condition of intoxication in which he was seeing that the empyrean was asking the chair and the chair was asking the empyrean what was its condition. When the pious person saw this he said a slogan and fell down and was becoming unconscious. When he was back in the condition of consciousness, one of his disciples who was standing near him asked, "Oh, Sheikh, what is your condition? What is the reason for such great fear in you?" He said, "Dear, there is a case of intoxication, so its condition is there upon him." So he said he was able to know that the things which were created from the empyrean to the earth and all those things are attached and are drowned in the attributes of Allah, so all are in the condition of the intoxication, and he was shivering due to fear for this reason. When he came to know this, then he began weeping and said it was a case of surprise and amazement. Afterwards Khaja Saheb recited the couplet from Masnavi of Nizami with his holy tongue as follows.


نظامی ! ایں چہ اُسرار است کز خاطر عیاں کر دی
کسے راترس جنباند زباں درکش زباں درکش

When Khaja Saheb recited the above couplet I requested him to submit the poem of the Sheikh of Islam Khaja Moinuddin Sanjari then he said to recite it. I recited the following poem.



نظم

از مطلع دل علم یک لمحہ از رخسار او
ذرّہ ذرّہ ہستیم در پردۂ انوارِ او

با آنکہ ذرّات تنم ہر یک ہزاراں دیدہ شد
یک ذرہ ہم دیدہ نشد از پرتوِ رخسارِ او

حسنش چو آید جلوہ گر طاقت ندارد چشم سر
از دیدہ دل کن نظر تا بنگری دیدار او

بگزار کوئے آب و گل در آبقصرِ جان و دل
باسرے خود متصل سرے ہم از اَسرارِ او

اظہار حُسن دلبرے میبیں زہرمہ پیکرے
پیداست در ہر مظہرے آں حسن آں اظہار او

خواجہ کنند درخود نظر اندیشہ سازد از بشر
بازش کنند زیر و زبر حیرانم اندر کارِ اُو

پر شد جہاں یکسر از و شد نیک و بد مظہر ازو
مومن ازو کافر از و ورقید او زونارِ او

تر سا بسولش لشتا فتہ بو از چلیپا یا فتہ
زلفِ تو بر ہم تافتہ آں حلقۂ زُنّارِ او

مسکین معینؔ ویک غزل بر خواند اسرارِ ازل
بشنو کلام لایزل درکسوتِ گفتارِ او

When the author of the book recited the above poem, then Khaja Saheb began weeping and said, "Oh, Darwesh, he remembers it very well," and he praised me much in this matter and gave me the following gifts.

1. Raincoat.
2. Four-cornered Turkey cap.

Afterwards, he said that Allah sees and knows well about the hearts of all the people. Whatever you are watching it belongs to His manifestation.

Upon finishing the details of the above benefits, Khaja Saheb went into his room and was engaged there in the remembrance of Allah, so the well-wisher and all the other persons left the meeting place.

8.
Discussion about Sama (Ecstasy)

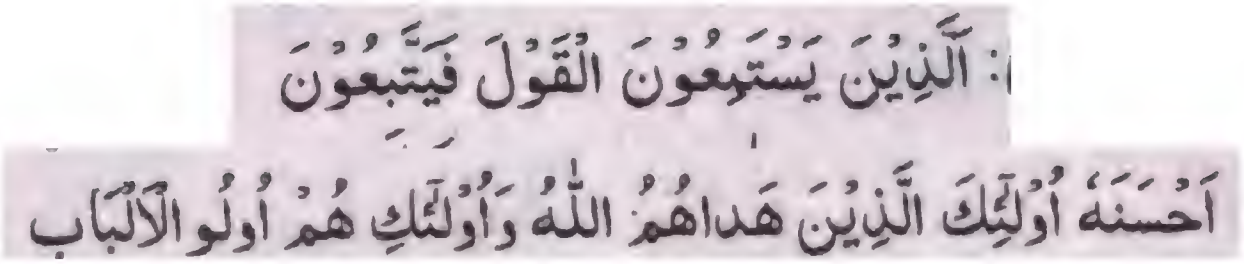
A discussion about Sama started. The wealth of the kissing of the feet of the Sheikh was available to me. At that time Moulana Masavi, Moulana Qiyamuddin, Moulana Baderuddin and other devotees were present at the meeting place. Khaja Saheb said with his holy tongue that he had heard from the holy tongue of the Sheikh of Islam Nizamuddin Auliya that there are four kinds of Sama as follows.

1. Halal (legitimate).
2. Haram (illegitimate).
3. Makru (bad).
4. Mubah (lawful).

Explanation of the above Kinds

Khaja Saheb said that if the heart of a person in Sama is more towards Allah then the Sama is Mubah (lawful), and if it is towards the Mejaz (worldly) then it is Makru (bad). If the heart is towards Allah completely then it is Halal, and if it is towards Mejaz then it is illegitimate.

Then he said that when the voice is suitable then how will it become Haram (illegitimate)? The Sheikh of Islam Khaja Moinuddin Chisti said about Sama that it is Sar Haq (the secret of reality)



Khaja Saheb said, "There are beastly (Haiwani) attributes in the world which change with the personality of the man. And the attributes of human beings will become overwhelming in his heart. So there will be overpowering of love and there will be movement due to frightfulness. At that time the secrets of the innermost will be disclosed to the person. For this reason there will be fervour in him so he will begin dancing." Here, he quoted one Persian couplet whose meaning and interpretation are as follows.

"If a sight of the bride of the lover is found in the green dress, then there is no fault of the peacock of the heart which is engaged in the dance."

He said that in the book of the prophet's sayings *Sahih al-Bukhari* it is mentioned that one slave girl was playing on the daf (small tambourine) before Hazrat Aisha Siddiqa (R.A.) and Abu Baker Siddiq (R.A.) prohibited her. The prophet of Allah said, "Do not prohibit them. It keeps them in the same condition. Because Eid (festival) is available in every nation."

He said that in the book *Awarif* it is written that Aisha Siddiqa (R.A.) says that once before, her playing of music was in progress and at that time the prophet of Allah came there and he did not prohibit her and sat there. Umar Bin Qattab (R.A.)

saw that the prophet of Allah was hearing music and was weeping. So he also began weeping. Usman Bin Affan (R.A.) and Ali Bin Taleb (R.A.) saw that the prophet of Allah was hearing music and both of them began weeping. So they also began weeping. Then the prayer of Zuhar (the afternoon) started, so then they made ablutions and prayed the Zuhar prayer.

Whether Sama is Halal or Haram

Khaja Saheb said once one learned person came in the presence of the Sheikh of Islam Khaja Nizamuddin Auliya and asked him how it was legitimate that in a gathering there is beating of a Daf and playing of a Dansari (flute) and then Sama is heard and at the same time there is a dance of Sufi persons. He said Sama is not entirely Haram or entirely halal. Allah made it legal for some persons and illegal for other persons. For those for whom it is Haram, they should not hear it. For those for whom it is halal they should try to hear it. For the flute there is an order without doubt of its prohibition so it should be kept away. If somebody falls in the Islamic law from his position, then he will also fall from the Shariah. So he who is away from the Shariah will have no place.

Sama is the cure for a sympathetic person in gradual stages. As there is cure of pain of the manifestation in the same way cure of pain of the innermost is available in Sama only and there is no other cure available. As per the saying of Imam Abu Hanifa there is no order surely to kill the soul, so it is not legal. So grief on this type of Sama is legal for the sympathetic people. For the following people it is not legal in the Shariah and mystic way of life.

1. The unsympathetic people.
2. The people of the mind.

The Jewel Changed into Blood

Khaja Saheb told of the case of one son of the king of Isfhan who was loved too much who was always kept before his eyes and never allowed to be kept away from him for even a single moment.

Once by chance the king was away from the royal palace. So the son, upon getting a chance, went to travel outside the palace. On the way he heard the sound of music and he made a shout and fell from his horse. The royal servants brought him immediately to the royal palace. He was becoming sick. So doctors came from all over the country and checked the prince, but were not able to find the cause of his disease. Due to the effect of this disease the prince did not eat, drink and talk and always used to be in the condition of unconsciousness and surprise.

When he became conscious he used to say that there was a fire in his body and he said this again and again. He would become unconscious and at last he died of

this disease.

The king gave orders to check the stomach by cutting it to find the disease of the prince. When the stomach of the prince was cut one red stone was found in his stomach. When it was shown to the doctors and physicians they all agreed that they did know anything in this matter as this was not mentioned in the books of knowledge of their profession. As the king loved the prince greatly he gave orders to make two parts of that jewel and he wore one and the other gem was kept in the palace.

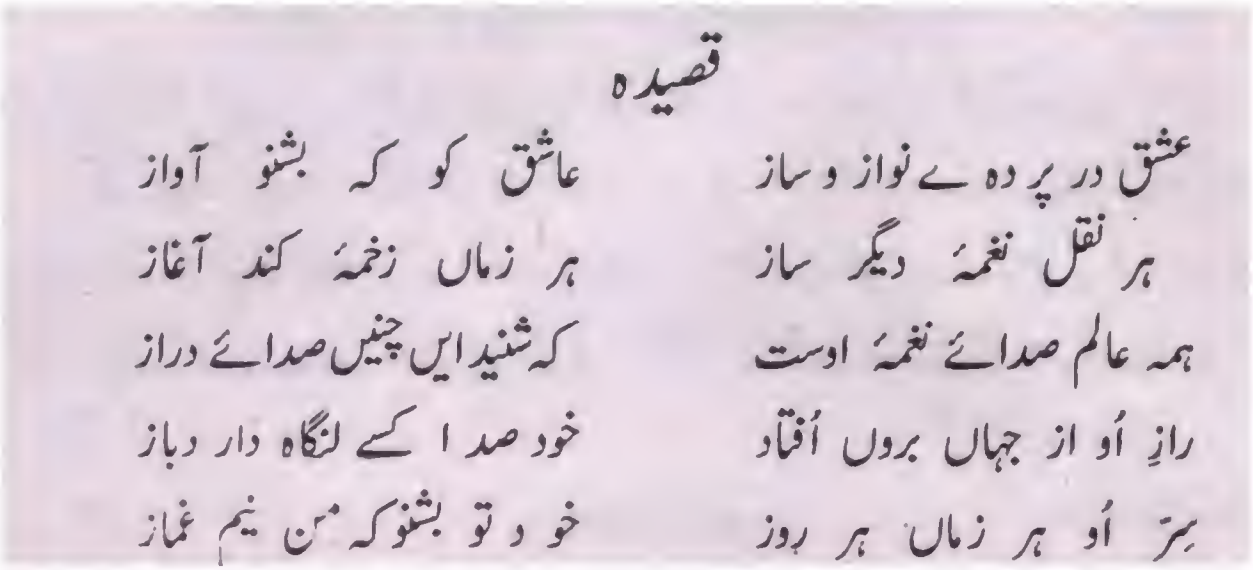
When the king finishing the days of mourning of the prince, he heard music, and at that time the gem of his ring melted and changed into the blood due to the sound of the songs. When the king saw this he was surprised. So he called the doctors and physicians in the court and asked them the reason for this. They said, "Oh, king, your son was a lover of music, and we did not know this, otherwise we would have advised him to hear music and to follow the musical mode. If he would have heard music, then this gem would have changed into blood in his stomach, and in this way he would have regained his health."

Then the king gave orders to bring another gem there. When it was brought he wore it in his ring and ordered the choristers (Qawwals) to sing songs in the palace. When the music started the courtiers were watching the gem of the ring of the king. When the sound of the music started the gem began to melt and changed into blood.

Khaja Saheb said that from this event, it was clear that Sama is the cure of sympathetic people.

He said that if a person is a man of fervour and sympathy, then for him one couplet of the chorister is enough, whether there is a flute there or not. But when there is no fervour and sympathy with a man, even then if there is a play of many changes (lutes), Dafs (a small tambourine) and flutes before him, there will be no effect on him.

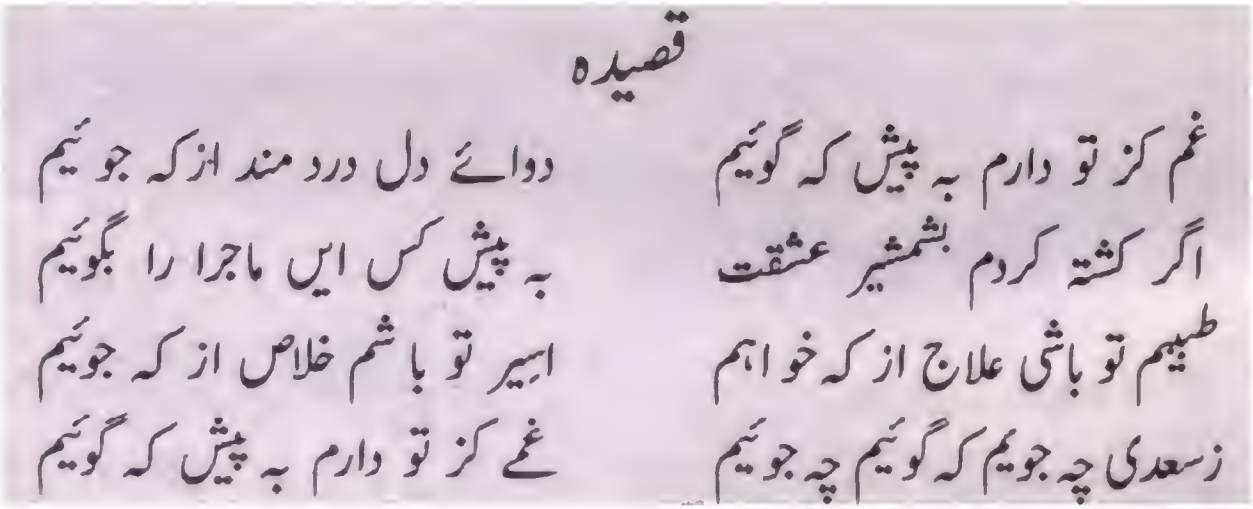
So it is known that it is a work of sympathy which is not only related with equipments. When Khaja Saheb explained the above details, one person told him that chorister Aziz was present at the meeting place for the Sama. When the chorister started Sama, Moulana Mohammed Musawa and Moulana Baderuddin were standing there and started dancing in the meeting place and were busy in it from the afternoon (Zuhar) prayer to the late afternoon (Asar) prayer. The chorister was singing the following Qasida (encomium).



قصیدہ

عشق در پردہ ے نواز و ساز — عاشق کو کہ بشنو آواز
ہر نقل نغمۂ دیگر ساز — ہر زماں زخمۂ کند آغاز
ہمہ عالم صدائے نغمۂ اوست — کہ شنید ایں چنیں صدائے دراز
رازِ اُو از جہاں بروں اُفتاد — خود صدا کسے لنگاہ دار دباز
سِرّ اُو ہر زماں ہر روز — خود تو بشنو کہ من نیم غماز

The Sama finished at the time of the Asr prayer so all performed ablution and the Asr prayer was performed there. Then Khaja Saheb was sitting in the courtyard of the mosque and Moulana Minhajuddin, Moulana Qiyamuddin and other pious persons were present there. The chorister whose name was Kamal started the sama. Khaja Saheb began dancing and he was also weeping so there was a great effect of it on the other persons who were present. When the Sama finished all the persons kissed Khaja Saheb. The chorister sang the follow qasida (encomium).



قصیدہ

غم کز تو دارم بہ پیش کہ گوئیم — دوائے دل درد مند از کہ جوئیم
اگر کشتہ کردم بشمشیر عشقت — بہ پیش کس ایں ماجرا را بگوئیم
طبیبم تو باشی علاج از کہ خواہم — اسیر تو باشم خلاص از کہ جوئیم
زسعدی چہ جویم کہ گوئیم چہ جوئیم — غمے کز تو دارم بہ پیش کہ گوئیم

From the Asr prayer till the prayer of Tahajud (supererogatory in the early hours of the morning) prayer Khaja Saheb was busy dancing, but at the time of prayers he used to perform ablution and perform the prayer, and after the prayer he again

engaged in dancing.

Fasting on the Dates of the 13th, 14th, and 15th of Every Month

Discussion about the days of fasting of Baiz (fasting on the dates of the 13th, 14th, and 15th of every month) started and Khaja Saheb said with his holy tongue that when prophet Adam (A.S.) was sent down from heaven to the earth then at that time he was having the complete structure which was black in colour. When he was praying he was asked to keep fast on the dates of the 13th, 14th, and 15th of every month. When he first kept the fast than one-third of the colour of his complexion was becoming white, and from the second fast two-thirds of his complexion was becoming white. And from the third fast he was becoming completely white.

Khaja Saheb said that he had seen in the book *Dail Arifin* that it was written that once one person asked the prophet of Allah about the days of fasting on the Baiz days. He had heard from the holy tongue of the Sultan of Mashaiq Sheikh Nizamuddin Auliya that in the daily recitals of Sheikh Khaja Mohammed Chisti, it was written that the prophet of Allah said, "Keep fast on the dates of the 13th, 14th, and 15th of every month, which is like having kept fasting the whole year." On the day of judgement 70 persons would be forgiven due to his sake. In the grave, when there will be tumult there, then his face will become like the moon of the 14^{th} night.

Upon finishing the details of the above benefits, Khaja Saheb went into his room and engaged in the remembrance of Allah.

9.
Excellence in Feeding the Poor

A discussion about Sama started. The wealth of the kissing of the feet of the Sheikh was available to me. And at the time Moulana Zainuddin, Moulana Baderuddin, Moulana Minhajuddin, Moulana Masavi, Moulana Qiyamuddin and other devotees were present at the meeting place.

He said with his holy tongue that the feeding of poor persons is recommended in all religions of the world and there is no excellence other than this. So to feed hungry persons and comfort should be given to them to bring their hearts in the agreed conditions.

He said once some person asked Sheikh Abul Khair to show him the ways towards Allah. He said, "The ways are equal to all particles of all existing things. But among those ways that way is nearest in which there will be given comfort to the people."

Perfection in the Way of Mysticism

Khaja Saheb said that in the book *Dalil Salikin* it was written that once Khaja Hasan of Basra and Rabia of Basra were sitting together at one place and they were discussing about mysticism. Rabia of Basra asked him on the way of mysticism, which is the name of perfection. Then Khaja Saheb prayed on his prayer mat while keeping it in water. Afterwards Hasan of Basra said, "Oh, Rabia it is like that if you walk on the water you are like a straw, and if you fly in the air then you are like a housefly. If you bring the heart of another person in an agreeing condition then there will be something."

He said once some Qalanders (dauntless) persons came in the presence of Khaja Nizamuddin Auliya and one among them said, "Oh, Sheikh, kindly show me any miracle." Then Khaja Saheb asked his servant to bring food for them. It was brought and given to the Qalanders. Then that Qalander said again what he should do with the food, and to show him any miracle. Khaja Saheb said, "Brother, this only is the miracle. So eat it. There is no miracle other than this." When the Qalanders heard this they paid respect to him, ate the food and left the place.

Afterwards, he said he had seen in the book *Hujjat al-Islam* that when the companions of the prophet used to visit the prophet, they used to eat something at the time of their visit and then left the place.

The Fulfillment of Desires is Better than Prayer

Khaja Saheb said Anas Bin Malik had narrated that once some persons asked the prophet of Allah, "Is it good to give one bread in the way of Allah, or to pray 100 Rakat?" He said to give bread. Again, asked whether it was good to fulfil the needs of Muslim persons or to pray 100 Rakat, he said, "To fulfil the needs of the Muslim persons."

He said nothing was better and there was no excellence like giving comfort to any person.

Upon finishing the details of the above benefits, Khaja Saheb went into his room to engage in the remembrance of Allah.

10.
Discussion about Leaving the World

A discussion about leaving the world started. The wealth of the kissing of the feet of the Sheikh was available to me. And at the time Moulana Minhajuddin, Moulana Qiyamuddin, Moulana Baderuddin and other devotees were present at the meeting place. He said with his holy tongue "Oh, Darwesh, there is no comfort in the house of the persons of the world. But there is comfort in the house of Darwesh persons because the anger of Allah is there on the people of the world."

Khaja Saheb said he had heard from the holy tongue of Khaja Nizamuddin Auliya that the prophet of Allah said, "*Hub duniya ras kul qatiya wa tark duniya rak kul ebada.*" It means the friendship of the world is the root cause of all sins.

Afterwards, he said "He had seen in the book *Zad Husnain* that all bad deeds had been gathered in one house and its key was made with the love of the world, and all good deeds had gathered in one house and its key was made with giving up of the world."

He said Khaja Abdus Salam Tastari wrote in his magazine that "There is no such big veil of the world in between man and Allah. So for this reason, if one loves the world more, then he will be further away from Allah."

To be Kept Away from the Company of the King

Khaja Saheb said that one Hakim (philosopher) passed some days in starvation. He did not eat and drink. When he reached near the river, he began eating the leaves of the grape tree. At that time the people paid him much respect, getting down from their horses, and told him, "If you work with our king then there will be no need of eating leaves." The wise person told them, "If you be content with leaves, then there would be no need of the company of kings and the desires of the world."

He said that on the way of mysticism such persons will be called Darwesh, in whose hearts no thought would come except the remembrance of Allah. And he should not engage in any other thing and he should not keep relations with the people of the world.

The author explained to the Sheikh that this slave had written some beneficial things in this book for himself. Otherwise, what was his position that he should write a book? Then he said, "What then is that which will be better than this? And that whatever he had heard from his Sheikh's tongue, he should record all its details not only for his benefit, but also for the benefit of other persons. Because in this matter, I heard from the holy tongue of my spiritual master that the prophet of Allah said, '*Akhir al-Akhir al-Akhir al-Mutadi.*' It means the best good deed is that with which one should be benefited, and also there will be benefit to other persons."

The End.